

# Life of the Fetish Saints

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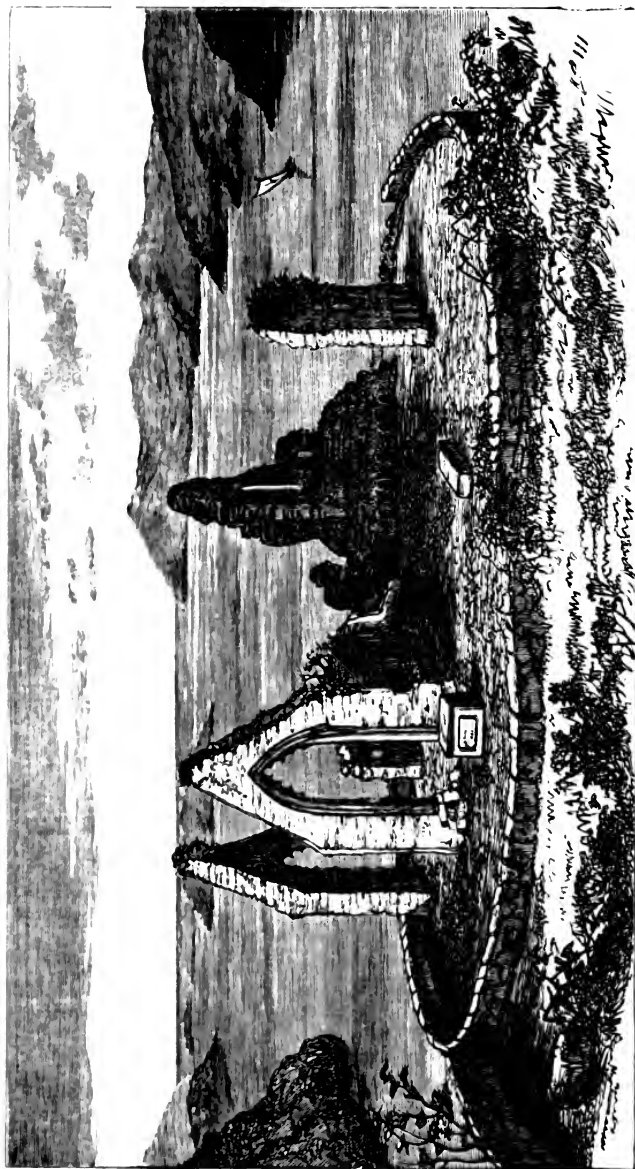
Rev. John Canon O'Hanlon,  
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*Drawn by Gregor Grey.*

# RUINS OF THE FRANCISCAN CONVENT, DONEGAL.

*Engraved by Gregor Grey*

LIVES  
OF  
THE IRISH SAINTS,

WITH

*Special Festivals, and the Commemorations of Holy Persons,*

COMPILED FROM

*Calendars, Martyrologies and Various Sources,*

RELATING TO

*The Ancient Church History of Ireland,*

BY THE

VERY REV. JOHN CANON O'HANLON, M.R.I.A.

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## DIRECTION TO THE BINDER.

The Binder will please prefix the Frontispiece and Title Page, contained in Part 90, and first of Vol. IX. to the present Table of Contents, which, in order of binding, should precede the various Parts to 99, which Part closes the present Volume.

# LIVES OF THE IRISH SAINTS.

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First Day of September.

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ARTICLE I.—ST. ÆGIDIUS OR GILES, ABBOT OF ST. GILLES,  
FRANCE.

[SEVENTH AND EIGHTH CENTURIES.]

## CHAPTER I.

INTRODUCTION—WRITERS OF LIVES OF ST. ÆGIDIUS—HIS ORIGIN, BIRTH AND EARLY DISPOSITIONS—EDUCATION AND EMIGRATION FROM GREECE—HE ARRIVES AT MARSEILLES—AFTERWARDS HE GOES TO ARLES—HE THEN SEEKS A PLACE FOR RETREAT NEAR THE RIVER GARD—LIVES WITH THE HERMIT FERODEMOS AND AFTERWARDS PARTS WITH HIM FOR A SITUATION OF STILL GREATER RETIREMENT—NIMES AND ITS GOTHIC KINGS—ST. ÆGIDIUS IS URGED TO THE ERECTION OF A RELIGIOUS HOUSE.

NOTHING afforded the saints more pleasure and happiness than to understand the will of God in their regard. Only to learn what was required of them was sufficient to engage all their desires. The prompting of duty became the rule which governed their lives. It mattered not how great was the sacrifice demanded, or how continuous the exertion; all labours were lightened by that complacency taken in their performance, and by the testimony of a good conscience, which guided their motives. Such ready submission to the Divine will was the secret of their strength, and it procured that love of things heavenly, which served to lessen their love for worldly objects. Men willingly perform those actions, which but accord with their tastes and enjoyments. These latter are too frequently depraved and sinful; hence it happens, that in following the bent of evil inclinations, folly and vice will bring many to the depths of infamy and misery. But, the holy ones of God have learned to control evil desires, and to practise good works; thus, virtue grew into a habit, while their consciences, sensitive and responding only to the calls of grace, formed those holy resolutions, which exalt and crown the supernatural life. Moreover, as in their respective spheres of duty, they were only solicitous to learn and fulfil their various avocations in the service of their Divine Master; so were they solely devoted to Him, seeking in their pilgrimage here the Kingdom of Heaven as their reward, and disregarding in comparison with it as mere illusions the passing comforts and ambitions of those who are bent on procuring earthly enjoyments.

The principle on which the present work has been compiled only restricts the writer to include the lives of saints, connected with Ireland by birth, missionary career, or death, with occasionally the introduction of some Celtic

forms of name, and more especially confined to Scotland or Wales, while owing to want of record it seems doubtful if they be not of Irish birth, as undoubtedly they were of Irish parentage or descent. In the present instance, however, it seems allowable to enter an exception, in the case of St. Ægidius—better known in the British Islands as St. Giles—because he is not only specially commemorated in our national Calendars, but because he was likewise specially venerated in Ireland, as in other countries on the Continent of Europe. The life and actions of the present saint have been greatly confused by an old writer of his Acts, and as there was an earlier abbot, bearing the same name, and who lived near the city of Arles in the sixth century, the memorials collected for his biography introduced matters referable to both holy men.<sup>1</sup>

Our St. Ægidius is said to have flourished in the south of France, according to some, at a time when St. Cæsarius was bishop over the See of Arles.<sup>2</sup> This, however, is a mistake, and he is not to be confounded with Ægidius, an abbot near that city, and who had been sent to Rome with Messianus,<sup>3</sup> in 514, to Pope Symmachus.<sup>4</sup> The circumstances of time and place are sufficient to disprove any such supposition.<sup>5</sup> The present St. Giles, a Greek by birth, lived only in the seventh, and in the beginning of the eighth, century.<sup>6</sup>

The praises of St. Egidius have been sung by St. Fulbert of Chartres, in an office, which he composed to honour that holy Abbot.<sup>7</sup> Franciscus Haraeus,<sup>8</sup> Petrus de Natalibus, and Florarius, have accounts of Ægidius, taken chiefly from his ancient incorrect Acts, to which they have added errors of their own, according to the statement of Father John Stilling. An anonymous Life of this saint has been published in the "*Acta Sanctorum*"<sup>9</sup> of the Bollandists. Again, at the present date, they have given another Life of this holy man in three chapters,<sup>10</sup> with notes appended and a Preface.<sup>11</sup> This latter Life has been edited by Father John Stilling. However, besides the evident anachronism of confounding him with an Ægidius,

ARTICLE I.—<sup>1</sup> See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. iv., sect. xxvii., pp. 99, 100.

<sup>2</sup> The old writer of St. Giles' acts makes him a contemporary with St. Cæsarius, who died A.D. 542, and with Charles Martel, King of France, who died A.D. 751; this shows how inaccurate such record is, at least in its earlier statements.

<sup>3</sup> Secretary to St. Cæsarius. This bishop desired to obtain a confirmation of the privileges of the metropolitical church of Arles, as a result of their embassy. See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. ix., September i.

<sup>4</sup> He ruled over the Church, from A.D. 498 to A.D. 514.

<sup>5</sup> He lived at Arles but for a short time, so that he probably knew little concerning the statutes of that church, or may not have been well versed in the Latin language, nor as a stranger likely to have been selected as an envoy to Rome by St. Cæsarius. Moreover, his love of solitude, and the fact that as abbot afterwards, he was a resident of the diocese of Nîmes, rather than that of

Arles, show that an earlier Ægidius had been charged with such a mission.

<sup>6</sup> Yet owing to the confusion of statements made, some writers have not hesitated to style our saint Abbot of Arles.

<sup>7</sup> Mabillon adds, "*sed nullo pœne relato historico facto, nisi quod eum Græcum fuisse, et in Galliam accessisse dicit.*"—*Annales Ordinis S. Benedicti*, tomus i., lib. iv., sect. xxvii., p. 100.

<sup>8</sup> See "*Vitæ Sanctorum ex probatissimis Authoribus, et potissimum ex Rmo. D. Aloysio Lipomano et R. P. Laur. Surio, brevi compendio summa fide collectæ*," p. 657.

<sup>9</sup> See tomus i., Junii, pp. 284 to 304.

<sup>10</sup> Containing 25 paragraphs and a previous commentary in six sections and 65 paragraphs. See "*Acta Sanctorum*," tomus i., Septembris i. De Sancto Ægidio Abbate in Fano S. Ægidii Occitanie, pp. 284 to 304.

<sup>11</sup> This Preface is contained in four different copies of our saint's Acts, but in other copies it is omitted. However, from the words, "*Sanctus igitur Ægidius*," with which the Life opens, we may infer, that it belonged to the original composition.

who lived contemporaneously with St. Cæsarius, Bishop of Arles, there are other objections to its entire accuracy of statement.<sup>12</sup>

The Acts or notices of St. Ægidius or St. Giles have been published by Andrew Sausay,<sup>13</sup> by Joannes Trithemius,<sup>14</sup> by Mabillon,<sup>15</sup> by the Maurist Fathers,<sup>16</sup> in the "*Histoire Generale de Languedoc*,"<sup>17</sup> by Rev. Alban Butler,<sup>18</sup> by Rev. S. Baring-Gould,<sup>19</sup> and by Les Petits Bollandistes.<sup>20</sup>

St. Egidius is supposed to have been of Greek origin, and born, about the year 640, of noble parents, who lived at Athens.<sup>21</sup> His father was named Theodore, and his mother was Pelagia. Distinguished for innocence and holiness of life from his early years, he well profited by the example and advice of pious parents. He at length resolved to leave his native country, that he might more securely and religiously live in solitude. Already, he had been placed under the charge of the most illustrious teachers of his period and nation;<sup>22</sup> while he soon manifested those great natural scintillations of intellect by the progress he made in humanities. However, he preferred the study of sacred literature, and it served still more to foster in his soul the love of God, and to cause his estrangement from earthly ambition and worldly pleasures.

When Egidius had attained the twenty-fourth year, his father first died, and soon afterwards his mother. The pious young man was most sensibly afflicted at this double privation; but he resolved to make account of it, by reflecting on the transitory nature of all earthly things. Falling on his knees, he invoked the Supreme Consoler, and asked for light and grace to conduct him on the path to Heaven. Nor was he long left in ignorance of a course to take, for he had resolved on making generous sacrifices, which were destined to gain for him the eternal crown. His charity towards the poor was remarkable. One day, while going to the church to practise his customary devotions, he met a poor man who was ill and miserably clad. Asking alms from the pious young man, the latter took off his own outer garment, which was even necessary for the preservation of his health.

Soon, Egidius became distinguished for the gift of miracles. When leaving the church, on a certain occasion, seeing a person who had been bitten by a serpent, and whose wound was of a deadly nature, the intervention of our saint procured his recovery. Another time, while in the church, a possessed man disturbed the congregation by his cries and howlings. However, Egidius expelled the demon from the body of that unhappy

<sup>12</sup> This appears to have come under the notice of Mabillon, with two other Lives, and they are characterised by him as faulty. See "*Acta Sanctorum Ordinis S. Benedicti*," tomus i. in *Catalogo Præmissorum*.

<sup>13</sup> In his "*Martyrologium Gallicanum*," at the 1st of September.

<sup>14</sup> See "*De Viris Illustribus Ordinis S. Benedicti*," lib. ii., cap. xxii., lib. iii., cap. clxii.

<sup>15</sup> See "*Annales Ordinis S. Benedicti*," tomus i., lib. iv., sect. xxvii., pp. 99, 100. Also, in the "*Acta Sanctorum Ordinis S. Benedicti*," sæc. iii., in *Prolegomena*.

<sup>16</sup> In "*Histoire Littéraire de la France*," tome iii., pp. 243, 244.

<sup>17</sup> Avec des Notes et les Pièces justificatives, &c., par Fr. Claude de Vic., et Fr. Joseph Vaissete, deux Religieux Benedic-

tines de la Congregation de S. Maur. Tome i., liv. v., pp. 257, 258, and note lxx., pp. 666, 667. A Paris, 1730 to 1745, fol.

<sup>18</sup> See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. ix., Sept. i.

<sup>19</sup> See "*Lives of the Saints*," vol. ix., September i., pp. 8 to 10.

<sup>20</sup> "*Les Vies des Saints*," tome x., premier jour de Septembre, pp. 401 to 406.

<sup>21</sup> The present account of our saint is drawn chiefly from the *Vita* auctore anonymo, as published by the Bollandists. The time when he lived has not been determined, but it is thought to have been written before the ninth or tenth century.

<sup>22</sup> One of the Manuscript Codices of the Life of St. Ægidius by the anonymous author has "*Spiritus sancti gratia perlustratus*;" another reads, "*præscientiæ gratia*

creature.<sup>23</sup> His reputation for sanctity then spread abroad through his own country, and turned the regards of all its inhabitants towards him. This approval alarmed his humility, nor could he bear to remain longer in his native land. Having sold all his effects, and distributed the proceeds among the poor, he went on board a vessel bound for the Western parts of Europe. During that voyage, a great tempest arose, and to the terror of all on board, their ship was likely to be submerged, when Egidius prayed for deliverance from shipwreck. Immediately the storm was appeased. Then his fellow-passengers were profuse in their protestations of gratitude, and rendered him unbounded thanks for their deliverance. Yet, fearful of having his praises further proclaimed, Egidius asked to be disembarked on the first island, where they might anchor, nor could his request be refused.

Having landed on its shores,<sup>24</sup> one of the first objects noticed was the track of a man's feet in the sand. Resolving to pursue this track farther, the print of footsteps led him to a small grotto. This was hidden among a thick jungle of thorns, and in a very lonely place. There he found a venerable old man, who for twelve years passed a solitary life in that wilderness, where he lived only on herbs and roots. Casting himself at the hermit's feet, Egidius besought his benediction. For three days he remained there, united in prayer and fasting with the recluse. The youthful pilgrim thought he had then discovered a spot conformable to the design he had entertained of separating himself entirely from the world.

As the island was not very remote from his native country,<sup>25</sup> the idea of Egidius was, that his retreat might be discovered by some of the surviving members of his family, who would be likely to press for his return. Accordingly, he again sought a vessel, which might bear him away to a more distant country.

After a voyage, which lasted for some days, he arrived at the port of Marseilles,<sup>26</sup> anciently called Massilia, a city situated at the mouths of the River Rhone. It is at present the most important seaport in France, with a large and constantly increasing population. It is also a city of great antiquity.<sup>27</sup> According to French historians,<sup>28</sup> a colony from Phocæa, on the Ionian coast, had settled at a very early period in the south,<sup>29</sup> and the foundation of Marseilles by the Phocæans<sup>30</sup> dates back to the Forty-fifth

perlustrans;" while the text published by the Bollandists runs: "Prædictus vero Ægidius ævo tener ad liberalia rudimenta dispositus, doctores summos Spiritûs scientiæ gratia perlustratus brevi æquiparavit." Father Stilting had six different copies of that Life to collate, and these contained various verbal changes.

<sup>23</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome x., premier jour de Septembre, Saint Gilles, &c., p. 401.

<sup>24</sup> According to Father Stilting, this must have happened about A.D. 665 or 666.

<sup>25</sup> It was probably one of that group of islands, known as the Cyclades, in the Grecian Archipelago.

<sup>26</sup> The accompanying engraving of the former old Port of Marseilles, copied from an approved engraving, and representing its present state, has been transferred to the wood and engraved by Mr. Gregor Grey.

<sup>27</sup> Herodotus is the earliest historian, that gives an account of its settlement by the Greeks.

<sup>28</sup> See L. P. Anquetil's "Histoire de France," sect. ii., p. 4.

<sup>29</sup> Rather than submit to Cyrus, King of Persia, the Phocæans left their native country, Asia Minor, with their wives and children, and sought for liberty on the barbarous coasts of Gaul. To this emigration allusion is made by Horace:

"Phocœorum  
Velut profuget execrata civitas,  
Agros atque lares patrios, habitandaque  
rura

Apris reliquit et rapacibus lupis:  
Ire pedes quocunque ferent, quocun-  
que per undas

Notus vocabit, aut protervus Africanus."

<sup>30</sup> Herodotus gives an account of their spirit of freedom, and of their prowess in navigation, in his history, book i.

Olympiad,<sup>31</sup> or the year 599, before the birth of Christ.<sup>32</sup> It is likely enough their descendants had been there, and had received through their ancestors the Grecian learning and culture,<sup>33</sup> which survived to the time when Egidius



Old Port of Marseilles, France.

landed on the Gaulish coast. The distinction of Marseilles<sup>34</sup> was maintained during the time of the Roman Republic,<sup>35</sup> and it was continued during the middle ages, as head of an independent State.<sup>36</sup>

At first, Egidius chose a place for retreat, near the mouth of the Rhone.<sup>37</sup> There he made every effort possible to conceal his spiritual gifts, but it was the Almighty's design, that the virtues of his servant should be discovered. Thence as a pilgrim begging his way, Egidius proceeded to Arles,<sup>38</sup> then the

<sup>31</sup> According to the historian, Solinus. In the first instance the Phocæans took refuge in the Island of Cynrus—so called by Pliny, lib. iii., 12.—now Corsica. However, the ruin of Phocæa took place about twenty years before the foundation of Marseilles.

<sup>32</sup> The settlers were favourably received by the inhabitants in that part of Gaul, while their colony soon increased and prospered. They became great proficients in commerce and navigation.

<sup>33</sup> In his oration for Flaccus, Cicero declares that Greece alone could compete with Marseilles as a seat of learning. Tacitus likewise calls her "magistram studiorum."

<sup>34</sup> The Romans sought and esteemed the Massilians as allies.

<sup>35</sup> The Massilians wished to remain neutral in the wars between Cæsar and Pompey. However, they finally sided with the latter. Afterwards, Massilia was besieged, reduced to great distress, and taken by the former.

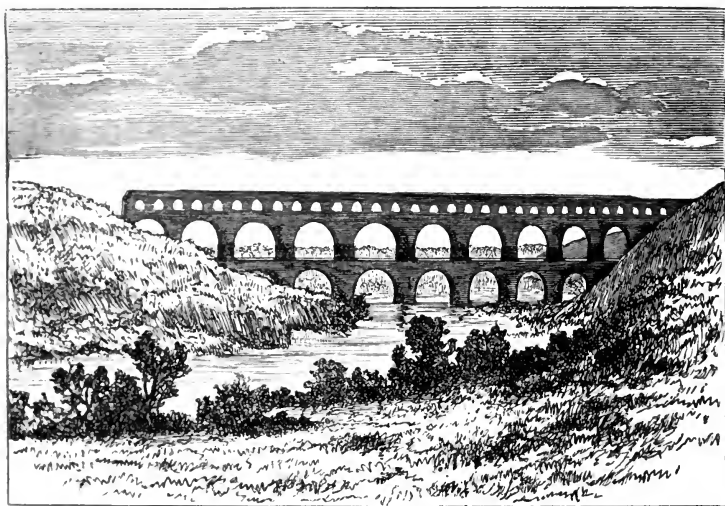
Cæsar records, that he preserved it, "magis pro nomine et vetustate quam pro meritis in se."

<sup>36</sup> She elected her own magistrates, and formed alliances with other states. Alone she furnished all the galleys required by St. Louis, to transport his army to Palestine. See Jean Sire de Joinville's "Histoire de Saint Louis," &c., par M. Natalis de Wailly, Membre de l'Institut, chap. xxvii., xxviii., pp. 68 to 71. Paris, seconde edition, 1874, Imp. 8vo.

<sup>37</sup> Fr. Claude de Vic and Fr. Joseph Vaissete place the coming of St. Gilles into France at A.D. 514, in their "Histoire Generale de Languedoc," tome i., liv. v., p. 257. His coming there, however, was more than a century later.

<sup>38</sup> Arles is one of the most ancient cities of France, and Ausonius calls it the Rome of Gaul, "Gallula Roma Arelas." It was formerly the residence of a Roman Prefect. It is rich in ancient remains of the Roman

metropolis of southern Gaul, and a city of great celebrity. He sought to live a retired life, but the fame of his virtues spread abroad, and such was the impression it made on the minds of men, that a person, who had long suffered from a fever, recommended himself to the fervent prayers of the servant of God, and recovered his health.<sup>39</sup> This miracle greatly increased his popularity, and that whole neighbourhood became anxious to learn his name and that of the country from which he came, so that due honour should be paid him in the land of his adoption. But, these demonstrations of affection and respect only alarmed his humility the more; and to avoid human applause, he again resolved on seeking a place more suitable for perfect retirement.<sup>40</sup> Afterwards, he crossed the Rhone, and sought a desert near the



Old Roman Bridge near Nîmes.

River Gardon,<sup>41</sup> now known as the Gard, where steep rocks arose, and in a place little resorted to by men. One of the most remarkable specimens of Roman grandeur extant is the Pont du Gard,<sup>42</sup> about twelve miles distant from

period. After the fall of the Roman Empire, A.D., 876, it became the capital of the Kingdom of Arles, or of Trans-Jurane Burgundy. See Murray's "Hand-book for Travellers in France," sect. vi., Route 127, pp. 516 to 523.

<sup>39</sup> Probably relying on the authority of his life, by the anonymous author, or from some other sources, St. Ægidius is stated, to have spent this period of his career in Arles, while St. Cæsarius had been its Bishop. Such are the statements by Vicentius Bellovacensis, Petrus de Natalibus, John of Trittenheim, and other celebrated writers. Father Sulting proves the falsity of such supposition.

<sup>40</sup> The Maurists, in "Histoire Littéraire de la France," state: "Ce qu'il y a de plus certain, c'est qu'il passa quelque temps sous la discipline de Saint Césaire, qui le deputa

à Rome en 514 avec Messien.—Tome iii., p. 244. This, however, is a mistake, our saint having been confounded with a l'Abbé Gilles, who lived a century previous to his time.

<sup>41</sup> In some instances, Latin writers have styled it Vardum or Wardum.

<sup>42</sup> It consists of three tiers of arches: the lowest of six arches supporting eleven of equal span in the central tier, surmounted by thirty-five of smaller size in the upper ranges. The whole is in a simple style of architecture, but especially wonderful for the enormous blocks of stone and skill employed in its construction. It was formerly used as an aqueduct for conveying water to Nîmes, and the highest range of arches still carries a covered canal, about five feet high, and two feet wide, yet retaining a coating of Roman cement. See Murray's "Handbook for

Nîmes. The River Gardon, or Gard, gives name to a modern French Department on the right bank of the Rhone, and it runs through the central part of that district.<sup>43</sup>

There lived in that region a holy solitary, named Ferodemos, or Veredemus,<sup>44</sup> a Greek like himself, and who, inspired by a pious motive of like sort, had quitted his native country, to seek repose in a strange land. In this place, he had formed a hermitage in a cave, the entrance to which was closed from observation by brambles and thickets. Nor was St. Giles—as he was afterwards called—long in that quarter, until Divine Providence brought him into the presence of the pious solitary; and great indeed were their transports of joy to find, that not only were they fellow-countrymen, speaking the same noble language, but having their souls inflamed with like devout sentiments, and filled with the love of God.<sup>45</sup> Soon they became mutual and ardent admirers of each other's virtues, and their hearts were united by an indissoluble friendship.

For two years they remained together; still, Egidius longed for that perfect abstraction, which held possession of his soul, as so many of the neighbouring people, led through pious motives, came to visit them. At length he ventured to open his mind to Ferodemos,<sup>46</sup> by stating, that the crowd of people, who flocked thither was a cause of great disquiet to him, and that often he had desired to seek greater solitude. "Then," replied Ferodemos, "let us invoke the Divine Spirit together, and hesitate not to follow His

Travellers in France," sect. vi., Route 126, p. 507. The annexed illustration, from an approved view, was drawn on the wood and engraved by Mr. Gregor Grey.

<sup>43</sup> For a description of its features, history, and resources, the reader is referred to Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., liv. ii., chap. iii., sect. vi., pp. 285 to 293.

<sup>44</sup> Writers have been divided in opinion regarding his identity. Some think there were two, bearing the same name, but distinct persons: one who, from having been an eremite, became Bishop of Avignon; and the other, an eremite, who lived in the country, known as Uzeta, in Languedoc. Others maintain that the latter had been promoted to the See of Avignon, and that he was identical with the former. See Benedictus Gononus, in "Vitæ Patrum Occidentis," lib. iii. At p. 160, and subsequently, he gives the Life of Veredemus, Bishop of Avignon, taken partly from archives of that church, and partly from Raulin, a learned monk of Cluny.

<sup>45</sup> The church of Uzez has placed Veredemus in the Catalogue of its saints. See "Histoire Generale de Languedoc," tome i., liv. v., p. 257.

<sup>46</sup> Cointe contends, that there were two distinct persons, named Ferodemos or Veredemus; and he thinks, that the one, who lived with St. Egidius in the desert, was the hermit venerated in the church of Uzeta, or Uzes. The chief reason assigned for this opinion is a supposition, that as Egidius lived contemporaneously with St. Casarius, Bishop of Arles, he must have flourished

nearly two centuries before the time of Veredemus, Bishop of Avignon. See "Annales Francorum," ad Annum 531, num. xi. The Bollandist writers have treated on this subject, at the 23rd of August, where Pinus seems to favour Cointe's opinion as probable. However, Father Stilling holds the contrary one, and with good reason; although, as Gononus states, in the Breviary of Uzeta church, there is a festival for Veredemus, the hermit, Confessor, and not Pontiff, on the 23rd of August, and his body is said to rest there, while there is a feast for Veredemus, Bishop of Avignon, at the 17th of June. Now, the hermit, Veredemus, lived in the village of Uzeta, and he was afterwards bishop, according to Gononus, and the diocese of Uzes extends from the Gard to the Rhone. The other objection of one Veredemus being venerated as *Pontifex*, and the other as *non Pontifex*, is thought to arise from the circumstance, that Veredemus having lived at Uzes as a hermit, so only in that capacity had he been regarded as *non Pontifex*, while the difference of festival may be assigned to some special cause. Moreover, Claude Castellon, writing to the Bollandists, states, at the 23rd of August, that although there are two distinct festivals, yet Dom Sanguin, a Canon of Avignon, believed them to refer only to the same saint, and that some of his relics had been preserved in the church at Uzes. See "Acta Sanctorum," tomus i., Septembris i. De Sancto Egidio Abbate in Fano S. Egidii Occitanie. Commentarius prævius, sect. vi., num. 59, 60, 61, 62, 63, pp. 297, 298.

inspired counsels, however distressing they may prove for our mutual affection." Accordingly the advice was followed, and having ascertained the Divine Will in their regard, they gave each other the kiss of peace, and thus separated.<sup>47</sup> Afterwards, Egidius treaded his difficult journey through devious bye-paths, and at the close of a long day's march, he came to the borders of a deep and thick forest. He rested for the morning's light, and then entered it, forcing his way through gigantic trees, and tangled brakes, quite pleased to think this must afford a safe retirement from all worldly intrusion. At length he found a cave, which was shaded by four enormous oak-trees, and near it flowed a rivulet of pure water, which disappeared under a verdant covering. This stream is still traditionally shown between the city of St. Gilles and the wood of Ribasse.

The holy hermit desired to be entirely disengaged from all earthly concerns, so that he might devote himself altogether to religious contemplation.<sup>48</sup> Thus was his soul perfectly purified, so that with ardent desires and constancy of purpose his thoughts were ever fixed on heavenly things. In fine, St. Giles took up his abode in that forest within the Diocese of Nismes,<sup>49</sup> and there he resolved on that contemplative and penitential course of life he had practised with Ferodemos. The wild roots and herbs of the forest furnished his sole support, and the stream served to appease his thirst. A hind of the forest gave him milk, and shared his caresses with gentleness, whenever she saw him rise from his devotions. That innocent animal excited the more his gratitude towards the Almighty, who rewards His servants with unexpected and extraordinary succours.

It is said, that in the country about Nimes, the local deity, adored by the native Celts, Iberiens or Ligures, was named Namaous, Nemausus, or Nemausus. To him the Greeks, and afterwards the Romans, erected altars, some of which still remain.<sup>50</sup> Nimes is supposed to have been built by a Greek colony; and afterwards, for about 500 years, it was in possession of the Romans.<sup>51</sup> After Marseilles and Toulon, Nimes is still the largest city of southern France adjoining the Mediterranean Sea;<sup>52</sup> but, it has the disadvantage of being separated from any water-course.<sup>53</sup> With the falling fortunes of the Roman Empire, the Goths<sup>54</sup> extended their incursions to

<sup>47</sup> According to Father Stilling, this event took place about A.D. 670 or 671.

<sup>48</sup> The Religious Benedictines of the Congregation of St. Maur state "l'amour de la solitude le portât a se retirer près du Rhône aux extrémités de Diocèse de Nimes."—"Histoire Littéraire de la France," tome iii., p. 244.

<sup>49</sup> The Latin name, Nemausum or Nemausus, was applied to the present ancient city of Nismes, the head of that See, by Strabo, Pomponius Mela, and Ptolemy. See Baudrand's "Novum Lexicon Geographicum," toms i., p. 515.

<sup>50</sup> See Menard's "Histoire des Antiquités de Nimes," Em. Desjardins, Notes Manuscrites, 8vo, 1822.

<sup>51</sup> Next to Rome, Nimes and its vicinity contain the most remarkable and greatest number of Roman antiquities. Very fine Mosaics have been found there, besides numerous fragments of ancient buildings, with Greek and Roman inscriptions. See the "Popular Encyclopedia; or Conversa-

tions Lexicon," vol. v., p. 237.

<sup>52</sup> The *Maison Carrée*, now converted into a Museum, the old Roman Amphitheatre, the Temple of Diana, and other antiquities of Nismes, have been pleasingly described in the Countess of Blessington's "Idler in France," vol. i., chap. i., pp. 1 to 25. London, 1841, 8vo.

<sup>53</sup> See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., liv. ii., chap. iii., sect. vi., p. 288.

<sup>54</sup> They were first known to the Romans under this name, about the commencement of the third century. In A.D. 249 and 250, they ravaged Thrace, and took Philippopolis; A.D. 255, 256, they invaded Illyricum; A.D. 259, they penetrated into Bithynia; A.D. 262, they entered Thrace, and devastated Macedonia; A.D. 267, they ravaged Asia. After various wars with the Romans, under their famous King, Alaric, elected A.D. 382, Greece was plundered A.D. 395, 396, and Alaric entered Italy A.D. 402; but he was defeated in the battle of Pollentia, fought

Gaul,<sup>55</sup> and over-ran that country, under Adolphus, the brother-in-law of Alaric, in the beginning of the fifth century. His troops occupied the cities of Narbonne, Toulouse and Bordeaux, with the whole country surrounding them.<sup>56</sup> The successors of Alaric fixed their royal residence at Toulouse; and the Gothic limits contained the territories of seven cities, namely, Bordeaux, Périgueux, Angoulême, Agen, Saintes, Poitiers and Toulouse. Hence, their Kingdom is said to have obtained the name of Septimania.<sup>57</sup> The Goths then in possession were generally professors of Arianism, and an edict of the Emperor Honorius appointed an annual assembly for the seven Provinces at Arles, to consist of the Prætorian prefect of the Gauls, of seven provincial governors, one consular and six presidents, of the magistrates, and perhaps the bishops of about sixty cities; as also of a competent, although an indefinite, number of the most opulent possessors of land, who might justly be considered as representatives of their country.<sup>58</sup> This order prevailed, until the Franks,<sup>59</sup> having made incursions from Germany into Gaul so early as the fourth century, established their domination over Roman Gaul under Clovis the Great,<sup>60</sup> in 486, by the celebrated victory of Soissons. This monarch, crowned at Rheims, A.D. 496, reduced the Allemanni on both banks of the Rhine,<sup>61</sup> the Bretons in Armorica,<sup>62</sup> and the Visigoths in Aquitania.<sup>63</sup> The Goths<sup>64</sup> or Visigoths<sup>65</sup> had possession of the country about Nîmes, but

about the Easter of A.D. 403, and he re-crossed the Po during the summer season. After the death of the celebrated Roman general, Stilicho, Alaric moved from Noricum, and marched upon Rome, A.D. 408, which he besieged, but withdrew upon terms into Tuscany. Again his demands having been rejected by the Emperor Honorius, A.D. 409, Alaric advanced to Ravenna, A.D. 410, and afterwards to Rome, which he besieged and captured in August, but he died before the close of that year. See Henry Fynes Clinton's "*Fasti Romani*." The Civil and Literary Chronology of Rome and Constantinople, from the death of Augustus to the death of Justin II., vol. i., pp. 268, 278, 282, 288, 294, 302, 492, 502, 534, 536, 548, 550, 554, 570, 572, 574, 576, 578.

<sup>55</sup> Already had the Vandals invaded this Roman province, A.D. 406. They entered Spain A.D. 409. A war was waged by the Goths against them, and they were routed, A.D. 417, by King Wallia. He was rewarded by the Roman Emperor Constantius with a donation of the Gallic district of Aquitain, which extended from Toulouse to the Mediterranean Sea. See *ibid.*, pp. 564, 576, 582, 594.

<sup>56</sup> At that time the Romanized provincials had introduced the laws, manners, and learning of the Roman Empire.

<sup>57</sup> This name was first given to it by Sidonius Apollinaris, ad Avitum, lib. iii., epist. 1. The Gaulish, however, is not to be confounded with the Roman Septimania. The writers of "*Historiæ Occitanicæ*," give us various opinions concerning the origin of that name.

<sup>58</sup> "They were empowered to interpret

and communicate the laws of their sovereign; to expose the grievances and wishes of their constituents; to moderate the excessive or unequal weight of taxes; and to deliberate on every subject of local or national importance that could tend to the restoration of the peace and prosperity of the seven provinces."—Edward Gibbon's "*History of the Decline and Fall of the Roman Empire*," vol. iv., chap. xxxi., p. 135.

<sup>59</sup> Originally a German tribe, who were known in 284, A.D., as living between the Weser and the Lower Rhine.

<sup>60</sup> Of the Merovingian race.

<sup>61</sup> After the battle of Zulpich.

<sup>62</sup> A.D. 507.

<sup>63</sup> The maritime district, extending from the Garonne to the Pyrenees.

<sup>64</sup> The origin of this people is lost in obscurity, yet they are generally supposed to have inhabited the northern parts of Germany, before their incursions were made on the Roman provinces. Their native name, as we learn from Bishop Ulphilas, who lived in the fourth century, was Gutthiuda, rendered by the Greek and Roman writers Gotones, Gothones, Guttones, Guthæ, and, last of all, Gothi. Cassiodorus, the Roman Chief Minister of Theodoric the Great, wrote a History of the Goths, which, unfortunately, is now lost. He lived during the first half of the sixth century. Jornandes, a Goth, and Secretary to the King of the Alani, in the time of Justinian, also wrote a work, "*De Getarum Origine et Rebus Gestis*." He became a Christian, and held a bishopric in Italy.

<sup>65</sup> At a time, when the Goths became more numerous and rapacious, they were divided into two great branches, called Austrogothi,

relinquished it, when the Franks captured Arles, A.D. 541.<sup>66</sup> Afterwards, the Goths succeeded in obtaining possession of that territory, in which St. Giles lived. According to the old writer of his Acts, Flavius was their contemporaneous King. However, this was a common name for all the Gothic Kings, nor is it easy to authenticate some of the matters thus related.<sup>67</sup> The identity of this Flavius has been contested.<sup>68</sup> That a potentate thus designated was the real founder of a monastery for St. Ægidius has been unquestionably established.<sup>69</sup> The writers of the "*Historiæ Occitanie*," however, have too hastily assumed, that Theodoric, King of the Ostrogoths in Italy, was the founder, because he is known to have been styled Flavius. Nevertheless, their calculations are based on the error of supposing, that an Ægidius, sent by Cæsarius as a representative to Rome, A.D. 514, was identical with our saint. But, it seems most probable, that one of the principal seigneurs of the Visigoths, named Vamba or Wamba,<sup>70</sup> who had been elected as their thirtieth King, had been his generous patron.<sup>71</sup> Following the spirit of that age, Vamba had impolitically banished the Jews from his Kingdom, and these were accorded protection by Hilderic, Count of Nîmes, by the Bishop of Maguelonne, and by other seigneurs of the Septimania. While the provinces of Biscay and Navarre were in revolt against the Visigoth King,<sup>72</sup> those discontented nobles entered into a league to subvert his authority over them. However, Vamba raised an army which he led through Catalonia against his traitorous chieftain, the Duke Paul, who had proclaimed himself King of Gothic Gaul. On Vamba's approach to Narbonne, Paul retired to Nîmes. There, after an obstinate resistance, and horrible in its details, the besieged surrendered and besought the conqueror's clemency. There was a King of the Goths in Spain, named Flavius Érvigius, who succeeded Flavius Wamba, when the latter abdicated his rule A.D. 680. He was contemporaneous with Pope Benedict II., who only presided over the Church A.D. 684 and 685 for the short term of ten months and twelve days.<sup>73</sup> Although it is established, that Ægidius presented to that Pontiff his monastery,<sup>74</sup> it is not therefore to be inferred, that the latter had not been erected many years previous to his rule. Wherefore, to Wamba must be referred the pious inspiration, that urged him to press upon Ægidius the erection of a religious house.

or Ostrogoths, inhabiting the sandy steppes of the East, and Wesegothi, or Visigoths, occupying the more fertile and wooded countries of the West. See Philip Smith's "*Ancient History from the Earliest Records to the Fall of the Western Empire*," vol. iii., chap. xlii., pp. 620, 621, and notes.

<sup>66</sup> This was the year previous to the death of St. Cæsarius, as stated by Messianus and Stephen, in the Life of that holy Abbot.

<sup>67</sup> Mabillon states: "*Dicebantur quidem Flavii omnes Gothorum reges: sed cum omnes Arianæ secte addicti fuerint, quis putet Amalaricum, qui tempore Cæsarii Septimaniam obtinuit, aut quemvis alium de condendo monasterio cogitasse? Ad hæc, monasterium istud multo post tempore conditum dici debet, quam Ægidius, transmissio Rhodano, dicessit a Cæsario; nec Ægidius ante conditum monasterium abbas fuit.*"—"*Annales Ordinis S. Benedicti*," tomus i., lib. iv., sect. xxvii., p. 100.

<sup>68</sup> The first Visigoth King in the south of France to assume the title of Flavius was

Reccared, who ruled towards the close of the sixth century. After Adrian Valesius, this is stated by the writers of "*Historiæ Occitanie*," tomus i., p. 64. Also consult "*Rerum Francicarum*," lib. xiv., p. 351.

<sup>69</sup> This is stated in the Acts of Pope John VIII., in these words: "*Quam vallem Flavium quondam rex B. Ægidio donavit.*"

<sup>70</sup> He is said to have reigned from 672 to 680. See the chief events of Wamba's life and reign in "*Historia General de España*," compuesta, emendada y añadida por el Padre Juan de Mariana de la Compañía de Jesus," tomo primero, lib. vi., cap. xii., xiii., xiv., xv., xvi., pp. 246 to 259. Valencia, C10, 10CC, XCIV., 4to.

<sup>71</sup> He succeeded Reccevisind, A.D. 672.

<sup>72</sup> The Spanish historians, as also the writers of "*Historiæ Occitanie*," treat about the wars of Wamba, in the Septimania, under the year 673.

<sup>73</sup> See Abbé Fleury's "*Histoire Ecclesiastique*," tome ix., liv. xl., sect. xxxiii., p. 78.

<sup>74</sup> Such is a statement in the Acts of Pope John VIII.

## CHAPTER II.

WRITINGS ATTRIBUTED TO ST. ÆGIDIUS—HIS LIFE OF SOLITUDE—ACCIDENTAL DISCOVERY OF THE SAINT'S HERMITAGE—FOUNDATION OF HIS MONASTERY AND ITS ENDOWMENT—HIS RULE OF DISCIPLINE—HIS VISIT TO KING CHARLES MARTEL AT ORLEANS—HIS HOSPITABLE RECEPTION—HIS MIRACLES AND PROPHETIC SPIRIT—HIS VISIT TO THE SOVEREIGN PONTIFF, BENEDICT II.—THE SARACENS INVADE SOUTHERN GAUL, AND DESTROY THE MONASTERY OF SAINT GILLES—THE HOLY ABBOT AND HIS MONKS FLY FOR PROTECTION TO CHARLES MARTEL AT ORLEANS.

It has been stated, that the Abbot Ægidius, a Greek by birth, was profoundly versed in scriptural and secular learning,<sup>1</sup> but apparently without sufficiently ancient authority; that being a philosopher, poet, and distinguished "medicus,"<sup>2</sup> excelling in prose and metrical composition, he wrote in verse a remarkable work, "De Pulsibus," One Book, and another, "De Venis," also in verse, and in One Book.<sup>3</sup> Yet, it does not seem probable, although ascribed to our saint, that such treatises, if they exist, had been composed by him.<sup>4</sup>

For many years, St. Ægidius lived in close solitude, in the Flavian valley,<sup>5</sup> and conversing only with God. However, owing to a strange adventure, the place of his concealment became known.<sup>6</sup> At one time, certain magnates of King Vamba's court, who loved the sport of hunting through the woods, discovered that hind, which nourished the saint with her milk. This animal they pursued to the hermitage of St. Giles, where the affrighted creature sought a refuge.<sup>7</sup> From her peculiar and unusual hinning, the saint ran from his cell, and soon found the dogs and hunters in full chase, while the hind's tongue protruded from her open mouth, as if gasping for breath. Then praying to the Almighty to save his favourite hind from her pursuers, she sank at his feet, and ceased her hardly drawn respiration. The dogs could not approach within a stone's-throw of the cave; but, with disappointed howlings, they returned to the hunters. These being wearied with the chase, and night coming on, they resolved on seeking rest in their own dwellings. Next morning, they resolved on chasing that beautiful hind, but again their designs were

CHAPTER II.—<sup>1</sup> Joannes Jacobus Hofmann, when treating of Ægidius Atheniensis, states, that he lived under Tiberius II., A.D. 700, and states "multa scripta posteritati reliquit, ut de Pulsibus librum unum, de Venenis (forsitan Venis) unum."—"Lexicon Universale."

<sup>2</sup> Jacobus Philippus Bergomensis writes at the year 714: "Ægidius philosophus, Græcus monachus per hos dies scientia et religione clarus fuit: qui præter cætera a se edita etiam in medicinis librum de Pulsu metricæ composuit, cujus principium est: Ingenii vires modicis conatibus impar." Item alium de venis, qui incipit: "Dicitur (forte dicitur) vena, quando fit renibus una."—"Chronicorum," lib. x., in supplemento.

<sup>3</sup> Trithemius adds: "Si quid amplius edidit, ad notitiam meam non pervenit. Hunc nonnulli æstimant sanctum illum fuisse abbatem, cujus festum Kalend. Septembris colitur: quod an ita sit, non satis perspicuum habeo. Hoc autem scio, quod tempus et patria in eum consentiunt, nec duo hujus nominis monachi in Chronicis reperiuntur, sed unus. Et verisimile est quod

sanctus Ægidius ante conversionem suam philosophiæ ac medicinæ operam dederit. Claruit circa annum Domini DCCX."—"De Viris Illustribus Ordinis S. Benedicti," lib. ii., cap. xxii.

<sup>4</sup> See Father Stilling, in "Acta Sanctorum," tomus i., Septembris i., in Commentario prævio, sect. vi., num. 65, pp. 298, 299.

<sup>5</sup> The Vallis Flaviana received its name from the Visigoth Kings, who ruled there, and who assumed the title of Flavius as a prefix to their names.

<sup>6</sup> According to Fr. Claude de Vic and Fr. Joseph Vaissete, the discovery of St. Gilles was made by the officers of the King "sans doute le même que Theodoric, roi d'Italie, lequel possédoit alors ce pays."—"Histoire Generale de Languedoc," tome i., liv. v., p. 257. This latter statement, however, is incorrect.

<sup>7</sup> According to some, the anecdote here related has reference to the Gothic King Wamba; while others refer it to Childebert, King of the Franks. See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix. September i., p. 9.

frustrated, as on the former occasion. These circumstances, having been related to the King,<sup>8</sup> urged him to inform the bishop of Nismes. Both agreed to join a hunting party on the following day; and with such intent, they proceeded to the forest, and found the hind, that was once more chased to the cave of her protector. Again, the dogs found no entrance there, but one of the hunters, drawing an arrow and fitting it to his bow, shot through the thicket of thorns surrounding the cave of Ægidius, who happened to be without, and it inflicted on him a grievous wound.<sup>9</sup> The soldiers present insisted on cutting a way through the brushwood, until they reached his hermitage. There the venerable saint was found bleeding, and dressed in a monk's habit, while the hind lay at his feet. Then the King and bishop, having directed the others to leave, approached and enquired who he was, why he took up his abode in so solitary a spot, and by whom he had been wounded. To all these enquiries the saint candidly replied. They proposed to send for physicians to heal his wound, and to compensate him for it so far as they could; but he would hear of no such offers, and mindful of the scriptural maxim, that virtue is rendered perfect in infirmity, he prayed that henceforth, he might bear the pain to his death. Charmed and edified, by such a living example of abstinence, humility, courage and magnanimity, the King and bishop took their leave, while commending themselves to the prayers of Ægidius.<sup>10</sup> This incident has been assigned to the year 673.<sup>11</sup>

Afterwards, the aforesaid King paid him frequent visits,<sup>12</sup> desirous of profiting by the holy hermit's conversations and counsels. However, the saint refused to accept any personal gift. Still, he advised the monarch to found there a monastery, to which a community of regular monks should be attached, and who might serve God by day and night. This the King promised to do, provided Ægidius himself would become their spiritual superior. For a long time, he resisted such a proposal, urging as reasons, that he had not capacity or inclination for such a charge. At length, he yielded assent to the King's importunate wishes, and having fixed on a site near his cave, two churches were built; one in honour of St. Peter and of all the Apostles,<sup>13</sup> the other to the memory of St. Privatus the Martyr.<sup>14</sup> In his cave, the holy hermit lived alone. There he spent whole days and nights in prayer and vigils. The Visigoth King conceived a very high esteem for St. Giles, but on no account

<sup>8</sup> The anonymous author of our saint's Acts calls him Flavius. However, in an office of St. Ægidius, recited in the Diocese of Antwerp, Charles Martel is stated to have been the King who discovered the holy hermit on the occasion of hunting in that forest. Such an opinion has been adopted in many other offices of particular churches, and it has been followed by Saussay in his "Martyrologium Gallicanum."

<sup>9</sup> This incident is represented in a figure—supposed to be of our saint—on a tomb in the church of St. Sernin of Toulouse. See "Histoire Generale de Languedoc," tome ii., liv. xiii., p. 173.

<sup>10</sup> See the Bollandists' "Acta Sanctorum," tomus i., Septembris i. Vita S. Ægidii, auctore anonymo, cap. ii., sect. 12, 13, 14, 15, p. 301.

<sup>11</sup> See Michaud's "Biographie Universelle, Ancienne et Moderne," tome xvi., Art. Gilles (Saint), p. 458.

<sup>12</sup> Catellus in "Historia Comitum Tolo-

sanorum" supposes, that the palace of the Gothic King was near to the hermitage of St. Ægidius, and with many others, the writers of "Historiæ Occitanicæ" think, that the Gothic Kings resided there, so as to enjoy the pursuits of hunting in the adjoining forest. See tomus i., p. 257. These references to the Gothic palace are based on the authority of Godefrid Viterbiensis and Otho of Frisengen.

<sup>13</sup> Originally the Monastery of the holy Abbot was called Monasterium S. Petri in Valle Flaviana, and afterwards it was known as Monasterium S. Ægidii in Valle Flaviana. Catellus relates, that he saw ancient documents of the Abbey of St. Ægidius, in which the wood of that monastery was titled La Selva Gotesca, meaning the Gothic wood. See "Historia Comitum Tolosanorum," p. 5.

<sup>14</sup> Probably, the Bishop of Mende, a Martyr of the third century, and whose feast is kept on the 21st of August.

could the holy man be induced to leave his solitude. There, however, was founded a monastery, to which he admitted several disciples, and these lived under the rules which he established.<sup>15</sup> By some writers, it was thought, St. Gilles had been abbot over that institution, so early as the beginning of the sixth century;<sup>16</sup> whereas, in reality, it only dates from the close of the seventh.<sup>17</sup> According to the learned Father Stilling, the building was begun in the year 673 or 674.

That religious house is said to have been endowed with an ambit of land extending for five miles.<sup>18</sup> It would appear, that hitherto, Ægidius had not been raised previously to the priesthood; but now, at the special request of the King,<sup>19</sup> the monks, the nobles and people of all that place—afterwards named from him—such a dignity he attained.<sup>20</sup> The position of St. Gilles lies west of the Petit Rhone, after this branch of the River separates from the main channel at the city of Arles.<sup>21</sup> It is said to have been a town of great antiquity, and to have formerly taken the name of Rhoda Rodiorum.<sup>22</sup> From the Phœcean period, Saint-Gilles was a sea-port much frequented; and in the twelfth century, it was the southern provencal harbour, whence pilgrims set out on their voyage to Palestine.<sup>23</sup>

Although their rule of discipline was very rigorous, yet the religious under St. Ægidius, moved by his example and precepts, were cheerful and obedient to all its requirements. The anonymous writer of his Acts states, that Charles Martel,<sup>24</sup> King of France, who then lived at Orleans,<sup>25</sup> sent an earnest

<sup>15</sup> Having vainly attempted to solve uncertain historic statements in the old acts regarding this foundation, Mabillon writes: "Utrumque sit, antiquum est sancti Ægidii monasterium in valle Flaviana, quod inter Septimanicæ monasteria, quæ regi solas orationes debebant, primum nominatur in Constituto Ludovici augusti, cognomento Pii, de monasteriis regni Francorum. Hæc abbatia ex ordine sancti Benedicti ad seculares canonicos translata est."—"Annales Ordinis S. Benedicti." tomus i., lib. iv., sect. xxvii., p. 100.

<sup>16</sup> Thus, according to Fr. Claude de Vic and Fr. Joseph Vaissète, the Abbey of St. Gilles was founded so early as A.D. 514. See "Histoire Generale de Languedoc," avec des Notes et les Pieces justificatives, &c., tome i., liv. v., p. 257, and note lxv., p. 667.

<sup>17</sup> According to some writers the situation of Heraclea Galliæ was identical with that of St. Gilles in Occitania. But Pliny, who described it as destroyed, states that its site was at the mouth of the Rhone and the Fossas Marianas. The latter denomination corresponds with the village called Les Saintes Maries. See Baudrand's "Novum Lexicon Geographicum," tomus i., p. 346.

<sup>18</sup> According to the anonymous author of our saint's acts, "eo quod tantundem spatii Sanctus Ægidius, a spelunca sua quadum vice digressus, occurrenti sibi regi Flavio collocaturus, ut fertur, obviavit."

<sup>19</sup> This must have happened after King Wamba had established his authority in the south of France, and before his return to

Spain. See an interesting tract on this subject, *Historia Wamba Regis Toletani*, in Du Chesne's *Historiæ Francorum Scriptores Coætanei*, tomus i., appendix i., pp. 821 to 831.

<sup>20</sup> The anonymous author adds: "Cujus honoris, sed sibi, ut verius dicatur, impræsentiarum oneris, apice sublimatus, nocturnis vigiliis, diurnis jejuniis, assiduisque orationibus cœpit adeo corpus jam diu satis abstinentia tenuatum affligere, ut, si cœptam modo illius vitam attenderes, transactam dixisses voluptuosam fuisse."

<sup>21</sup> See the elegantly delineated and coloured map, Delta du Rhône, in Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., liv. ii., chap. iii., sect. ii., pp. 240, 241.

<sup>22</sup> Said by Pliny to have been a colony founded by the Rhodians.

<sup>23</sup> See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., liv. ii., chap. iii., sect. ii., p. 247.

<sup>24</sup> This warlike monarch is particularly distinguished in the history of the second or Carolingian race. See Michelet's "Histoire de France," tome i., liv. ii., chap. ii., pp. 287 to 302. Deuxième édition, Paris, 1835, 8vo.

<sup>25</sup> Having twice conquered Chilperic, King of Neustria and Burgundy, Charles Martel came to Orleans, A.D. 719, according to Pagius and other writers. That very same year, Zama, General of the Saracens in Spain, invaded the Septimania with a great army, and subjugated it, A.D. 720. See "Historiæ Occitanicæ," tomus i., p. 390.

request by special messengers, that their Abbot should visit his Court. To this royal mandate he yielded assent, having first regulated monastic affairs during his temporary absence.<sup>26</sup> Taking with him some necessities, he set out for Orleans. When arrived there, he paid a first visit to the Church of the Holy Cross, where he healed a paralytic, in the presence of numbers, who admired his miraculous gifts, and who spread the report far and wide. At this time, the Franks of Austrasia were united under the sway of a renowned monarch, who was recognized as all-powerful in Gaul.<sup>27</sup>

Then our saint went to the King's palace, where he was honourably received, and hospitably treated. He remained there for many days, and held several colloquies with the monarch on spiritual topics. The monarch asked his prayers, stating, also, he had committed a crime, so revolting in its nature, that he was ashamed to confess it.<sup>28</sup> The following Sunday, while celebrating the Holy Sacrifice of Mass, and praying in the Canon for the King,<sup>29</sup> an Angel appeared, and laid a scroll on the Altar. In this was fully revealed to him the nature of the monarch's crime, and it was told Ægidius it should be pardoned, if only the criminal would desist from it in the future. Moreover, it was added, that whosoever would invoke St. Ægidius on account of a sin committed, should obtain pardon from the Almighty, provided the person should abstain from repeating such a crime. On seeing this, the servant of God gave thanks for that favour, and having celebrated the holy function, he laid the scroll before the King, who then acknowledged that crime. Falling at the saint's feet, he asked prayers to be offered. The holy Abbot then admonished him never to relapse into the same crime, and prayed the Almighty fervently on behalf of his royal client.

After a considerable time spent in Orleans, the saint obtained permission from King Charles Martel for a return to Provence. Loaded with various royal gifts, he reached Nîmes.<sup>30</sup> There the governor's son had died, but once more through the Abbot's prayers, he was restored to life. Thence directing his course to the monastery, he abode with his monks. The holy Abbot had prophetic warnings, that enemies would invade that province in which his monastery was situated, and violate many of its sanctuaries. Wherefore, he resolved with a few of his brethren to visit Rome, and place it under the protection of the Holy See, so that it might be spared from the violence of heathens, then too ruthlessly exercised. In 685,<sup>31</sup> he laid at the feet of Pope Benedict II. an authentic act of donation of his monastery. This the Vicar

<sup>26</sup> It seems very probable, that the fame of his virtues, and a desire for his security, impelled the French monarch to extend that invitation to St. Ægidius, and that it took place in the year 719 or 720.

<sup>27</sup> Mons. Guizot further remarks: "Dans les expéditions de Charles-Martel, ils avaient parcouru, à sa suite, la Gaule toute entière: la France romaine céda à l'ascendant de la France germanique; les rois de la France romaine ne purent se soutenir en face de ces chefs de guerriers venus encore des rives du Rhin.—"Essais sur l'Histoire de France." Troisième Essai. Des Causes de la Chute des Mérovingiens et des Carlovingiens, p. 77.

<sup>28</sup> The earlier part of Charles Martel's career was stained with many and grievous crimes, for which he made amends towards the close of his life. Having subjected many States to the Empire of the Franks, he died of fever on the 22nd of October, A.D. 741,

at the age of fifty-one, and he was buried in the Church of St. Denis. See Henri Martin's "Histoire de France," tome ii., première partie, liv. xi., p. 217.

<sup>29</sup> This was probably a *formula* in the old Gallic Missal.

<sup>30</sup> This was probably in the year 721 or 722, when Eudes, Duke of Aquitaine, had routed the Saracens with great slaughter, in a battle fought near Toulouse, when a part of the Septimania was recovered from them. See Michelet's "Histoire de France," tome i., liv. ii., chap. ii., pp. 301, 302.

<sup>31</sup> Natalis Alexander has placed the accession to the Pontificate of Benedict II. at the 20th of August, 684, and after a term of only eight months and seventeen days he died the year following. See "Historia Ecclesiastica Veteris Novique Testamenti," tomus xii. Sæculi Septimi Synopsis, cap. i., art. vi., p. 10.

of Christ accepted, and declared exempt for the future from all episcopal jurisdiction that property which he possessed.<sup>32</sup>

The immunities thus sought were obtained from the Sovereign Pontiff, and the holy Abbot returned to Gaul. The troubles foreseen afterwards fell on its southern territories. The Saracens<sup>33</sup> had entered Europe in 711,<sup>34</sup> and had extended their conquests over Spain. In 712 and succeeding years, with great fury their hordes had crossed the Pyrenees into Gaul.<sup>35</sup> The people in alarm saw their towns, castles and monasteries demolished and plundered, while they were powerless to prevent such ravages. Among the rest, who fled for their safety, was St. Ægidius with his band of religious. Taking with them their relics and sacred vessels, they set out for Orleans, and placed themselves under the protection of Charles Martel. However, their exile was of short duration. Eudes, Duke of Aquitaine, took upon himself to oppose the fanatical invaders, and his efforts were crowned with success.

### CHAPTER III.

EXPULSION OF THE SARACENS—REBUILDING OF HIS MONASTERY BY ST. ÆGIDIUS—HIS DEATH—THE CHURCH, MONASTERY, AND SHRINE AT SAINT-GILLES—VENERATION FOR THE HOLY ABBOT IN FRANCE AND ON THE CONTINENT OF EUROPE—VENERATION FOR HIS MEMORY IN THE BRITISH ISLANDS AND CHURCHES DEDICATED TO ST. GILES—COMMEMORATION OF HIS FESTIVAL IN THE CALENDARS—CONCLUSION.

WHEN the Saracens had been driven beyond the Pyrenees,<sup>1</sup> St. Gilles and his monks returned, but only to find their monastery in ruins. At this doleful sight, the holy Abbot was greatly distressed, but he prayed the Almighty to give him courage for the work of restoration. Soon the church, cloister, and monastery were raised to their former noble proportions.

The saint had now attained a very advanced age, and the term for his sojourn on earth was drawing rapidly to a close. With Holy Simeon, he could repeat the canticle, "Nunc dimittis servum tuum."<sup>2</sup> Having regulated the monastic affairs, and receiving a heavenly admonition regarding his approaching dissolution, he asked the monks to pray for him. Towards midnight, and on a Sunday, the 1st day of September, about A.D. 720,<sup>3</sup> his

<sup>32</sup> The Bull of Benedict II. is to be found in the parochial archives of Saint-Gilles. Pope John VIII., in a Bull, addressed to Leo, Abbot of St. Gilles' Monastery, and dated July 21st, 878, affirms moreover he found that act of donation in the Vatican archives. See "Les Petits Bollandistes," *Vies des Saints*, tome x., premier jour de Septembre, p. 404 and n. i.

<sup>33</sup> An interesting, but abridged account of Mahomet, his career, and doctrines, is to be found in Natalis Alexander's "Historia Ecclesiastica Veteris Novique Testamenti," tomus xii. *Sæculi Septimi Synopsis*, cap. ii., Art. ii., pp. 31 to 38.

<sup>34</sup> Their previous conquests in Asia and Africa are very lucidly set forth in that most instructive and readable work of Washington Irving, "Mahomet and his Successors," in two handsome illustrated volumes, published by Putnam, New York and in London, 1881, sm. 4to. Also, in Simon Ockley's "History of the Saracens," comprising the Lives of

Mahammed and his Successors, to the Death of Abdulmelic, the Eleventh Caliph. The author did not live to complete—as he had intended—their European invasions.

<sup>35</sup> See an account of this invasion of El Frandjat, as the Mussulmans denominated France, in Henri Martin's "Histoire de France," tome ii., première partie, liv. xi., pp. 191 to 217.

CHAPTER III.—<sup>1</sup> The first invasion of France by the Saracens was that conducted by Alhorr, A.D. 718. Eudes, Duke of Aquitaine, had then usurped the authority, and even the title, of King, in the southern provinces of France, and he repelled their first invasion, when Zama, lieutenant of the caliph, lost his army and his life, under the walls of Toulouse. See Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. vi., chap. liii., p. 385.

<sup>2</sup> St. Luke ii., 29.

<sup>3</sup> Father Stilling considers his death should be before the second invasion of the Saracens,

soul was received into Heaven, and the faithful then heard a choir of angels welcome him to their happy company. He is reputed to have been eighty-three years old at the time of his departure.<sup>4</sup> Other writers, who have incorrectly assigned him to the time of St. Cæsarius, have placed his death about the middle of the sixth century.<sup>5</sup>

The body of St. Giles was buried in a plain stone coffin, and soon his place became the object of frequent pilgrimages.<sup>6</sup> However, in or about A.D. 925,<sup>7</sup> while some of his bones and a portion of iron—supposed to have been the arrow-head that pierced his hand—were left in the original sarcophagus, it is stated his remains were translated, on the 15th of June, to a shrine, artistically wrought.<sup>8</sup> Reverence for his memory, and the establishment of his monastic institute, drew numbers to St. Gilles, and it soon grew into a considerable city.<sup>9</sup> Notwithstanding the traditional exemption of the abbey from episcopal jurisdiction; yet, at different times this had been assumed, and a Diploma of Ludovicus Pius exists,<sup>10</sup> in which he grants to Christianus, Bishop of Nîmes, such exercise of right over it. Even Pope Nicholas confirmed this to that bishop's successor, Isnardus.<sup>11</sup> Hence arose a controversy between Gilbert, Bishop of Nîmes, and Leo, Abbot of St. Ægidius, before the Sovereign Pontiff in 878, when Pope John VIII.<sup>12</sup> came into Gaul, and remained for some time at Arles. This cause was decided in favour of the Abbot.<sup>13</sup> So early as 1044, the pilgrimage to the Shrine of Saint-Gilles was regarded as one of the most celebrated in the world. In 1066, the Abbey was subjected to the Congregation, or Order of Cluny,<sup>14</sup> which caused great contention between the respective abbots; but Pope Innocent II. decided in 1132, that such dependence should cease, and that thenceforth the religious of St. Giles should have liberty to elect their own abbots.<sup>15</sup>

The great abbey church of St. Gilles—designated the Lower Church, on a

who took possession of all Septimania in the year 725.

<sup>4</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome x., premier jour de Septembre, pp. 404, 405.

<sup>5</sup> The Maurists, in "*Histoire Littéraire de la France*," state that he died about the year 547. See tome iii., p. 244.

<sup>6</sup> Before the ninth century, his veneration as Patron was recognised in the Monastery of Saint-Gilles, as we read from a Council of Aix-la-Chapelle, held A.D. 817: "*Monasterium Sancti Ægidii in Valle Flaviana*."—Labbe, "*Concilia*," tomus vii., col. 1514. This veneration probably extended at that time over the whole of Nîmes diocese, and through the adjoining districts of Languedoc.

<sup>7</sup> According to the writer in "*Gallia Christiana*," tomus vi., col. 483, during the year mentioned in the text, one Autulphus, or Autulphus, was Abbot at Saint-Gilles, and while he was incumbent, the sacred relics of the Patron were raised from the earth. For this account, Saxius is quoted, "*in Pontificio Arelatensi*," while he cites a *Breviarium S. Ægidii*, for such statement.

<sup>8</sup> Father John Stilling suspects, that besides the church dedicated to St. Peter, there must have been at the time another still larger, and dedicated to the Patron at Saint-Gilles. To this latter the translation probably took

place. In 1116, a new church was dedicated to him. This beautiful structure was among the greatest in France, until in 1562 and 1622, when it was reduced to a heap of ruins, during the Calvinist wars. It seems to have been in that church, the body of St. Ægidius had been kept to the time of those disturbances.

<sup>9</sup> In old documents it is called *Fanum S. Ægidii*, and at the present time, in France, it is named Saint-Gilles.

<sup>10</sup> See "*Gallia Christiana*," tomus vi., col. 165.

<sup>11</sup> See "*Historiæ Occitanicæ*," tomus ii., inter Probationes, col. 10.

<sup>12</sup> He reigned from A.D. 872 to 882.

<sup>13</sup> These matters may be found in Baluzius, "*Miscellaneorum*," tomus vii., p. 349. De *Gestis Joannis VIII.* However, the bishop still refused to accept this decision; but the Pope wrote, that he should be mindful of his duty, and if he refused to do so, he must be excommunicated. See Labbeus, "*Conciliorum*," tomus ix., col. 124.

<sup>14</sup> In a provincial assembly held in the Monastery of St. Bausile, Nîmes. See "*Histoire Generale de Languedoc*," tome ii., liv. xiv., sect. lviii., p. 211.

<sup>15</sup> However, the abbey of St. Gilles had to pay the costs of this process. See *ibid.*, liv., xvii. sect. xx.

level with the cloister—is thought to have been built in the eleventh century, having been consecrated by Pope Urban II., in 1096. The west front is a master-piece of the Romanesque style, upon which every species of ornamental decoration and rich sculpture seems to have been lavished.<sup>16</sup> In 1074, Pope Gregory VII.<sup>17</sup> reprehends Froterius II., Bishop of Nîmes, because he had assumed too much authority over the Abbey of St. Ægidius. To many other vicissitudes was this venerable institute subjected.<sup>18</sup> The upper church was begun on a scale of great magnificence by Alphonso,<sup>19</sup> son to Raymond IV.,<sup>20</sup> Count of St. Gilles,<sup>21</sup> in the year 1116. In 1159, Pope Adrian IV.,<sup>22</sup> granted indulgences in favour of the church and monastery of Saint Gilles; as did also Pope Gregory IX.,<sup>23</sup> in 1233. However, the rights and privileges of that abbey were frequently infringed upon by the Counts of Toulouse. An age later the usages of the pilgrimage to Saint-Gilles were somewhat modified, as the Albigenses,<sup>24</sup> in the thirteenth century,<sup>25</sup> disturbed the country around.<sup>26</sup> It is not well known, at what particular date the remains of Ægidius had been translated to Toulouse.<sup>27</sup> In 1326, during the month of September, one hundred Belgian pilgrims arrived at St. Gilles, to ratify a clause in the treaty between Charles the Fair and the Flemish. In the year 1423, the head of St. Ægidius was kept within his church in a silver-gilt shrine.<sup>28</sup> What has become of this relic is unknown; but Father Stilling thinks, it may not have

<sup>16</sup> See Murray's "Handbook for Travellers in France," sect. vi., Route 126, p. 508.

<sup>17</sup> His Pontificate lasted from A.D. 1073 to 1085. An admirable narrative of his Pontificate may be found in J. Voigt's History of Gregory VII., published at Weimar in 1813. It has been translated into French, under the title, "Histoire du Pape Grégoire VII. et de son Siècle," issued in two octavo volumes, at Paris, in 1839.

<sup>18</sup> See in Catalogo Abbatum S. Ægidii, in "Gallia Christiana," tomus vi., at col. 482.

<sup>19</sup> He was called Alphonse-Jourdain, because he had been baptized in the River Jordan. He died in the middle of April, A.D. 1148, at the age of forty-five years. See "Histoire Generale de Languedoc," tome ii., liv. xvii., sect. lxxx., p. 452.

<sup>20</sup> He was son to Pons, Count of Toulouse, who died towards the end of 1060, or the commencement of the following year. See *ibid.*, notes, xxxii., col. 2, p. 609.

<sup>21</sup> This title he assumed, because this portion of the diocese of Nîmes was his first inheritance, and on account of his devotion to the holy patron. See *ibid.*, liv. xiv., sect. ii., p. 179.

<sup>22</sup> He presided in the Chair of St. Peter, from A.D. 1154 to 1159.

<sup>23</sup> He ruled from A.D. 1227 to 1241.

<sup>24</sup> These heretics of the twelfth century were so called, because their first assemblies were held in the town of Albi. They held that God had first created Lucifer and his angels; that having revolted against God, Lucifer was banished from Heaven, and produced the visible world, with evils then prevailing; while to establish order in it, God created a second son, Jesus Christ, who

was to be the spirit of good, as Lucifer had been the spirit of evil. They rejected the Old Testament and the history of the Creation, as given by Moses. They inveighed against the authority of the Church and its ministers, as also, they rejected the Sacraments. See L'Abbé Pluquet's "Dictionnaire des Hérésies."

<sup>25</sup> See an impartial account of the war waged against the Albigenses, in Père Vaissette's "Histoire du Languedoc," tome i.

<sup>26</sup> Saussay remarks, that at this time, the relics of St. Ægidius, that had been preserved for many ages in his own monastery, were raised from the earth, and were found to be incorrupt. Thence, they were transferred to Toulouse, and deposited in the Church of St. Saturninus, with those of many holy Apostles, Martyrs and Confessors. Saussay adds, "condigno cultu huc usque in ara sui nominis arcaque preciosa observatur."

<sup>27</sup> Although Saussay refers this Translation to the time of the Albigensian heresy—in the twelfth or thirteenth century—yet, the writers of "Gallia Christiana" state, it must have been so late as the sixteenth century or somewhat before, since Nicholas Bertrand, who wrote in the beginning of that century, records as being in the possession of Toulouse, "corpus beati Egidii abbatis." For this account De Gestis Tolosanorum, fol. 5, is quoted.

<sup>28</sup> In a Manuscript Kalendar, brought to light by Chifflet, at the 2nd of July, there is an entry: "S. Ægidii inventio Capitis." But, nothing more seems to be known regarding that head, or the festival associated with it.

escaped destruction with other holy relics, and even the church itself, when the Calvinists were in possession of Saint-Gilles, during the year 1562.<sup>29</sup> At Grado, a town in the Venetian province, and in the Collegiate Church of the Blessed Virgin, Gelenius states, that the head of the Abbot Ægidius was kept;<sup>30</sup> but, whether this is the head to which allusion has been made, or only a portion of it, is not known.

In the year 1538, the Abbey of St. Gilles, with many other houses, became secularized.<sup>31</sup> During the religious wars in France of the sixteenth century,<sup>32</sup> in 1562, the Huguenots<sup>33</sup> converted this church into a fortress. The Maréchal de Damville<sup>34</sup> besieged St. Gilles on the 2nd of June, 1570, however, and took possession of it in three days.<sup>35</sup> Again, in 1575, the Duke of Usez attacked and occupied that city.<sup>36</sup> In 1621, the canons and religious were obliged to seek refuge in Provence. An expedition that parted from Lyons, July 2nd, 1622, under the Duke d'Hallwin, on arriving in Lower Languedoc, again took possession of St. Gilles, from which the Reformers were then driven.<sup>37</sup>

When no longer tenable as a fortress, the Church of Saint-Gilles was demolished by the Duc de Rohan, in 1622. Some time afterwards, the wars between the Huguenots and Catholics ceased under Louis XIII., King of France, and peace was established.<sup>38</sup>

The old abbey was destroyed in the sixteenth century; but a detached pile of the ruin remains. It contains a spiral staircase, called *le Vis de St. Gilles*,<sup>39</sup> and it is remarkable as a fine specimen of masonry. The ancient church has been replaced by a structure of late date, but of greatly inferior architecture.

The relics of the holy Abbot were preserved at St. Sernin, in Toulouse,<sup>40</sup> A.D. 1562. There the Canons of the Collegiate Church of Saint-Gilles concealed them, while the disturbances and wars of that period prevailed. In 1865, the shrine of the saint, with his relics, had been discovered,<sup>41</sup> and on the 22nd of October, 1867, that event was celebrated in a public manner, and with a religious ceremony, at which a great number of the faithful assisted. Since that time the pilgrimages, which had so long been interrupted, were resumed by the clergy, religious and others, whole parishes sending numerous

<sup>29</sup> According to the writers of "Gallia Christiana," col. 506.

<sup>30</sup> See "De Admiranda Coloniae Magnitudinis," p. 311. Cologne, 1634, 4to.

<sup>31</sup> See "Histoire Generale de Languedoc," tome v., lib. xxxviii., sect. lxxii., p. 159.

<sup>32</sup> These disturbances commenced in 1559, during the reign of Francis II.

<sup>33</sup> This was the term employed to designate the Calvinists as distinguished from the Lutherans. According to Henri Martin the word Huguenot, for which many bizarre derivations have been given, is traceable to the German *eidgenossen*, meaning "allies" or "confederates." The Genevan reformers were named *eignots*, when they were allied with a part of the German Swiss, who desired to render themselves independent from the Duke of Savoy. "Les catholiques firent de ce nom une injure : les protestants en firent un titre de gloire et voulurent que huguenots signifiait défenseurs de la race de Hugues Capet contre les Lorrains."—"His-

toire de France," tome ix., cinquième partie, liv. li., p. 28, n. 2.

<sup>34</sup> Appointed to the government of Languedoc in 1563. See Père G. Daniel's "Histoire de France," tome viii., Charles IX., p. 484.

<sup>35</sup> See "Histoire Generale de Languedoc," tome v., liv. xxxix., sect. lxxvii., p. 305.

<sup>36</sup> See *ibid.*, liv. xl., sect. xlii., p. 341.

<sup>37</sup> See *ibid.*, liv. xlii., sect. lxii., p. 530, and sect. lxxiv., p. 538.

<sup>38</sup> See Père G. Daniel's "Histoire de France," tome x., Journal Historique de Louis XIII., p. xxvii.

<sup>39</sup> It was saved from destruction at the period of the Revolution, through the influence of M. Michel, a lawyer of St. Gilles.

<sup>40</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 1, p. 10.

<sup>41</sup> An account of this may be seen in a work of M. l'Abbé Trichaud, "Histoire de l'Invention du Tombeau de Saint-Gilles."

bands to St. Gilles' shrine. His church had also attracted the attention and admiration of tourists and archæologists.<sup>42</sup>

In a very remarkable manner, veneration for St. Ægidius was introduced at Leodium, A.D. 976,<sup>43</sup> while Notger was its prelate. One Gorderan, from Gallia Narbonensis, was accustomed to traverse the country with a bear and an ape, with which he gave popular exhibitions.<sup>44</sup> However, in his old age, having selected a place among the woods, and Latinized Publicus Mons,<sup>45</sup> for a station; he then erected houses and cottages, where he received the poor with hospitable care. Even robbers, who infested that country, flocked thither to receive the devout man's exhortations, and frequently were they thus induced to reform their lives. But, his work was not deemed to be complete, until he had there erected a church to his patron, St. Ægidius, for the stranger had been a native of Saint-Gilles. Moreover, that humble man had contrived to gather pious women,<sup>46</sup> to form a religious society, in those houses he had built near the church.<sup>47</sup> In that place, Gorderan closed his earthly career, and departed this life, venerated as a saint in popular estimation.<sup>48</sup>

So great was the veneration of the French for St. Gilles, that besides the chief city in the Isle of Reunion, and which took its name from him, no less than eighteen other towns have a similar name throughout France. Between Peronne and Abbeville, in Picardy, a beautiful Gothic church has been erected to Saint-Gilles, near the ruins of Mount Saint-Quentin, which formerly had an oratory and altar dedicated to him.<sup>49</sup> In the forest of Ardennes, St. Theodore, Abbot over the monastery of St. Hubert, constructed a church in honour of St. Ægidius, after the middle of the eleventh century.<sup>50</sup> With a desire to obtain some relic of the holy Abbot, Theodore made a pilgrimage to his tomb, and took Troyes on his way. He returned, having obtained the desired relics.<sup>51</sup> From the Church of Saint-Gilles, divers relics of its holy patron have been procured, and they were preserved in various churches and cities. Among these may be mentioned the cathedral city of Strigonia,<sup>52</sup> St. Saviour's,<sup>53</sup> at Antwerp, in Lisbon, in Saint-Gilles of Bruges, Saint-Gilles of Paris, Saint-Gilles of Bamberg,<sup>54</sup> Saint-Gilles-sur-Vic, Saint-Gilles of Noirmontiers, Saint-Gilles of Vannes, Saint-Gilles of Saint-Omer,<sup>55</sup> Avesne,

<sup>42</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., premier jour de Septembre, pp. 405, 406.

<sup>43</sup> See at this year, Fisenius, in "Historiæ Ecclesiæ Leodiensis," lib. vii.

<sup>44</sup> As in so many other instances recorded in the Acts of the Saints, we are here furnished with an illustration of customs prevailing in the Middle Ages.

<sup>45</sup> This may be rendered in English "the public Mount," probably in relation to the *civitas Leodii* which was near it.

<sup>46</sup> Among these one Judila was especially distinguished for her sanctity.

<sup>47</sup> In the twelfth century, the Church of St. Ægidius was served by Canons Regular, while the succession of Abbots and Priors is enumerated by Dionysius Sammarthann, in "Gallia Christiana," tomus iii., a col. 1009.

<sup>48</sup> He was buried in front of the altar dedicated to Saints Dionysius and Lambert. Fisenius adds: "Histriones, et citharædi, qui sodalem a pio instituto primum revocare tentant, in demortui memoriam deferendum

ad S. Ægidii quotannis susceperunt cereum, proximo Mercurii die post S. Joannis Baptistæ natalem. Hodieque post tot sæcula antiquum tenent. Ista sunt Ægidiani cœnobii incunabula."—"Historia Ecclesiastica Leodiensis," lib. vii.

<sup>49</sup> This is to be gleaned from the monk Nicholas' Vita S. Godefridi, Ambianensis Episcopi, as introduced by Surius, at the 8th day of November.

<sup>50</sup> This is related by Mabillon in his Acts of St. Theodoric in the "Acta Sanctorum," sæc. vi., Benedict, pars ii., pp. 573, 574.

<sup>51</sup> These he divided into two parts: one of them he reserved for his own monastery, the other he gave to the Church of St. Ægidius, over which he placed a priest.

<sup>52</sup> In Hungary.

<sup>53</sup> Belonging to the Cistercians.

<sup>54</sup> In the twelfth century, St. Otho, Bishop of Bamberg, obtained the thumb of St. Ægidius, which was kept with other relics on an altar dedicated to him.

<sup>55</sup> In the English Jesuits' Collège there

Tournai,<sup>56</sup> Walcourt,<sup>57</sup> Cambrai,<sup>58</sup> Cologne,<sup>59</sup> Prague,<sup>60</sup> Bologne,<sup>61</sup> and in Rome, where they were preserved in the church of St. Agatha. Having thus parted with so many portions, the city and church of Saint-Gilles only possesses, at present, some parcels of the patron's relics. However, M<sup>onsieur</sup> Plantier obtained from Toulouse a considerable part; and, on the 27th of July, 1862, a translation to the parent church took place with solemn ceremonies.<sup>62</sup> Although the Festival of St. Ægidius had been previously celebrated in the Church Aniciensis, yet would Raymund, Count of Toulouse, have it commemorated, in a more solemn manner, A.D. 1096; and, as an expiation for his sins, he endowed it with certain possessions. This appears from a charter still extant and published.<sup>63</sup>

After the death of St. Gilles, the reputation of this holy Abbot for working miracles rendered him celebrated, not alone throughout France, but also in the Low Countries, throughout Germany, Poland, and all over the European Continent, as also in Great Britain and in Ireland. From these countries, also, crowds of pilgrims resorted to his shrine, imploring the saint's intercession. In 1115, Gertrude, Countess of Northheim, wife of Henry, founded the monastery of St. Ægidius, without Brunswick,<sup>64</sup> and this was known as the "cœnobium Bursfeldense." About the same time, a noble convent for nuns, and dedicated to St. Ægidius, was built in Munster, Westphalia. Another monastery, also dedicated to the holy abbot, was erected in the diocese of Halberstad. Also at Bamberg, in the twelfth century, St. Otho, Bishop over that See, resolved on founding a monastery dedicated to St. Ægidius, at a certain eligible place, called Lugenhubel,<sup>65</sup> without the city. It was levelled at that spot, and there he built the church. A domicile for the poor and pilgrims was attached; so that, what had been heretofore a disreputable locality, might become thenceforward a source of relief for the destitute, of salvation for souls, and of praise to the Lord.<sup>66</sup> Again, at Nuremberg, A.D. 1140, having entertained an exalted opinion of the services rendered to religion in Germany by the Irish—then called Scottish—monks on the Continent, the Emperor Conrad III. built a magnificent monastery, dedicated to St. Ægidius, and he placed them in charge of it. This was

was a bone of St. Ægidius.

<sup>56</sup> The Abbey of St. Nicholas de Pratis, belonging to the Canons Regulars, preserved a considerable portion of the arm of St. Ægidius.

<sup>57</sup> In the Collegiate Church of the Blessed Virgin, Rayssius relates, that in a large Cross, adorned with gems and precious stones, in which are kept relics of various saints, among those are included relics of St. Ægidius—incorrectly styled Abbot of Arles. See "*Hierogazophylacium Belgicum*," p. 330.

<sup>58</sup> In the Abbey Church of the Holy Sepulchre was kept a small portion of the arm of St. Ægidius.

<sup>59</sup> Gelenius assigns relics of St. Ægidius to various churches of that city: viz., to the Collegiate Church of St. Gercon, to the Collegiate of St. Cunibert, to the Church of St. Pantaleon, and to the parochial Church of St. Lupus. See "*De Admiranda Coloniae Magnitudine*," pp. 264, 289, 372, 412.

<sup>60</sup> A part of the arm and two other small portions were deposited in the Metropolitan Church of St. Vitus, when brought from

France in the year 1356, "*teste Phosphoro Pragensi*," p. 517.

<sup>61</sup> These relics were kept in the Church of St. Stephen, and in the Jesuits' Church of St. Ignatius, according to Masinus in "*Bononia perlustrata*," p. 439.

<sup>62</sup> See *Les Petits Bollandistes*, "*Vies des Saints*," tome x., Septembre i., p. 405.

<sup>63</sup> By the writers of "*Historia Occidentia*," tomus ii., inter *Instrumenta*, col. 343.

<sup>64</sup> See an account of this city, in the "*Gazetteer of the world*," vol. iii., pp. 92, 93.

<sup>65</sup> In Latin its translation is rendered, "*collis mendacii*."

<sup>66</sup> Andres, who describes what is in the text, adds: "*Eo tempore canonicus quidam ecclesie S. Jacobi, Wichodo nomine, orationis causa, beatum visitans Ægidium, reliquias magnificas, id est, pollicem ejus, comparavit; quem pius Otto, ab eodem sagaciter impetratum, altario S. Ægidii cum aliis multiplicibus reliquiis inclusit, ecclesiamque solenniter dedicans, memoriam ejus per omnem locum celebriorem, quam eatenus fuisset, instituit.*" — "*Vita S. Ottonis*," num. 3.

governed and regulated by monks from Ireland, until A.D. 1418, when the succession from Ireland failing, German monks of the Benedictine Order were substituted.<sup>67</sup> In Germany, St. Giles is reckoned as one of the *Vierzehn Noth-halfer*.<sup>68</sup> Towards the end of the eleventh century, the veneration of St. Ægidius extended in Hungary, while the saintly King Ladislaus, son of the Champion Bela, ruled there. He founded a monastery and church dedicated to the holy abbot, at Semichen, and this religious house was subjected to the parent one,<sup>69</sup> already established in the Flavian Valley. In that, also, only French monks were to be received.<sup>70</sup> To the discretion of the Hungarian monarch was left certain affairs connected with that monastery.<sup>71</sup> Besides, at Rome itself, were churches and religious places connected with a veneration for the Blessed Abbot Ægidius.<sup>72</sup>

On the 1st of September, the feast of their patron, at Saint-Gilles-Vieux-Marché, at Saint-Gilles-Pligneaux, and at Saint-Gilles du Mené, in Bretagne, a great number of pilgrims annually assemble to invoke his intercession.

After the middle of the thirteenth century, Pope Urban IV.<sup>73</sup> ordered an Office of Nine Lessons for St. Ægidius to be inserted in the Roman Breviary, and it was to be recited as a semi-double.<sup>74</sup> But, about the middle of the sixteenth century, that office was reduced to a *simplex*,<sup>75</sup> and as thus regulated by Pope St. Pius V., it has since been observed. However, in many dioceses, especially in France and Belgium, the office of our saint has had a higher position. Hence, the Lessons recited on the Festival of St. Ægidius are varied according to the circumstances of churches and provinces. In Ireland, it is a *simplex*, the third Lesson of which is a proper one,<sup>76</sup> dealing with the acts of St. Ægidius and having a special prayer. With fifteen other saints, for many ages in various churches of Western Christendom, he was invoked by the special title of "Auxiliator."<sup>77</sup> This must be attributed to the confidence felt by the faithful in the efficacy of his intercession.<sup>78</sup>

<sup>67</sup> Bucelin, who records these facts, adds ; "Patet hodie magistratui, extinctis post mutata religionem in urbe monachis, celebraturque summopere amplissimæ basilicæ architectura, egregium prisci splendoris argumentum."—"Germania Sacra," pars ii., p. 3.

<sup>68</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 1, p. 10.

<sup>69</sup> This is to be seen in the Letter of Pope Paschal II., in 1106, and directed to Hugh, Abbot of St. Ægidius in Septimania. See Baluzius, in "Miscellaneorum," tomus ii., p. 183.

<sup>70</sup> This is stated by the monk Albericus, in his Chronicle, at A.D. 1078.

<sup>71</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus v., lib. lxxv., num. xlviii., p. 137.

<sup>72</sup> See the Bollandists' "Acta Sanctorum," tomus i., Septembris i. De Sancto Ægidio Abbate in Fano S. Ægidii Occitanicæ. Commentarius Prævius, sect. i. Veneratio Sancti longe lateque propagata, pp. 284 to 287.

<sup>73</sup> He ruled from A.D. 1261 to A.D. 1264.

<sup>74</sup> Father Stilting adds, "ut ex Gavanto scribit Bailletus ad 1. Septembris in S. Ægidio."

<sup>75</sup> He presided over the Church from A.D. 1566 to A.D. 1572.

<sup>76</sup> In this single Lesson is inserted the

statement, "Arelatem ad beatum Cæsarium contendit."

<sup>77</sup> Father Papebroke, when treating of St. George in the "Acta Sanctorum," tomus iii., for April, and at p. 149, investigates the reasons for such a title; but he has only a conjecture to offer, that such appellation had been given, because each of those saints was venerated and invoked for some special necessity. In certain Missals is the Mass, *De Quindecim Sanctissimis Auxiliatoribus*. In some old Missals, there is a Mass thus intitled, *Missa de Quinque Sanctis Privilegiatis*. In the Collect for both these Masses, St. Ægidius is specially numbered.

<sup>78</sup> To the prayers offered for his intercession, by Judith Wladislai, wife of the King of Poland, she is believed to have given birth to a son, afterwards known as Boleslaus, King of Poland, in the beginning of the twelfth century. When the latter grew up, with a few priests and other pious men, that prince made a pilgrimage in a plain habit to the tomb of St. Ægidius. A great part of this journey he accomplished in his bare feet, and on the way, he bestowed liberal alms on the churches, monasteries and poor. He remained in fastings and prayers fifteen days before the tomb of the holy Abbot, as related by Joannes Herburtus. See Bene-

In art, St. Giles is represented as wearing a monastic habit, with his beloved hind<sup>79</sup> beside him, the saint's hand pierced with an arrow and resting on its head. When his festival takes place at Valencia, it is customary to bless a sprig of fennel.<sup>80</sup> His devout clients invoke his intercession, moreover, to avert fire, the falling sickness, weakness of mind, and fear.

In England, in Ireland, and also in Scotland, for many ages past, St. Giles has been held in great veneration; while in those countries many elegant and noble churches have been erected in his honour.<sup>81</sup> About the year 1090, Alfime, the first master of St. Bartholomew's Hospital, London, founded the old church, dedicated to St. Giles, in Cripplegate, anciently a fen or moor, the houses and gardens of which were counted a village, called Mora, without the walls of that city.<sup>82</sup> The patronage of this church was formerly in private hands, until one Alemund, a priest, granted the same to the Dean and Chapter of St. Paul. In the year 1545, the old Church of St. Giles was destroyed by fire. Afterwards, a fine Gothic church was erected, 114 feet in length, by 63 in breadth, 33 feet high to the roof, and 122 feet to the top of the tower. It is one of the few London churches that escaped the dreadful conflagration in 1666. The monuments of several celebrated persons are to be found within this church.<sup>83</sup> Fragments of the old Roman wall may still be seen in the churchyard of St. Giles', Cripplegate.<sup>84</sup> A village, called from a church standing there A.D. 1222, St. Giles in the Fields—to distinguish it from St. Giles, Cripplegate—was made parochial, in the year 1547.<sup>85</sup> The Church and village of St. Giles in the Fields are supposed to have sprung from an hospital for Lepers founded there, by Matilda, wife of Henry I., about the year 1117.<sup>86</sup> In 1354,<sup>87</sup> King Edward III. granted that hospital to the Master and Brethren of the Order of Burton St. Lazar of Jerusalem, in Leicestershire.

Especially was St. Giles honoured in Edinburgh, where a celebrated church was built and dedicated to him.<sup>88</sup> The original church on its site was erected before A.D. 854,<sup>89</sup> but by whom is not known.<sup>90</sup> A new church, in lieu of the original one, was erected by King David I., in the early part

dict Gononus, in "Vitis Patrum Occidentis," lib. iii., p. 155.

<sup>79</sup> The hind is represented, likewise, as the armorial bearing of the city of Saint-Gilles. See Les Petits Bollandistes, "Vies des Saints," tome x., premier jour de Septembre, p. 405.

<sup>80</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 1, pp. 9, 10.

<sup>81</sup> See "Les Petits Bollandistes," tome x., 10 jour de Septembre, p. 405.

<sup>82</sup> In process of time, the village increased so considerably in buildings, that it was constituted a prebend of St. Paul's Cathedral, by the appellation of Mora. This prebendary has the ninth stall on the right side of the choir in St. Paul's Cathedral. See Walter Harrison's "New and Universal History, Description and Survey of the Cities of London and Westminster, the Borough of Southwark, and their adjacent Parts," book ii., chap. xvi., p. 468, and n. *ibid.*

<sup>83</sup> Milton was buried, where his father had been buried before him, in the Church of St. Giles, Cripplegate. See Charles Knight's "Old England," vol. ii., book vi., chap.

iii., p. 251.

<sup>84</sup> See Ward and Lock's "Pictorial Guide to London," p. 19.

<sup>85</sup> See Walter Harrison's "New and Universal History, Description and Survey of the Cities of London and Westminster," &c., book v., chap. i., p. 536.

<sup>86</sup> See "London," edited by Charles Knight, vol. iii., sect. lxvi., St. Giles's, Past and Present, p. 258.

<sup>87</sup> See a plan of St. Giles in the Fields and its connexion with the First St. Giles's Church, when both were regarded as in a suburban position outside the walls in London, in the work just quoted, *ibid.*, p. 272.

<sup>88</sup> See "Registrum Cartarum Ecclesie Sancti Egidii de Edinburgh," edited by the Bannatine Club.

<sup>89</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland: a Survey of Scottish Topography, Statistical, Biographical, and Historical," vol. ii., p. 515.

<sup>90</sup> The original building was probably of small dimensions, but the parish Church of Edinburgh. See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon: the Ancient Church of Scotland," p. 363.

of the twelfth century. Additions of aisles, transepts, chapels and a choir, were subsequently made to it; but, in 1385, it was destroyed by the Duke



St. Giles' Cathedral, Edinburgh.

of Gloucester and the English who invaded Scotland, during the reign of King Richard II. In 1387, the reconstruction of St. Giles' Church was commenced, and for the most part it was carried out in the Early Gothic style, which distinguished that period, although much of the old masonry remained.<sup>91</sup> In 1393, King Robert III. annexed it to Scone, the Crown and Municipal Council granting sums for its restoration, at various times. The church had been a cell to Dumfermline, until refounded out of consolidated chapelries as a collegiate church, in 1446, by the Provost and Magistrates. In 1454, the arm-bone of St. Giles was obtained for it as a relic.<sup>92</sup> Again, on the 22nd of February, 1466, King James III.

confirmed its privileges to St. Giles' by charter.<sup>93</sup> It contained several chapels,<sup>94</sup> all of which were destroyed in 1559, by the Earls of Argyle and Glencairn. After episcopacy had been abolished, looms were erected within the aisles, 1560-7,<sup>95</sup> and in different ways was St. Giles' afterwards dese-

<sup>91</sup> See the history of St. Giles' Church, with illustrations, in Daniel Wilson's "Memorials of Edinburgh in the Olden Time," vol. ii., chap. xi., pp. 157 to 176.

<sup>92</sup> Through the intervention of the King of France, after long entreaty on the part of the clergy and people of Edinburgh. This relic, embossed in silver, was kept among the Church treasures, until the Reformation. See Arnot's "History of Edinburgh," p. 268.

<sup>93</sup> See Maitland's "History of Edinburgh," p. 272.

<sup>94</sup> When the rage of the Scottish Reformers against images was prevalent, on the 1st of September, 1558, a wooden image of St. Giles was destroyed by a mob, when borne in procession through Edinburgh. John Knox relates that images were stolen away

from the churches in all parts of Scotland, "and in Edinburgh was that great idole, Sanct Geyle, first drowned in the North Loch, after burned, which raised no small trouble in the town." He afterwards gives an account of the tumult, to which allusion has been made, in his "History of the Reformation in Scotland," book i., pp. 256 to 261. See "The Works of John Knox;" collected and edited by David Laing, vol. i., Edinburgh, 1864, 8vo.

<sup>95</sup> See Rev. Dr. Mackenzie E. C. Walcott's "Scoti-Monasticon," Edinburgh, pp. 133, 134.

<sup>96</sup> There is an interesting ground plan of St. Giles' Church, with description and references illustrating its various compartments, previous to 1829, in Daniel Wilson's

crated.<sup>96</sup> Formerly it had the ordinary cathedral cruciform outline; but, owing to additions, alterations and curtailments, it lost nearly all trace of its original form.<sup>97</sup> In 1829 to 1832, under the direction of Mr. Burn, it underwent a very tasteless so-called renovation,<sup>98</sup> but, in the year 1867, it was proposed to restore the interior,<sup>99</sup> and in 1872, under the direction of Mr. W. Hay, the work was commenced, owing chiefly to the public spirit and generous liberality of the eminent publisher, Dr. William Chambers.<sup>100</sup> When the ecclesiastical changes, consequent on the establishment of Protestantism in the sixteenth century, had put an end to the old Catholic ritual in Edinburgh, and St. Giles' had become a place for plain Presbyterian worship, its long drawn aisles were not thought to be advantageous for the preachers of the day, and the interior of the edifice was consequently partitioned into a number of separate places for worship. The choir was first restored in 1873; but, owing to various obstacles, great delay was occasioned before the renovation was finally accomplished in 1883. St. Giles was also venerated in Fintray,<sup>101</sup> in Moffat, and in Elgin, where fairs were held in his honour.<sup>102</sup>

This holy servant of God is commemorated in several Martyrologies and Calendars; as in some additions to those of Ado and of the Venerable Bede, as, also, in the Gallican<sup>103</sup> and Anglican<sup>104</sup> Calendars. He is commemorated, in an ancient Franco-Gallic Martyrology, edited by Labbe,<sup>105</sup> at the 1st of September;<sup>106</sup> in a Codex of Corbie;<sup>107</sup> and in an ancient manuscript belonging to the Monastery of Lerins.<sup>108</sup> In the genuine copies of Usuard's original work, the name of Saint Ægidius does not occur, but it is to be found in many of the more modern additions to Usuard. Through the Kalendar of Sarum, St. Egidius, or Giles, finds his place in the Scottish Kalendar. In the Scottish Kalendar of Hyrdmanistoun, at the 1st of September, St. Egidius, Abbot,<sup>109</sup> is commemorated. In Scotland he is

"Memorials of Edinburgh in the Olden Time," vol. ii., appendix, sect. xviii., pp. 221 to 223.

<sup>97</sup> On Sunday, July 23rd, 1637, when the Protestant Bishop of Edinburgh ascended the pulpit of St. Giles to introduce the English Liturgy upon the Presbyterians of Scotland, he was violently assailed by the congregation assembled. Riot after riot followed, until the great National Covenant was formed, and Rebellion succeeded. See Charles Knight's "Old England," vol. ii., book vi., chap. i., pp. 174, 175.

<sup>98</sup> The exterior of the building was then newly encased in stone, which only served still further to obliterate its historic features; the stately old tower, surmounted by its finely proportioned mural crown being at present the only characteristic of its external aspect, which can really be regarded as ancient. At the same time, the interior underwent other changes for the worse. The massive octagonal pillars in the nave were sliced down into narrow fluted shafts, altogether out of keeping with the general character of the architecture. In order that room might be made for the galleries—a rather modern innovation—arches and capitals were ruthlessly cut into, and the whole building made as unlike its former state as possible. The transepts and choir were

disfigured in like manner. The side chapels were either demolished, or blocked up with the unadorned wood-work of galleries and pews, as was the case with the historic Albany Aisle.

<sup>99</sup> The accompanying illustration, drawn on the wood and engraved by Gregor Grey, has been copied from an approved etching of St. Giles' Church, before the late restorations had been commenced.

<sup>100</sup> See that most instructive and interesting "Mémorial of William and Robert Chambers," by William Chambers, LL.D., supplementary chapter, 1865–1883, pp. 357 to 371, Edinburgh and London, 1893, sm. 4to.

<sup>101</sup> See Keith's "View of the Diocese of Aberdeen," p. 245.

<sup>102</sup> See "Registrum Episcopatus Moravien-sis," p. 313.

<sup>103</sup> Especially in that of Andrew Saussay.

<sup>104</sup> As in those of York and Sarum.

<sup>105</sup> See "Bibliotheca MSS," tomus ii., p. 702.

<sup>106</sup> There we read: "Eodem die depositio beati Egidii Abbatis."

<sup>107</sup> Published by D'Achery in "Spicilegium," tomus ii., p. 17.

<sup>108</sup> This has been edited by Martene, in "Thesauri Anecdotorum," col. 1613.

<sup>109</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 45.

known as St. Giles. Also, in the Kalendars of Culenros<sup>110</sup> and De Nova Farina<sup>111</sup> there is a like entry. Again, it is in the Kalendar of Arbuthnot,<sup>112</sup> while in that of Aberdeen, the feast is noted as a minor duplex,<sup>113</sup> and entered likewise in the Martyrology of Aberdeen,<sup>114</sup> on the same day. In his "Menologium Scoticum," Thomas Dempster has this saint also entered, at the 1st of September,<sup>115</sup> as Patron of Edinburgh.<sup>116</sup> For this, he quotes "Joannes Molanus, Theologus Lovaniensis." As Giles, he is entered at the same date, in the Scottish Kalendar.<sup>117</sup> In the old Martyrology of Tallagh—compiled from various ancient church calendars—there is noticed a festival for the Abbot Egidius,<sup>118</sup> at the 1st of September; and, at the same date, it is entered<sup>119</sup> in the *Liber Sancte Trinitatis, Dublin*.

Although spending their lives with religious ardour and steady perseverance in love and veneration, walking ever in the way of God's Commandments, animated by His graces and the grateful recollection of His supernatural favours; yet, had the saints found time and opportunity to discharge all necessary obligations and charitable offices towards their fellow-creatures. Thus they merited that love and veneration, which was bestowed on them by men of good will while they lived, and which transmitted to posterity the names of so many holy persons, who were eminently deserving respect and honour from succeeding generations.

ARTICLE II.—ST. NEMAN, BISHOP OF CILL BIA. There are no entries made in the published Martyrology of Tallagh, from 31st of August until the 4th of September; and therefore, the present saint's name, with that of other holy persons, is not there found recorded. However, in the copy contained in the Book of Leinster, although entries are given for the missing days, the name of Neman is not mentioned, at the present date. The Martyrology of Donegal<sup>1</sup> registers a festival, at the 1st of September, in honour of Neman, Bishop, of Cill-Bia, which seems to have been one of the early small sees in Ireland. In the table which follows this record, a commentator observes, that if by him, Nemhan be understood, this name may fairly be interpreted *Celestinus*.<sup>2</sup> In the Introduction to the Martyrology, it is stated, that Cill Bhi is in Connaught;<sup>3</sup> but, this is by no means certain. At present, it seems no easy matter to discover this place,<sup>4</sup> among the existing parish or townland denominations of Ireland. However, there is a reasonable conjecture, as Cill-Bia and Cill-mbian are not distinct denominations, and while the latter place is said to have been founded by St. Fearghus,<sup>5</sup> Bishop of Drum-Leath-

<sup>110</sup> See *ibid.*, p. 61.

<sup>111</sup> See *ibid.*, p. 75.

<sup>112</sup> See *ibid.*, p. 104.

<sup>113</sup> See *ibid.*, p. 120.

<sup>114</sup> The Martyrology of Aberdeen states at the Kl. Septembris.—"In pago Neumacensi Sancti Egidii abbatibus."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 267.

<sup>115</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 210.

<sup>116</sup> Adam King, in his Kalendar, gives this distinction at the 1st of September to "S. Geles, abot of Arls in Prouance, patron of Edinboure, under Charles ye greit." See *ibid.*, p. 161.

<sup>117</sup> See *ibid.*, p. 255.

<sup>118</sup> Thus entered Εἰσὶν ἅβ.

<sup>119</sup> Thus, "Eodem die; sancti Egidii, abbatibus et confessoribus."—"The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite, and Rev. Dr. James Henthorn Todd, p. 152.

ARTICLE II.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

<sup>2</sup> Dr. Reeves appends the following marginal note to this passage: "As Νεομαν, from ναομ, holy, is Latinized *Sanctanus*, so Νεμαν, from νεμ, 'heaven,' is rendered *Celestinus*." See *ibid.*, pp. 458, 459.

<sup>3</sup> See *ibid.*, p. xxxix.

<sup>4</sup> *Cill Bia* has not been hitherto clearly identified.

<sup>5</sup> His feast occurs on the 30th March, at which date notices of him may be seen, in

glaise, more commonly called Dun-da-leath-ghlas, or Down; an ancient graveyard called Killyman, in the townland of Barnamaghery and parish of Kilmore, in the Diocese of Down, may represent the site of the once important church of Cill-mbian, mentioned in several of our annals. In that graveyard, at present, there are no remains of a church;<sup>6</sup> but, a great quantity of stones had been removed from it, to build a bridge over the Glasswater. It might well be expected, that Cill-mBian<sup>7</sup>—pronounced Killmian—as having been founded by one of the bishops of Down, should remain closely connected with the See; and, as Killyman was a chapel in the mensal parish of Kilmore, and probably one of seven mentioned as having belonged to it, not unreasonably it may be regarded as the ancient Cill m-Bian.<sup>8</sup> If such identification be correct, as the founder, St. Fearghus, Bishop of Downpatrick, died A.D. 583,<sup>9</sup> the present St. Neman flourished hardly at an earlier date than the seventh century. How long Cill m-Bian or Cill-Bia continued to be the see of a bishop does not seem to be known; for we cannot find further allusion to it in our Irish Annals or Calendars. Neither is the name of Neman one often to be met with,<sup>10</sup> and certainly not in a form, to furnish probable identity with the saint there venerated. Under the head of Cill-Bia, Duaid Mac Ferbis enters Nemhan, bishop of Cill-Bia, at the 1st day of September.<sup>11</sup>

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ARTICLE III.—ST. CUIMMEN, SON OF CUANNA, OR CUANACH, PROBABLY ABBOT OF DRUIM-SNECHTA, NOW DRUMSNAT, COUNTY OF MONAGHAN. To us it seems very probable, that the present holy man was not distinct from a saint bearing the same appellation, and said to have been venerated on the 4th of this month,<sup>1</sup> at Drumsnat, County of Monaghan. The name of Cuimmen, son of Cuana, or Cuanach, occurs in the Martyrologies of Tallagh,<sup>2</sup> of Marianus O'Gorman,<sup>3</sup> and of Donegal,<sup>4</sup> at the 1st of September.

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ARTICLE IV.—ST. SCEALLAN, THE LEPER, OF ARMAGH, COUNTY OF ARMAGH. On this day, the feast of St. Sceallan occurs in some of our native Martyrologies.<sup>1</sup> His memory is recorded in the Calendar of Marianus O'Gorman. Also, we find entered in the Martyrology of Donegal,<sup>2</sup> that

the Third Volume of this work, Art. ii.

<sup>6</sup> The graveyard is exclusively used by Catholics, and mostly by persons of the name of Murray. It is now in the Catholic parish of Saintfield.

<sup>7</sup> In his tract, *De Quibusdam Episcopis*, Duaid MacFirbis—apparently referring to this Church—has it, “Cill-Sganduil no Cill-bian. Fergus epscop Cille-Sganduil no bian; agus is fíor sin.” Translated: Kill-Sgandail or Kill-Bian: Fergus, bishop of Kill-Sgandail or Kill-Bian, and that is true.” These denominations may be anglicised into Kilseannell and Kilbean or Kilmean.

<sup>8</sup> See Very Rev. James O'Lavery's “Historical Account of the Dioceses of Down and Connor, Ancient and Modern,” vol. v., pp. 39, 40.

<sup>9</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 210, 211, and nn. (c. d.)

<sup>10</sup> A Neman, Abbot of Lismore, died, A.D. 610.

<sup>11</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. Series, vol. i., part i., pp. 94, 95.

ARTICLE III.—<sup>1</sup> See “The Martyrology of Tallagh,” edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> In that copy as found in the Book of Leinster, at the Kalends of this month—September 1st—is entered the festival *Comein ab Opom Snechta*.

<sup>3</sup> See Colgan's “Acta Sanctorum Hiberniæ,” xii. Januarii, n. 6, p. 59.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

ARTICLE IV.—<sup>1</sup> See Colgan's “Acta Sanctorum Hiberniæ,” xvi. Martii, n. 2, p. 628.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

eneration was given to Sceallan, the Leper, of Ard-Macha, or Armagh. The Irish Calendar, belonging to the Ordnance Survey Records, has a similar entry.<sup>3</sup> By the Bollandists, his festival is noticed, at the 1st of September.<sup>4</sup> This holy man seems to have borne patiently the loathsome disease, once so common in Ireland, and from which his appellation was derived. When he lived does not seem to be known, but it was probably in the ninth or tenth century. The name of Sceallan, the Leper, of Armagh, is not found in the Martyrology of Tallagh, contained in the Book of Leinster.

ARTICLE V.—REPUTED FEAST OF ST. SEBALDUS, OR SEWALLUS. It would appear, from the posthumous list of Manuscripts published by Charles Mac Donnell, that Colgan had intended the issue of St. Sebaldu's Acts,<sup>1</sup> at the 1st day of September. Making allusion to a St. Sewall, Bishop of York, in England, at this date, as said to have been noted by the English Martyrology,<sup>2</sup> and by Ferrarius,<sup>3</sup> as also mentioned by Matthew of Westminster, at A.D. 1256,<sup>4</sup> the Bollandists state,<sup>5</sup> that he was a different person from Sewall, an Irish bishop, venerated at the 18th of May.

ARTICLE VI.—ST. FAILBHE, SON OF RONAN, OF CLUAIN AIRBEALAIGH. In that copy of the Martyrology of Tallagh, contained in the Book of Leinster, at the Kalends of September, there is an entry of Failbe Mac Ronain in Cluain Airbelaig.<sup>1</sup> According to the Martyrology of Donegal,<sup>2</sup> a festival was celebrated at the 1st of September in honour of Failbhe, son of Ronan, of Cluain Airbealaigh. He is recorded in the published Martyrology of Tallagh,<sup>3</sup> at the 4th of September, as Failbe Mac Ronain, in Cluain Airbelaig. This shows, that there must have been some error of insertion in the latter Calendar, owing perhaps to the ignorance of a scribe.

ARTICLE VII.—TRANSLATION OF THE RELICS OF ST. ANATOLIUS, AT SALINS, FRANCE. Besides the festival of St. Anatolius, on the 3rd of February,<sup>1</sup> another is kept on the 1st of September. This latter commemorates a translation of his remains, at Salins. During the eleventh century, the body of St. Anatolius was removed from the original tomb, in which it had been deposited. It was placed in the principal church, at Salins. About 200 years later, Nicholas, who was Bishop of Besançon, from A.D. 1229 to 1235, had it moved on a 1st of September. An elegant shrine, in the same church, was destined for the reception of his remains. These were greatly venerated, by the faithful. Thus 200 years, after the first exhumation

<sup>3</sup> Sceallan loban ó arpmáca. See "Common Place Book, F.," now in the Royal Irish Academy's Library, p. 74.

<sup>4</sup> See "Acta Sanctorum," tomus i., Septembris i. Among the pretermitted Saints, p. 3.

ARTICLE V.—<sup>1</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>2</sup> However, the Bollandists could not find such notice in any edition of Wilson's English Martyrology.

<sup>3</sup> In "Catalogus Generalis Sanctorum."

<sup>4</sup> Matthew of Westminster only alludes to

his episcopacy, and not to his cultus: "Sewallus electus Eborum, in archiepiscopum consecratur ab episcopo Wigornie."—"Flores Historiarum."

<sup>5</sup> See "Acta Sanctorum," tomus i., Septembris i. Among the pretermitted Saints, p. 4.

ARTICLE VI.—<sup>1</sup> Thus: Failbe mac Ronain i Cluain Airbelaig.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

ARTICLE VII.—<sup>1</sup> See at this date, in the Second Volume of this work, some notices of the present saint, Art. i.

and deposition of St. Anatolius' relics, by Hugo, Archbishop of Besançon, in a magnificent tomb, at which various illustrious miracles had been wrought; Nicholas, Archbishop of Besançon, in the thirteenth century, had them removed, on the Kalends of September, and placed in a precious shrine, prepared for their reception.<sup>2</sup> Through the aid and merits of this saint, blind, lame, mute, deaf, crippled, weak and infirm persons, were frequently restored to health. Once, when St. Anatolius' salt spring suddenly went dry, on bringing his sacred head thither, the water immediately sprang forth again. Fires were extinguished, through his intercession; demoniacs were cured; cities were relieved from siege, and victories were obtained over enemies of the French; rain and fine weather were alike obtained; while numbers, placed in imminent danger, were saved through his invocation. Well may we deem this holy Confessor to be inscribed in the Company of the elect,<sup>3</sup> regarding whom the Royal Prophet sung, "To me, Thy friends, O God, are exceedingly honourable; their principality is exceedingly strengthened."<sup>4</sup>

ARTICLE VIII.—THE SONS OF CAIMENE. A festival to honour the Sons of Caimene is set down, in the Martyrology of Donegal,<sup>1</sup> at the 1st of September. It seems probable, those holy brothers flourished, after the eighth century, as they are not contained, in that copy of the Martyrology of Tallaght in the Book of Leinster, at the Kalends of September, nor in that published by the Rev. Dr. Kelly, for which day entries are missing. Their particular names do not seem to be ascertainable.

ARTICLE IX.—FEAST OF ST. CECILIA, WITH OTHER COMPANIONS. In the ancient Irish Church, at the 1st of September, we find a festival set down for St. Cecilia, with a great number of other saints, in the "Feilire" of St. Aengus.<sup>1</sup> To this entry, a commentator has added some remarks,<sup>2</sup> intended to be explanatory. The Bollandists have no mention of this festival, at the 1st of September. Among the martyrs, who suffered A.D. 303,<sup>3</sup> at Abytina, in Africa, under the Emperor Diocletian, is named a Cecilia.<sup>4</sup> Their festival

<sup>2</sup> An account of this solemnity is contained in Jean Jaques Chifflet's "Vesontionis," pars ii., p. 268. See the Bollandists' "Acta Sanctorum," tomus i., Septembris i., among the *Prætermissi*, et in *alios dies relati*, p. 2.

<sup>3</sup> See *ibid.*, tomus i., Februarii iii., De S. Anatolio Episcopo, Salinis in Burgundia. *Alia Vita*, ex Schedis Pet. Franc. Chiffletii, Soc. Jesu, sect. 3, p. 360.

<sup>4</sup> Psalms cxxxviii., 17.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

ARTICLE IX.—<sup>1</sup> In that copy found in the Leabhar Breac, the entry thus appears:—

mór Septembei kl

Cicilia conuige

.cccc. conuige

.xxx. lateor mile.

Thus translated into English by Dr. Whitley Stokes:—"On September's Kalends Cecilia with righteousness: four hundred with vir-

ginity, thirty and three thousand."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxvi.

<sup>2</sup> These are: "Decinus mensis apud Graecos Sgorpeos, Cen Kalne, cennona, cen idu icgrecaib agus icegeptacdaib. Solis xxx., lunæ xxx., Sextus ebreorum mensis elul." The first sentence is thus translated: "With the Greeks the tenth month is Ἰορνιαῖος. Without Kalends, without nones, without ides, were the Greeks and the Egyptians." Again: "Cicilia i., uirgo et martir. i., cccc. xx. et ihu. naue."—The comment is added in Greek, "Ἰησοῦς Ναυή."—See *ibid.*, p. cxli.

<sup>3</sup> At this year, there is an account of them in Baronius' "Annales Ecclesiastici," tomus iii., sect. lviii., p. 392, edition of the Celestines, Bar-le-Duc.

<sup>4</sup> See "Les Petits Bollandistes," tome ii., xi<sup>e</sup> jour de Février, p. 444.

occurs on the 11th of February. Again, among the martyrs, who suffered at Constantinople, in the same year and under the same Emperor, a Cecilia is also mentioned. Their feast is observed on the 8th of May.<sup>5</sup> Another Cecilia, recorded in the Martyrology of St. Jerome, suffered for the Faith of Christ at Sirmium,<sup>6</sup> in Panonia, with the Martyrs Ostratus or Sostratus, Spire, Eracle, and Eperence, their festival being observed on the 8th of July.<sup>7</sup> Another still more celebrated Virgin and Martyr was Cecilia, of a noble Roman family, and who, with her spouse Valerian, her brother Tiburtius, and Maximin,<sup>8</sup> were executed in the year of our Lord 230, while Alexander Severus was Emperor. Her festival is celebrated on the 22nd of November.<sup>9</sup> As four hundred persons are said to have received with her the grace of Baptism, at the hands of the Pontiff, St. Urban, it seems most probable, this was the virgin, whose memory was celebrated in the ancient Irish Church, and who is commemorated in the Feilire of St. Ængus, at the present date. Also, in the *Kalendarium Drummondense*,<sup>10</sup> the feast of a holy Virgin, Cecilia, is entered.

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ARTICLE X.—REPUTED FEAST OF ST. MUREDACH, BISHOP OF KILLALA. According to Castellan, a feast in honour of St. Muredach, Bishop of Killala, was observed on this day by the Irish. The Bollandists, who note this account, observe at the 1st of September, that Ferrarius alludes to Muredach at the 5th of October, when they give promise of treating again about him.<sup>1</sup> They remark, also, that among the Masses assigned for the holy patrons and titulars of France and Ireland, printed at Paris in 1734, a Mass is set down at the 11th of July, with the title, “in festo sancti Muredaci Ep. et Conf. Alladensis patroni generalis.” His festival, however, is observed as a greater Double, on the 12th of August,<sup>2</sup> in the Irish Church.

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ARTICLE XI.—REPUTED FESTIVAL OF ST. SARBILE OF FOCHARD. In that copy of the Tallagh Martyrology, in the Book of Leinster, there is an entry of Sarbile of Fochard, with other unintelligible words,<sup>1</sup> at the Kalends of September. These probably mean, that he was a man belonging to Muirtheimhne,<sup>2</sup> the present County of Louth.<sup>3</sup> His feast seems referable to the 4th of this month.

<sup>5</sup> See *ibid.*, tome v., viiie jour de Mai, p. 393.

<sup>6</sup> Now Sirmich or Mitrewitz.

<sup>7</sup> See *ibid.*, tome viii., viii. jour de Juillet, p. 163.

<sup>8</sup> See *ibid.*, tome xiii., xxii. jour de Novembre, pp. 541 to 561.

<sup>9</sup> See R. P. Dom Prosper Guéranger's “Histoire de Saint Cécile.”

<sup>10</sup> In Bishop Forbes' “Kalendars of Scottish Saints,” at Kalend, Sept. “Item eodem die Ceciliam Sanctam Virginem quidam ferunt esse coronatam.” See p. 23.

ARTICLE X.—<sup>1</sup> See “Acta Sanctorum,” tomus i., Septembris i. Among the pretermitted Saints, p. 5.

<sup>2</sup> See the Eighth Volume of this work, at that date, for some notices concerning him, Art. i.

ARTICLE XI.—<sup>1</sup> Thus entered :—*Sarbile uir fochardoe mup.*

<sup>2</sup> This ancient district was called Magh Muirtheimhne and Conaille Muirtheimhne, from the descendants of Conall Cearnach of the Clanna Rudhraighe race, who flourished there for many centuries. In Ussher's time it was still known as Maghery-Conall. See “Primordia,” pp. 705, 706.

<sup>3</sup> Its situation is thus pointed out by Colgan, in his “Trias Thaumaturga,” St. Fiach's Hymn, or Prima Vita S. Patricii, n. 16, p. 8.

ARTICLE XII.—REPUTED FESTIVAL OF ST. FIACHRACH. At the Kalends of September, in that copy of the Tallagh Martyrology found in the Book of Leinster, there is an entry of Fiachrach.<sup>1</sup>

ARTICLE XIII.—REPUTED FEAST OF ST. ULTAN MAC UA CONCHOBAIR OF ARDBRACCAN. In that copy of the Martyrology of Tallagh contained in the Book of Leinster, a feast is set down for St. Ultan Mac Ua Conchobair of Ardbaccan, at the Kalends of September.<sup>1</sup> This seems to have been the mistake of a scribe, as his festival belongs to the 4th of this month, where he is more fully noticed.

ARTICLE XIV.—REPUTED FEAST OF ST. SENAIN. At the Kalends of September, there is a Feast for Senain,<sup>1</sup> in that copy of the Tallagh Martyrology contained in the Book of Leinster. It is probably a misplaced entry for the day following.

ARTICLE XV.—REPUTED FESTIVAL OF COMGALL OF BOTH CONAIS. At the Kalends of September, in that copy of the Martyrology of Tallagh, found in the Book of Leinster, there is an entry of Comgall of Both Conais;<sup>1</sup> but elsewhere, his name is not noticed at this date. His festival is more probably referable to the 4th day of this month.

ARTICLE XVI.—REPUTED FEAST FOR A TRANSLATION OF ST. COLUMBAN'S RELICS AT BOBBIO.—In the Calendar of Ferrarius<sup>1</sup> is mentioned a Translation of the Relics of St. Columban, Abbot, at Bobbio, on the 1st day of September. The Bollandists also record this entry.<sup>2</sup> His chief festival belongs to the 21st of November.

## Second Day of September.

ARTICLE I.—ST. SEANAN, OF LAITHRECH-BRIUIN, NOW LARAGH-BRINE, COUNTY OF KILDARE.

[SIXTH CENTURY.]

WE have frequently to lament the loss of records, which might preserve the particular virtues and actions of individuals for the edification and emulation of all true Christians. As noticeable throughout all the previous volumes of this work, with the most earnest desire to render its several articles more complete, documentary or traditional materials are not accessible, to rescue from obscurity the earthly career of so many among the children of light. Merely to learn their names—sometimes also those of their old places—and to know that they had lived, are all that can now be ascertained.

ARTICLE XII.—<sup>1</sup> Thus: *fiachrach*.

ARTICLE XIII.—<sup>1</sup> Thus entered: *ultan mac h. Conchobhair i ardbaccan*.

ARTICLE XIV.—<sup>1</sup> Thus: *Senain*.

ARTICLE XV.—<sup>1</sup> Thus: *Comgall Both Conais*.

ARTICLE XVI.—<sup>1</sup> "Translatio S. Columban abbatis Bobii."—"Catalogus Generalis Sanctorum."

<sup>2</sup> See "Acta Sanctorum," tomus i., Septembris i. Among the pretermitted Saints, p. 5.

According to the Feilire-Aenguis,<sup>1</sup> the Feast of St. Senan was celebrated in Lathrach Briuin, or Laraghbrine, in Ui-Foelain,<sup>2</sup> on the 2nd of September.<sup>3</sup> In conjunction with two other holy persons, Molotha and Theodota, the saint is praised for his noble qualities, and for their reward through Christ. The commentator identifies the present saint as connected with a well-known place. According to the Calendar of the O'Clerys,<sup>4</sup> he belonged to the race of Eochaidh, son of Muireadh, who descended from the seed of Heremon. We are told, likewise, that Deidi, daughter to Trian, son of Dubhthach, was his mother.<sup>5</sup> The pedigree of St. Senan of Laraghbrine is contained in the "Sanctilogic Genealogy."<sup>6</sup> There he is called the son of Fintan, son to Strened, son of Glinder, son to Corc, son of Conned, son to Ængus, son of Fieg, son to Mail, son of Carthage, &c.<sup>7</sup> His genealogy is then carried back to Heremon for fifty generations, or for about 1600 years.<sup>8</sup> Marianus O'Gorman has noted this saint, in his Martyrology, at the present date.<sup>9</sup> St. Senan must have flourished in the sixth century, and been a contemporary of the great St. Columbkille,<sup>10</sup> for he is named as one of those ecclesiastics who attended the great Synod, held at Dromcreat in 580.<sup>11</sup> On the 2nd of September, a festival is entered in the Martyrology of Donegal,<sup>12</sup> to honour Seanan, of Laithrech Briuin, in the territory of Hy-Faelain. This place is also written Lathrach-Briuin. At present it is known as Laraghbrine, or Laraghbryan,<sup>13</sup> where there is an old church and a cemetery, near Maynooth, in the Barony of North Salt, and County of Kildare.

The mediæval church ruins of Laraghbrien are to be seen embowered with stately lime trees, and within a squarely-formed grave-yard, surrounded by a quadrangular wall. A gravel walk runs parallel with the walls on the interior. The church ruins measure 87 feet in length, exteriorly: they are 19 feet, 8 inches, in breadth. The walls are nearly 3 feet in thickness. There is a square tower, 13 feet by 15 feet, on the outside; and, it is entered by a low, arched door-way from the interior. Several square-headed opes are inside of it, and a ruined spiral stairway occupies one angle. This leads to a broken part of the wall, and showing that it ran much higher. There is a

ARTICLE I.—<sup>1</sup> In the Leabhar Breac copy of the Feilire of Oengus, is the following stanza, at this date:—

Molotha Teochtam  
La Senan tpeappam  
La Cypre cam ambuaporum  
Conschleir tceompam

Thus rendered into English:—"Molotha, Theodota (Theotinus?) with Senan—they are noble: with fair Christ is their guerdon: to his train they are dear."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxvi.

<sup>2</sup> In a note to *La Senan*, a gloss on the Feilire has "i. e. lathrach briuin inuib foelain." It is thus translated, "'with Senán,' i. e. of Lathrach Briuin in Ui-Foeláin."—*ibid.*, p. cxli.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b), pp. 365, 366.

<sup>4</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 232, 233.

<sup>5</sup> A note by Dr. Todd states at *Mother*:

"The clause within brackets is in the more recent hand."—*Ibid.*, n. 1. That means the last sentence in the text.

<sup>6</sup> Chapter xxii. In this record, Colgan states his Life is to be found.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii viii. Appendix ad Vitam S. Senani, cap. i., p. 541, *recte* 537.

<sup>8</sup> In the "Leabhar Breac," and in the "Book of Leinster," fol. 35, col. 2, line 3.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ," Vita S. Farannani, n. 26, p. 339.

<sup>10</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, sect. vii., p. 337, and n. 26, p. 339.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

<sup>13</sup> It is the head of an ancient parish, and it contains the two townlands of Laraghbryan East—containing 273a. 1r. 1p.—and Laraghbryan West—containing 119a. 0r. 4p.—in the Barony of North Salt. Both are described on the "Ordnance Survey Townland Maps for the County of Kildare," Sheet 5.

large breach in either side wall. Some ruined windows remain. Two of them have elegantly dressed heading and side stones, and in these formerly were iron bars. The building materials are of excellent limestone and mortar. There was a door in the north side-wall, parallel with the road from



Laraghbrine, County Kildare.

Maynooth to Kilcock. Circularly-arched door-ways and windows splayed are still to be seen in the walls. Traces of plaster are inside and outside the building,<sup>14</sup> showing that it had been used for purposes of worship, and at no very remote date.

ARTICLE II.—ST. MAINE, SON OF COECHAN, BISHOP OF TYROIILL. [*Fifth or Sixth Century.*] This holy bishop is said to have lived in Ireland, during the period of St. Patrick's mission. According to a commentary on the *Felire of Ængus*,<sup>1</sup> it is stated, that veneration was given to St. Maine. However, we do not find such statement verified on examination of that copy, published by the Royal Irish Academy,<sup>2</sup> neither in the text or notes. It is related, that St. Maine<sup>3</sup> was son to Coechan, son of Ere, son to Ross, son of Oilioll,<sup>4</sup> son to Eochaidh Muighmedhoin, Monarch of Ireland. He sprung from the seed of Heremon. From Oilioll the district Tyroiill was named. Already have we alluded to him, in treating the Life of St. Patrick, Apostle of Ireland, at the 17th of March.<sup>5</sup> Maine appears to

<sup>14</sup> These observations and measurements were taken on the spot by the writer, in July, 1873. On that occasion, also, a sketch of the ruined church was obtained, which has been drawn, as here represented, on the wood and engraved by Gregor Grey.

ARTICLE II.—<sup>1</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xxiii. Februarii, nn. 30, 31, p. 399.

<sup>2</sup> Edited by Whitley Stokes, LL.D.

<sup>3</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Februarii. Vita S. Farannani, sect. vii., p. 337.

<sup>4</sup> Such is his pedigree as set down in the "*Sanctilogium Genealogicum*." See n. 20, p. 339, *ibid*.

<sup>5</sup> In the Third Volume of this work, Art. i., chap. xiii. There he is called the Son of Eochaidh Muighmedhoin; but, this must be understood, as in the remote degree of a fifth generation.

have been baptized by St. Patrick, when the Irish Apostle visited Connaught. Afterwards, the neophyte was ordained by Bishop Bron,<sup>6</sup> of Cassel-Irra.<sup>7</sup> He is consequently reckoned among the disciples of St. Patrick.<sup>8</sup> Wherefore, it may be inferred, that he flourished towards the middle of the fifth century. He is commemorated by the Bollandists,<sup>9</sup> at this date; although they are unable to furnish further details of his history. When St. Patrick travelled through Magh-Luirm, the Cenel-Mic-Erca<sup>10</sup> stole his horses, and greatly incurred his displeasure. But owing to Bishop Maine's intercession, the censure pronounced against them was afterwards modified, and the stolen horses were restored. Then St. Patrick declared, a great portion of that district should afterwards belong to his jurisdiction.<sup>11</sup> However, be it observed, that he must have lived to a very old age, if he were the Manius, Bishop of Tyroilioll, who assisted at the Synod of Dromceat, A.D. 580, as Colgan seems to suppose.<sup>12</sup> The same writer tells us, that Maine is commemorated at this date in the Martyrology of Tallaght,<sup>13</sup> and by Maguire, or the enlarger of Ængus. At the 2nd of September, this holy man is recorded in the Martyrology of Marianus O'Gorman.<sup>14</sup> Also, in the Martyrology of Donegal,<sup>15</sup> on the same day, and in that copy of the Irish Calendar, belonging to the Ordnance Survey Records,<sup>16</sup> his feast occurs.

ARTICLE III.—ST. GEINTEN, PRIEST, OF TIR-GUAIRE. This holy man's name is to be found in the Martyrology of Marianus O'Gorman. Little seems to be known regarding his family or descent; although he probably was born in that part of Ireland, where, in a spirit of prophecy, St. Patrick declared he should rule over a church.<sup>1</sup> As allusion has been already made to this incident of the Irish Apostle's career, in the previous account of St. Maine, we are to assume the place of his nativity must have been in Magh Luirm; but, we cannot infer from that narrative, at what particular time he lived. In the Tripartite Life of St. Patrick, allusion is made to the present saint. There he is called Gentenn of Each-aineach, in the territory of Tiroilell.<sup>2</sup> This latter is now represented by the present Barony of Tírerrill, in the County of Sligo.<sup>3</sup> Among the townland denominations of Ireland, we are unable to identify the locality of Each-aineach. In the Martyrology

<sup>6</sup> See the Sixth Volume of this work, for notices of him, at the 8th of June, the day for his festival, Art. i.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xxxv., p. 134, and nn. 71, 72, p. 176.

<sup>8</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>9</sup> See "Acta Sanctorum," tomus i., Septembris ii. Among the pretermitted Feasts, p. 338.

<sup>10</sup> This tribe and territory were in the north part of Roscommon County. See Miss M. F. Cusack's "Life of Saint Patrick, Apostle of Ireland," part ii., n. 9, p. 431.

<sup>11</sup> It is difficult to interpret the confused narrative which here ensues in the Tripartite Life: "Prædixit tunc magnam illius regionis partem olim ad jus suarum Ecclesiarum devolendam: quod impletum est in *Aideno de Coch-uamach*. Item in Episcopo *Manio* discipulo Patricii, et *Genthenno* de *Each-*

*aineach* in regione de *Tiroilella*."—Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cii., p. 143.

<sup>12</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii, Vita S. Farannani, n. 20, p. 339.

<sup>13</sup> However, this statement I have not been able to verify, by referring to that copy in the Book of Leinster. It is also omitted, in Rev. Dr. Kelly's edition.

<sup>14</sup> See *ibid.*

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

<sup>16</sup> There we find the entry Maine, without any other addition. See "Common Place Book," F. p. 74.

ARTICLE III.—<sup>1</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cii., p. 143, and n. 149, p. 180.

<sup>2</sup> In the text of Colgan, his name is written Gentenn.

<sup>3</sup> See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxix., p. 374.

of Donegal,<sup>4</sup> at the 2nd of September, we find inserted the name Gentenn, or Geinten, Priest, of Tir Guaire. This latter denomination remains to be identified.

ARTICLE IV.—ST. COLUM, SON OF BLANN. The name of Colum, son of Blann, is inserted, and he was venerated, at the 2nd of September, as recorded in the Martyrology of Donegal.<sup>1</sup>

ARTICLE V.—ST. ENAN, MAC UA MAGO. We read, in the Martyrology of Donegal,<sup>1</sup> that a festival in honour of Enan, Mac Ua Mago, was celebrated at the 2nd of September.

ARTICLE VI.—REPUTED FESTIVAL FOR SAINTS LOMAN, COLMAN AND MACNISUS. We find a festival entered for these saints at the IV of the Nones, or 2nd day of September, in the ancient Martyrology of the Cathedral Church of the Holy Trinity, Dublin; although in the calendar prefixed, there is no corresponding insertion. Dr. Todd remarks, that in the Martyrology of St. Ængus, they are noted—not at this day—but on the 3rd of September; while instead of Loman, the first is called Longarad, Lon being the original name.<sup>1</sup> It is evidently a mistake of entry, on the part of the scribe.<sup>2</sup>

ARTICLE VII.—ST. ADOMNANUS OR ADOMNAN, ABBOT. Henry Fitzsimon<sup>1</sup> appears to assign a second festival for St. Adomnanus, Abbot, at the present date, 2nd of September. He has been already commemorated at the 31st of January, as St. Adamnan of Coldingham.<sup>2</sup> He is called Adamnan at this date, as also in the anonymous list of Irish Saints, published by O'Sullivan Beare.<sup>3</sup>

ARTICLE VIII.—FEAST OF ST. MUREDACH, BISHOP OF KILLALA. A Feast of St. Muredach, Bishop and Patron of Killala, in Trawley, was held on the 2nd of September.<sup>1</sup> We have already treated about him at the 12th of August,<sup>2</sup> the date for his principal festival. He assisted at the Synod of Dromceat, A.D. 580.

ARTICLE IX.—REPUTED FEAST OF ST. TEOTHOTHA. At the 2nd of September, St. Teothotha is commemorated in the Feilire of St. Ængus;<sup>1</sup> and by a scholiast on that copy in the Leabhar Breac, she is reputed to have

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

ARTICLE IV.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

ARTICLE V.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 232, 233.

ARTICLE VI.—<sup>1</sup> See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," Introduction, p. lxx., and p. 152.

<sup>2</sup> See *Ibid.*, p. lxxiv.

ARTICLE VII.—<sup>1</sup> See "Catalogus aliquorum Sanctorum Hiberniæ," where he cites the *Anglican Martyrology* as authority,

and apparently for this statement. See "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. xii., p. 52.

<sup>2</sup> See the First Volume of this work, at that date, Art. iii.

<sup>3</sup> See *ibid.*, cap. xi., p. 50.

ARTICLE VIII.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, n. 21, p. 339.

<sup>2</sup> In the Eighth Volume of this work, Art. i.

ARTICLE IX.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxvi.

been a virgin.<sup>2</sup> In the General Church Calendars of Saints, we cannot find any other name, more closely resembling what has been attributed to her, than that of Theodora, wife of the Tribune, St. Paternus. Both of these endured martyrdom in Nicomedia, with many other companions.<sup>3</sup> This happened under the Emperor Julian, the Apostate, and during the fourth century.

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ARTICLE X.—REPUTED FESTIVAL OF ST. MANSUETUS, BISHOP OF TOUL, FRANCE.—In the additions to Usuard, edited by the Bollandists, a feast for the bishop, St. Mansuetus, is inserted at the 2nd of September. This the Bollandists notice, at the present date.<sup>1</sup> It can only have been that of his Vigil, as the chief festival occurs on the day succeeding, to which the reader is referred for his Acts.

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ARTICLE XI.—REPUTED FEAST OF A ST. COLMAN, AVIGNON, FRANCE. At the 2nd of September, according to a Florarium Manuscript, belonging to their library, the Bollandists<sup>1</sup> enter a Festival for Colmann and Agricolus, stated to have been Bishops of Avignon,<sup>2</sup> a celebrated city in the south of France. While presenting the Acts of the latter at considerable length, as Bishop and Patron of that city,<sup>3</sup> they state that, among the prelates of Avignon, no Colmann appears. However, it does not follow from this want of record, that such may not have been the case—as in so many other instances—where the *Fasti* of a Church are not quite complete. It seems likely enough, there had been some earlier authority or tradition for inserting such a Feast of St. Colmann in the Florarium. The name is Irish in form, and the list of our national saints bearing it is more numerous than that of any other denomination. Agricolus flourished in the seventh century, as is well known, while many Irish missionaries had entered France before and during that age. It is possible, St. Colmann may have been one of them, and connected, as stated, with the See of Avignon, and perhaps he was an assistant bishop. However this may be, it seems likely, that he must be distinguished from the Colman, noted at this day, in the ancient Martyrology of the Cathedral Church of the Holy Trinity, Dublin.

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ARTICLE XII.—REPUTED FESTIVAL OF A ST. MOLOTHA. In the Felire of St. Ængus, at the 2nd of September, the Feast of St. Molotha is entered ;<sup>1</sup>

<sup>2</sup> See *ibid.*, p. cxli.

<sup>3</sup> Their Acts are given by the Bollandists in "Acta Sanctorum," tomus i., Septembris ii. De Sanctis Martyribus Nicomediensibus Zenone, Concordio, Theodoro, Filiis ejus, Paterno Tribuno, Theodote Uxore ejus, Militibus lxviii., Matre cum duobus Filiis, Serapione cum clxxii. Militibus. Item de SS. Cuscono, Monolappo, Josepho," pp. 360 to 365.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," tomus i., Septembris ii. Among the pretermitted Feasts, p. 338.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum," tomus i., Septembris ii. Among the pretermitted Feasts, p. 338.

<sup>2</sup> This is a place of great antiquity, on the River Rhone, and formerly the capital of a Gaulish tribe, seated in the present Department of Vaucluse. It was called Avenio

Cavarum by the Romans. In it was a metropolitan church of great antiquity, and one was rebuilt by Charlemagne. From 1307 to 1377, Avignon became a papal residence, and in 1348, it was bought from Joanna, Queen of Sicily and Countess of Provence, for 80,000 florins. The papal sovereignty was retained until 1791, when it was reunited to France. See "Gazetteer of the world," vol. ii., p. 487.

<sup>3</sup> See "Acta Sanctorum," tomus i., Septembris ii. De Sancto Agricolo Episcopo et Patrono Avenionensi. A historic commentary precedes in three sections and 28 paragraphs, and then a Life by some anonymous writer, in two chapters, containing 14 paragraphs, with illustrative notes, pp. 444 to 456.

ARTICLE XII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript

but, elsewhere, we cannot find mention of any saint so called. However, the scholiast makes Molotha a virgin, without further attempt at identification.<sup>2</sup>

ARTICLE XIII.—REPUTED FEASTS FOR GALLAN, ABBOT, AND ORONIUS, SURNAMED MODESTUS, BISHOP OF CARPENTRAS, FRANCE. In his Scottish Menology,<sup>1</sup> at the 2nd of September, Dempster has entered such a festival.<sup>2</sup> The Carpenteract of Pliny is now known as Carpentras, a city of Provence, in France. Again, in his enumeration of Scottish writers, St. Oronius is mentioned as having been a bishop at the date CDXLV. In “Gallia Christiana,” there is a notice of such an Oronius Modestus, with the title of saint, at the same year, where the Bishops of Carpentras are introduced.<sup>3</sup> The Bollandists have entered such particulars, at the 2nd of September.<sup>4</sup>

### Third Day of September.

ARTICLE I.—ST. MANSUETUS, MANSUET, MANSUY, OR MAUNSEY, FIRST BISHOP OF TOUL, FRANCE.

[FOURTH CENTURY.]

#### CHAPTER I.

INTRODUCTION—WRITERS OF ST. MANSUET'S ACTS—THE PERIOD WHEN HE FLOURISHED—THE COUNTRY OF HIS BIRTH—HIS PARENTAGE AND MISSION FROM ROME TO TOUL—THE LEUCI OR LEQUES—WANT OF SUCCESS AT THE COMMENCEMENT OF ST. MAUNSEY'S MISSION—COURTEOUSLY RECEIVED BY THE GOVERNOR'S WIFE—MIRACULOUS RESTORATION OF HER SON TO LIFE—THE GOVERNOR AND HIS FAMILY, WITH THE PEOPLE OF TOUL, EMBRACE CHRISTIANITY.

GR<sup>EAT</sup> saints generally learn to serve God in the religious life under celebrated masters. Thus are reproduced those virtuous traits of character, which survive for generations, and which serve to perpetuate seminaries of sanctity. Popular tradition has made the present holy man a contemporary of the Apostles of Christ, or of their early disciples. However, the Diocese of Toul, in France, has always regarded St. Mansuy as the apostolic man, to whom it is indebted for the light of the Gospel. With many other places in Gaul, the original records of that city were probably destroyed or lost during the persecutions of the pagans, or afterwards in the invasions of the barbarians from beyond the Rhine. Nevertheless, the people of Toul still preserve with religious veneration the memory of their holy patron.

Series, vol. i., part. i. On the Calendar of Oengus, by Whitley Stokes, p. cxxxvi.

<sup>2</sup> See *ibid.*, p. cxli.

ARTICLE XIII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," Menologium Scoticum, p. 210.

<sup>3</sup> For the insertion of Gallan's name, he quotes Breviarium Scoticum, maxime Aberdonense, and for Oronius, Collectanea

Gilberti Bruni, Henrici Sinclari, &c. We are unable to consult such works to verify Dempster's statements.

<sup>3</sup> See toms i., col. 895. Yet the writers remark, they know not on what authority his name has been there placed.

<sup>4</sup> See "Acta Sanctorum," toms i., Septembris ii. Among the pretermitted Feasts, p. 337.

As no contemporaneous documents regarding St. Maunsey remain, nor do any appear to have issued for some centuries after his death, his career is involved in great obscurity. Those biographies we now possess seem to be founded chiefly on popular traditions. Certain Acts are referred to, as existing in the tenth century, and which are alluded to by the monk, Adso;<sup>1</sup> while Martene<sup>2</sup> has published a short Life of St. Mansuetus, drawn probably from some previously existing records,<sup>3</sup> belonging to the Cathedral Church of Toul. Some doubts regarding the relative antiquity of the two latter sources for our saint's history have been expressed.<sup>4</sup> The short Life of St. Mansuetus, by an unknown writer, has first place, in the great Bollandist collection.<sup>5</sup> A biography was written by an abbot named Adso<sup>6</sup>, who lived in the tenth century. He was urged by St. Gerard,<sup>7</sup> Bishop of Toul, to gather all the traditions of that See, which he deemed to be most reliable, and to compose a life of St. Mansy from them. It was to be read on the day of his Festival, in all the churches of that diocese. This biography has been composed in a diffuse and rhetorical manner: partly, we may suppose, for want of reliable materials, and partly, to serve the purposes of a panegyric.<sup>8</sup> Both of the foregoing lives have been edited by Father John Limpen, S.J., in the great collection of the Bollandists.<sup>9</sup> To these Acts he has prefixed a commentary,<sup>10</sup> and added notes; while from different copies, both in manuscript<sup>11</sup> and in print,<sup>12</sup> he has carefully collated them. In the Life by Adso is a preface or

ARTICLE I.—CHAPTER I.—<sup>1</sup> The history of Adso—also called Adson, Azon, or Asson—and of his writings, are very fully set forth in the “*Histoire Littéraire de la France*,” tome vi., pp. 471 to 492.

<sup>2</sup> See Martene “*Thesaurus Novus Anecdotorum*,” tomus iii., col. 991. This has been given, likewise, in Augustine Calmet’s “*Histoire Ecclesiastique et Civile de Lorraine*,” tome i., in Monumentis, col. 83. The Bollandists have published the text, found in the latter work; and, in the margin, they have given some emendations from the text as published by Martene.

<sup>3</sup> These are short memoirs of the Bishops of Toul, and are to be found in different Codices. One of these ends in the eleventh century, with an account of St. Leo IX., afterwards Pope. Another Camberonensis Manuscript is extended to the twelfth century, and it ends with a notice of Bishop Pibon.

<sup>4</sup> See the Bollandists’ “*Acta Sanctorum*,” tomus i., Septembris iii. De S. Mansueto Episc. et Conf. Tulli Levcorvm in Gallia. Commentarius Prævius, sect. i., num. 12, 13, pp. 618, 619.

<sup>5</sup> Henceforth it shall be quoted, as the *Vita Brevior*.

<sup>6</sup> Afterwards Abbot of Montier-en-Der. This Vita S. Mansueti was written not later than A.D. 969. It was originally divided into two books. From these, however, the Bollandist editor chose to make a new distribution. The first Book he divided into four chapters, and three of these are devoted to the discursive Acts of the Saint—the fourth chapter referring to traditionary miracles. The second Book is divided into four chapters, and these chiefly relate to

miracles wrought long after the death of St. Mansuetus.

<sup>7</sup> His term in the episcopacy lasted from A.D. 963, to A.D. 994. His festival is observed on the 23rd of April.

<sup>8</sup> In succeeding pages, it is quoted as the *Vita Prolixior*.

<sup>9</sup> See “*Acta Sanctorum*,” tomus i., Septembris iii. De S. Mansueto Episc. et Conf. Tulli Levcorvm in Gallia,” pp. 615 to 658.

<sup>10</sup> In six Sections and 80 paragraphs.

<sup>11</sup> Three of these copies in manuscript are taken from Ochsenhusan, Dilingen, and St. Maximinian Codices.

<sup>12</sup> Those printed copies had been published by Bosquet, in “*Ecclesiæ Gallicanæ Historiarum*,” pars. ii., from p. 23; by Martene, in “*Thesaurus Novus Anecdotorum*,” tomus iii., from col. 1013; and by Calmet, in “*Histoire Ecclesiastique et Civile de Lorraine*,” tome i., in *Historia Episcoporum Tullensium*, from col. 86. All these copies were traced from two Codices, belonging to the Abbey of St. Mansuet, Toul, one of which had been written in the eleventh, and the other in the twelfth century. The Bollandist editor wishes to admonish his readers, that as none of those mentioned had given the Life by Adso complete, except the Codex Ochsenhusan, and as the latter most abounded in errors, he rejected it, and adopted the Dilingen text, as least faulty, while he selected emendations from other copies. In the more ancient Mansuetian copy, the Preface was wanting, but it was found in the more recent. Thence it was transcribed in the Ochsenhusan and Dilingen manuscripts. Martene drew his text from a Codex in the Colbert Library.

dedication to the most blessed prelate, Gerard. Again, two Latin poems are postfixed to the preface: the first of these contains twenty-two distichs, while the latter is an acrostic of eight hexameter lines, having the letters of the name MANSUETE distributed in the usual order. The first of those poems follows the tradition of St. Maunsay having been a native of Ireland, and a disciple of the Apostle St. Peter. The latter is silent on both these points. The Bollandist editor concludes his Acts of this holy man, with an account of miracles wrought through his merits and intercession, as drawn from various sources.

Acts or notices of St. Mansuetus have been published by Francis Bosquet,<sup>13</sup> by Edmund Martene and Ursin Durand,<sup>14</sup> as also by Augustin Calmet,<sup>15</sup> in twenty-two special chapters, besides many subsequent records of miracles wrought through his intercession, in the History of the Bishops of Toul. Colgan intended the publication of St. Mansuet's Acts, at this date.<sup>16</sup> Archbishop Ussher has an account of St. Mansuetus, commonly called *Saint Mansu*, in the country around Toul.<sup>17</sup> Also, Thomas Dempster<sup>18</sup> introduces notices of St. Mansuetus at this day. Notices of St. Mansuetus are contained in the Acts of Blessed Marianus and Murcheratus;<sup>19</sup> the anonymous writer having lived about the middle of the twelfth century. Aventinus,<sup>20</sup> and the author of a tract, *De Fundatione Ecclesiæ extra Muros Civitatis Ratisbonensis*, have reference to St. Mansuetus.<sup>21</sup> Notices of this saint are to be found in Mabillon,<sup>22</sup> in Le P. Benoit,<sup>23</sup> in Harris' Ware,<sup>24</sup> by Baillet,<sup>25</sup> by Rev. Alban Butler,<sup>26</sup> by Rev. Dr. Lanigan,<sup>27</sup> by Ad. Thierry,<sup>28</sup> by M. l'Abbé Guillaume,<sup>29</sup> in the *Les Petits Bollandistes*,<sup>30</sup> and in Rev. S. Baring-Gould's<sup>31</sup> *Lives*.

The most ancient records of the Church of Toul, and the more general accounts of his life, declare this saint to have been a Scot, or in other words, a native of Ireland.<sup>32</sup> The *Vita Brevior*, written by an anonymous author, states this to have been the tradition of those, who preceded himself in point of time.<sup>33</sup> Also, the *Vita Prolixior*, by the Abbot Adso, contains a like

<sup>13</sup> See "Ecclesiæ Gallicanæ Historiarum," lib. i., pars. ii., p. 23, Paris, A.D. 1633, 8vo.

<sup>14</sup> See "Thesaurus Novus Anecdotorum," tomus iii., a col. 1013, published A.D. 1717.

<sup>15</sup> See "Histoire Ecclesiastique et Civile de Lorraine," tome i. Preuves de l'Histoire de Lorraine. *Historia Episcoporum Tullensium*, col. 86 to 107.

<sup>16</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>17</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., pp. 389 to 392.

<sup>18</sup> See "Historia Ecclesiastica Gentis Scottorum," tomus ii., lib. xii., num. 838, pp. 447, 448.

<sup>19</sup> See an account of both in the Second Volume of this work, at the 9th of February, Art. i.

<sup>20</sup> In "Annalium Boiorum," lib. vi., p. 307.

<sup>21</sup> See Ussher in "Britannicarum Ecclesiarum Antiquitates," p. 1038.

<sup>22</sup> See "Annales Ordinis S. Benedicti," tomus iv., lib. liii., sect. xxv., pp. 209, 210.

<sup>23</sup> See "Histoire ecclésiastique et politique de la ville et du Diocèse du Toul," 1707, 4to.

<sup>24</sup> See vol. iii., "Writers of Ireland," book i., p. 4.

<sup>25</sup> See "Les Vies des Saints," tome iii., pp. 28, 29, at the 3rd of September. Also, in the edition of 1701, tome ix., pp. 60, 61.

<sup>26</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix., September iii.

<sup>27</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. ii., pp. 3 to 5.

<sup>28</sup> See "Histoire de la Ville de Toul et des ses Eveques," in two vols. Toul, 1841, 8vo.

<sup>29</sup> See "Histoire du Diocèse de Toul." This admirable work has been published in five volumes, 8vo.

<sup>30</sup> "Vies des Saints," tome x., iiie jour de Septembre, pp. 431 to 435.

<sup>31</sup> "Lives of the Saints," vol. ix., September 3, pp. 35, 36.

<sup>32</sup> See D. Petro Lombardo, "De Regno Hiberniæ, Sanctorum Insula, Commentarius," cap. xiii., p. 60, Dr. Moran's edition.

<sup>33</sup> He writes: "Fuit enim idem venerandus Pater, sicut relatu majorum didicimus, nobili Scottorum sanguine oriundus."—Num. 2.

statement.<sup>34</sup> From both of these sources, nearly all the more modern lives of our saint have drawn their accounts.<sup>35</sup> In the metrical lines prefixed to his life by Adso, he is said to have been descended from parents of gentle birth, and possibly, at a time when Christianity had been propagated in Ireland.<sup>36</sup> It is stated,<sup>37</sup> also, in an edition of Mansuetus' Life, published by Bosquet, and written by the Abbot Adso, in the tenth century, that some verses are wanting, which Adso prefixed to his work, and of which, in order to make him a Scot of *Albany*, Dempster cites a passage.<sup>38</sup> But, he disingenuously suppresses the 'Tetrastich,'<sup>39</sup> which demonstrates him to have been a Scot of Ireland, as the learned Archbishop Ussher takes care to remark.<sup>40</sup> In Harris's edition of Ware<sup>41</sup> many mistakes occur, when narrating the particulars of our saint's life, as founded on the authority of Archbishop Ussher, and especially in assigning Maunsey to the first or second century. Also by Thomas Dempster, whose audacity and ignorance are found united in a similar statement.<sup>42</sup>

It must be admitted, although an ancient tradition of Toul has been followed by many writers, regarding his living in the time of the Apostles, that the days of the present holy bishop cannot date back to that early period.<sup>43</sup> It seems most probable, that St. Mansuetus—rendered by the French St. Mansey or Maunsey—was born about the beginning of the fourth

<sup>34</sup> In this we read: "ut scripturæ documento percepimus, quidam sanctæ indolis fuerit adolescens, nomine Mansuetus, transmarinis partibus nobilium quidem Scotorum clara progenie genitus; sed mentis egregiæ nobilitate multo preciosius insignitus."—lib. i., cap. i., num. 2.

<sup>35</sup> The learned Dom Augustine Calmet, Abbot of St. Leopold, Nancy, in his admirable and very complete provincial history, follows their authority, when alluding to the time of St. Peter, Prince of the Apostles, he introduces there a tract with the title, *Incipit Catalogus Pontificum Tullensium, a B. Mansueto, et deinceps*. In it is written: "Ea tempestate, ut scripturæ documento percepimus, quidam sanctæ indolis fuerat adolescens nomine Mansuetus transmarinis partibus, nobilium quidem Scotorum clara progenie genitus; sed mentis egregiæ nobilitate multo pretiosius insignitus. Quo videlicet tenere adhuc ætatis progressu consistente, cum præsagio nominis provehebatur culmine sanctitatis, moribus vocabulo consonantibus se semper sublimior studebat fieri augmento pietatis."—"Histoire Ecclesiastique et Civile de Lorraine," tome i. Preuves de l'Histoire de Lorraine. Vitæ et Actuum B. Mansueti, Primi Leuchorum Urbis Pontificis, lib. i., cap. ii., col. 87.

<sup>36</sup> There, too, it is stated: "Insula Christicolæ gestabat Hibernia gentes;" although we cannot pronounce with certainty, that this line may not have referred to the Island of Maunsey's birth, at some period subsequent to his death, and before the verses in which it is included had been composed.

<sup>37</sup> In Harris' Ware, vol. ii. "Writers of Ireland," book i., p. 4.

<sup>38</sup> Thus given: "Protulerat quendam generosum *Scotia* natum *Mansuetum*." It

is rendered into English: "Scotia gave birth to her noble son, Mansuetus."

<sup>39</sup> The following are the Latin lines:—

"Inclita Mansueti claris natalibus orti  
Progenies titulus fulget in orbe suis,  
Insula Christicolæ gestabat Hibernia  
gentes,

Unde genus traxit, et satus inde fuit."

Thus rendered into English:—

"Though great by blood, Mansuetus  
bears his name,

Yet he on real worth supports his fame,  
Wide o'er the world Religion deigned

to smile,  
And spread her Harvest through Hiber-  
nia's Isle,

Hence the long series of his high-born  
race,

And hence the glories of his birth we  
trace."

Harris' Ware, vol. iii. "Writers of Ireland," book i., p. 4.

<sup>40</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 391.

<sup>41</sup> See vol. iii. "Writers of Ireland," book i., p. 4.

<sup>42</sup> In his "Historia Ecclesiastica Gentis Scotorum," where he pretends, that the term Scotus applied to St. Mansuetus should class him among the Saints of Scotland. He also amusingly states: "Hiberni impudenter civem suum faciunt, sed tabule Ecclesiæ Tullensis, Guil. Eisengrinus c. i., part i., dist. iii., Franc. Roziers, tom. ii., Stemmatibus Lotharingæ, Hist. Capital. xxii., et Constantinus Ghinius in Natalibus SS. Canonic. pro nobis contra mendicorum impotentiam stant graviter; et Adso abbas, qui vitam ejus scripsit, cap. ii."—Lib. xii., num. 838, p. 448.

<sup>43</sup> See Adrien Baillet's "Les Vies des

century.<sup>44</sup> If, as has been stated, he was a native of Ireland, it is likely he had an original Celtic name, the form of which may have been different, but it cannot now be known. In the little poem prefixed to the life above mentioned is a distich, in which allusion is made to Ausonius.<sup>45</sup> If by the word *Ausonii* is to be understood the poet Ausonius,<sup>46</sup> master of St. Paulinus,<sup>47</sup> we should be inclined to place Mansuetus at a later period than the fourth century, charging Adso, however, with a huge anacronism. But, it is more probable, that by *Ausonii* he meant *Itali*, particularly as in another verse, he has *Ausonias Italas*.<sup>48</sup>

St. Maunsey appears to have journeyed abroad, and to have visited Rome, where he probably received the light of Faith, and embraced the Christian religion. This happened, however, at a much later period, than has been traditionally held, or than has been recorded by several uncritical and over-credulous writers; for he is said to have come to the knowledge of the Christian religion, through St. James the Apostle.<sup>49</sup> This account must be relegated to the cloud of fables, that have covered the early career of St. Mansuetus; nor can even such assertion be traced to any well-known authority. He is said, likewise, to have been a disciple of St. Peter the Apostle.<sup>50</sup> Although such unreliable tradition may have been reproduced in the *Vita Brevior*<sup>51</sup> and *Vita Prolixior*,<sup>52</sup> as also in the prefixed poem;<sup>53</sup> there is sufficient evidence to prove, that it must be dismissed as unworthy of credence. So far as his life has been transmitted to us, chronology has been departed from, and probability has been little observed in many particulars.<sup>54</sup> Quoting Constantinus Ghinius,<sup>55</sup> Thomas Dempster maintains,<sup>56</sup> that St. Mansuetus was a disciple of St. Peter, and that he was ordained in Rome.

Saints," tome ix., p. 60. Paris 1701, 8vo.

<sup>44</sup> Dom Augustin Calmet writes: "S. Mansuy premier Evêque de Toul, fut envoyé apparemment par le S. Siege dans la Belgique, pour y prêcher l'Evangile, vers le milieu du quatrième siècle. Nous ne croyons pas que l'on puisse ni l'avancer, ni le reculer beaucoup davantage."—"Histoire Ecclesiastique et Civile de Lorraine," tome i. Dissertation sur les Premiers Eveques de l'Eglise de Toul, col. xxvii.

<sup>45</sup> In the following connexion: "Sedulus *Ausonii* per tempora, longa magistri obsequis Petri hæsit amore sui."

<sup>46</sup> A Latin poet, born at Bourdeaux in the beginning of the fourth century. He died A.D. 394.

<sup>47</sup> He was born at Bourdeaux, in 353. Afterwards he became bishop of Nola. He lived to the year 431, and his festival is celebrated on the 22nd of June.

<sup>48</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. ii., No. 11, p. 5.

<sup>49</sup> According to the statement of Convæus. See O'Sullivan Beare's "Historiæ Hiberniæ Catholice Compendium," tomus i., lib. iv., cap. x., p. 47.

<sup>50</sup> See Molanus, also Baronius, in his notes on the Roman Martyrology, at the 3rd of September. Likewise O'Sullivan Beare's "Historiæ Hiberniæ Catholice Compendium," tomus i., lib. iv. Catalogus Anony-

mous, cap. xi., p. 50. And Henry Fitzsimon's "Catalogus aliquorum Sanctorum Hiberniæ," cap. xii., p. 55.

<sup>51</sup> See Num. 3.

<sup>52</sup> See lib. i., cap. i., num. 3.

<sup>53</sup> In these lines:—

"Petrus Apostolicæ pollebat culmine Romæ;

Huncque sequutus amans, expetit ipse libens,

Suscipit ardentem Petrus pietatis Alumn-

num,

Et facit expertem sancta secreta Virum:

Cujus ab ore piis attractans dogmata

verbis,

Ebiberat stabilem fonte salutis opem.

Sedulus Ausonii per tempora longa magistri

Obsequio Petri hæsit amore sui.

Quem Petrus ad summan provexit cul-

minis arcem,

Et dat gavisus pontificale decus."

<sup>54</sup> "Nous remarquerons seulement que s'il n'y a eu que six évêques à Toul entre lui et Saint Auspice qui vivoit sur la fin du cinquième siècle, il y a grande apparence qu'il n'a paru que durant la paix de l'Eglise, et au plutôt sous le regne des enfans du grand Constantin."—Adrien Baillet's "Les Vies des Saints," tome ix., p. 61.

<sup>55</sup> Page lx.

<sup>56</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 838, p. 447.

Bishop Rothe admits the uncertainty of St. Mansuetus having been a disciple of St. Peter.<sup>57</sup> Although St. Mansuet is said to have received his first mission from the Prince of the Apostles,<sup>58</sup> there are too many historical contradictions and objections to oppose those statements, and the best critics have disproved such groundless assertions. Among these may be mentioned Mabillon, Martene, and Durand.<sup>59</sup> It seems most probable, that St. Mansey was consecrated Bishop in Rome, about the time when Constantine<sup>60</sup> the Great was Emperor,<sup>61</sup> or possibly when his three sons,<sup>62</sup> Constantine II.,<sup>63</sup> Constantius II.,<sup>64</sup> and Constans<sup>65</sup> had succeeded to the Empire, which was partitioned between them. Although we may not accept as literally correct the statement, that St. Mansuetus had been placed by St. Peter over the bishopric of Toul;<sup>66</sup> still, it is most probable, that he was commissioned by the Sovereign Pontiff of the Roman See to undertake such a mission. Moreover, when we read of Mansuetus having been sent by St. Peter, it is easily reconciled with the truth of history, by referring to the well-known idiom of using the founder's name for that of the church over which he had presided.<sup>67</sup>

The Leuci, or Leques,<sup>68</sup> formerly inhabited that province of ancient Gaul,

<sup>57</sup> See his work, *Hibernia resurgens*," p. 197.

<sup>58</sup> The following short notice of Maunsuetus is taken from a tract by Philip O'Sullivan, "S. Mansuetus primus qui fidem suscepisse per D. Jacobum creditur; postea a S. Petro ad Thulos transmissus quos ad fidem convertit, quorumque Apostolicus, patronus habetur. Festus illius dies celebratur, 3 Septembris."—"Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., chap. x., p. 47.

<sup>59</sup> See "Thesaurus Novus Anecdotorum," tomus iii., col. 1021. Also, *Amplissima Collectio Veterum Scriptorum*," tomus vi., p. 637.

<sup>60</sup> He was born about A.D. 273 or 274 at Nissa, a town of Upper Mesia, and he was the son of Constantinus and Helena. On the death of his father in Britain, A.D. 306, the Roman soldiers there proclaimed him Emperor. He then waged war against the Franks, Alemanni and other Germans. Having embraced the Christian religion, he became sole Emperor, A.D. 324, after the death of Licinius. He died at the age of sixty-four, on the 22nd of May, A.D. 337, at his palace, in the suburbs of Nicomedia. See Philip Smith's "Ancient History," vol. iii., chap. xlv.

<sup>61</sup> See the Bollandists' "Acta Sanctorum," tomus i., Septembris iii. De S. Mansueto Episc. et Conf. *Commentarius Prævius*, sect. ii., pp. 620 to 623.

<sup>62</sup> By Fausta.

<sup>63</sup> He was regarded as Emperor over Gaul and the Western Empire, and had attained only his twenty-first year, when his father died, A.D. 337. But, dissatisfied with his share of the Empire, Constantine required his brother Constans to give up Africa. War ensued between them, when having

crossed the Julian Alps, Constantine fell into an ambush and was slain, A.D. 340. See Henry Fynes Clinton's "Fasti Romani," vol. i., tables, p. 400.

<sup>64</sup> He succeeded, at twenty years, to Thrace and the East. His reign was greatly disturbed by wars, which he waged with different rivals. On the death of Constans, A.D. 350, he was recognised as sole Emperor, but he died at Mopsucrene, in Cilicia, on the third of November, A.D. 361. See *ibid.*, p. 444.

<sup>65</sup> Constans, who was only seventeen, held the Italian prefecture, and the province of Greece, as also Africa. On the death of his brother Constantine II., A.D. 340, he assumed the government of the Western Empire for ten years. He was put to death by Magnentius, an ignorant barbarian, at the foot of the Pyrenees, A.D. 350. Magnentius then usurped the prefectures of Gaul and Italy. See Baronius' "Annales Ecclesiastici," tomus iii., p. 504.

<sup>66</sup> Such appears to have been the tradition in Ireland, at an early period, for it is asserted as a recognised fact, by the 12th century biographer of the Blessed Marianus Scotus. See the Bollandists' "Acta Sanctorum," tomus ii., Februarii ix. *Vita Beati Mariani*, cap. i., p. 365.

<sup>67</sup> The Rev. Dr. Lanigan justly observes: "thus *ad Sci Petrum*, for or to the Church of Rome; *a S. Petro*, from or by the said Church; *ad S. Martinum* to the Church of Tours; and what was very common amongst ourselves, *ad S. Patricium*, *a S. Patritio*, to or by the See of Armagh."—"Ecclesiastical History of Ireland," vol. i., chap. i., sect. ii., n. 11.

<sup>68</sup> See J. Clement's "Antiquités de la Ville et du Siege épiscopal de Toul," 1702, 8vo.

known to the Romans as *Belgica prima*, and their chief city was Toul.<sup>69</sup> To this Ptolemy has added another, which he names Nasion.<sup>70</sup> The Leuci occupied the southern part of the present Department of the Meuse, the greater part of the Meurthe Department, and the Vosges Department, in France.<sup>71</sup> Before the time of our saint, Toul had been a city of some importance,<sup>72</sup> and it was surrounded with walls for defence. During the Middle Ages, the Dukes of Lotharingia, or Lorraine, ruled over that territory, between the Meuse and Moselle; and ecclesiastically the See of Toul was under the Metropolitan City of Triers, or Treves. From Rome, St. Mansuetus was sent to Toul, having been invested with the episcopal character, and he was appointed its first pastor. This took place, not before the middle of the fourth century,<sup>73</sup> or perhaps even later. In his history of the Gallic Church, Bosquet remarks<sup>74</sup> that Mansuet must not be confounded with a Bishop of the Armorican Britons bearing a like name, and who was present at the first Council of Tours.<sup>75</sup> The people to whom St. Maunsuy had been sent were then addicted to idolatry, and involved in the darkness of pagan superstition. It is said, that they had a king named Leon, who was an idolater, and a man of barbarous manners.<sup>76</sup> When their first missionary entered Toul, and began to announce the truths of the Gospel, he found the magistrates and chiefs of the people indisposed to hear his preaching. This conduct influenced greatly the opposition and indifference of the humbler classes, so that for some time his doctrine and teaching were disregarded.

The holy missionary built for his dwelling in the woods an humble cabin of twigs interwoven;<sup>77</sup> and, in that he lived, devoted to the exercises of prayer and meditation. While there, numbers resorted to him. Having received instruction, they renounced idolatrous worship, and embraced the true religion. Even, the governor's wife, having heard so many rumours about the strange missionary, desired to learn more about his race, the doctrines he taught, and the places whence he came; but, it was only during the absence of her pagan husband, she could venture, through her domestics, to arrange for a private interview with the holy man. When he had expounded to her, the chief mysteries of the Christian religion, and the truths of Divine Faith, that lady believed in his doctrine and teaching, but still deferred her profes-

<sup>69</sup> It is situated on the River Moselle, surrounded by a chain of hills covered with vineyards. See Gazetteer of the World, vol. xiii., p. 141.

<sup>70</sup> In the Second Book of his Geography, on account of the similarity of name to the Latin Nanceium, it is thought by many to have represented the present City of Nancy in Lorraine. See "Recueil des Historiens des Gaules et de la France," par Dom Martin Bouquet, Prêtre et Religieux Bénédictin de la Congregation de Saint Maur, tome i., p. 77, n. (i).

<sup>71</sup> See "Histoire de Jules César," par Napoleon III., Empereur, tome ii., liv. iii., chap. ii., p. 22, n. 3.

<sup>72</sup> See Bataille's "Notice historique sur la Ville de Toul et ses Antiquités," with plates, 1841, 8vo.

<sup>73</sup> In a *Dissertation sur les Evêques de Toul*, prefixed to the first volume of his History of Lorraine, Calmet maintains, that Mansuetus was sent from Rome to Toul,

about the middle of the fourth century. To omit other arguments, he endeavours to prove this from the recorded succession of the Bishops of Toul: thus, 1. S. Mansuet, or Mansuy; 2. S. Amon; 3. S. Alchas; 4. S. Celsin; 5. S. Auspice, vers l'an 450; 6. S. Ours, or Urse, sous Clovis, vers l'an 488; 7. S. Apre, or Evre, vers l'an 500, &c.—"Histoire Ecclesiastique et Civile de Lorraine," tome i., col. xxxiii.

<sup>74</sup> See "Ecclesiæ Gallicanæ Historiarum," T. C. Evangelis in Gallus inque ad datam a Constantino Imperatore ecclesiæ pacem, lib. i., cap. xx.

<sup>75</sup> This was held A.D. 461.

<sup>76</sup> See Calmet's "Histoire Ecclesiastique et Civile de Lorraine," tome i., Dissertation sur les Premiers Evêques de l'Eglise de Toul, col. xxvii.

<sup>77</sup> The Vita Prolixior states, "prope mœnia civitatis exigue habitationis sibi receptorium præparavit," lib. i., cap. i., n. 6, p. 640.

sion of faith, lest it should cause some trouble between herself and husband.<sup>78</sup> However, when he happened to be absent on public business, the missionary was encouraged to visit her house, and still afford her the satisfaction of learning those messages of salvation he was so well qualified to convey.

It happened on a certain day, observed as a local festival, and while the people of Toul were bent on enjoyment, the only son of their governor fell by accident from the city ramparts into the Moselle, which flowed beneath. The river was very deep at that place. Public rejoicings were at once discontinued, and in common with his parents, the inhabitants shared their sorrow on account of the youth who had been drowned. Every effort was made to recover the dead body. In vain were the pagan gods invoked for that purpose. However, during the night, the governor's wife had a dream, in which she saw St. Mansuy, who promised to restore her son, if she would become a convert to Christianity. On awaking, she related that vision to her husband. Thereupon, he sent a message to the saint, and promised, if his son's corpse were recovered through means of the stranger, that he would receive baptism, and influence all his people to embrace the doctrines of the foreign missionary. Our saint then went to that spot, where the boy had fallen into the river, and betook himself to prayer. Soon the body arose to the surface, and it was drawn up on the river bank. Then addressing the governor, Mansuy said: "Behold the corpse of your son, and if you are resolved to observe the promise made to me, the goodness of God is great, and you shall obtain from Him a still more signal favour." Immediately the governor and all who were present declared, that if the boy were brought to life, they would abandon the worship of false gods, and embrace the Christian religion. Then the bishop fell on his knees and implored the Divine Majesty, while some of his newly converted disciples imitated his example. Their fervent prayers were rewarded by signs of life coming to re-invigorate the body, which was cold and stiff when recovered from the water. Nevertheless, at a word from the minister of Jesus Christ, the boy arose to life, and cast himself into the arms of his overjoyed parents. This miraculous restoration filled all who were present with transports of delight and admiration.<sup>79</sup> The governor and his family, with all his people, conformed to Christianity, and thenceforth recognised St. Mansuy as their pastor.<sup>80</sup>

## CHAPTER II.

THE VIRTUES AND MIRACULOUS GIFTS OF ST. MANSUETUS—HE BUILDS VARIOUS CHURCHES AND ORDAINS MANY PRIESTS—HIS DEATH—VENERATION OF THE PEOPLE AT TOUL FOR HIS MEMORY—PILGRIMAGES TO HIS SHRINE, WHERE SEVERAL MIRACLES ARE WROUGHT—DESTRUCTION OF HIS CHURCH AND THE CHARITABLE FOUNDATIONS AT TOUL BY THE VANDALS—RESTORATIONS BY THE BISHOPS GAUZLIN AND GERARD.

WE are told, that St. Maunsey's character was distinguished for an admixture of firmness in episcopal administration, with clemency and piety combined in a remarkable degree, while he spent days and nights in prayer. He was ever attentive to the wants of his flock, and those, who came to visit him with

<sup>78</sup> See Dom Augustin Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i. Dissertation sur les Premiers Evêques de l'Eglise de Toul, col. xxviii.

<sup>79</sup> In the *Vita Prolixior* it is stated, that the boy, on being restored to life, and after lying in the water for three days and three nights,

related what he had seen, before his resuscitation, regarding those torments prepared for the wicked in hell, and to which his parents and himself should be consigned, unless they became Christians.—Lib. i., cap. ii., num. 16.

<sup>80</sup> See *Les Petits Bollandistes*, "*Vies des Saints*," tome x., iii<sup>e</sup> Jour de Septembre, p. 432

hearts bowed down, left him with consolation even in their miseries, so mild and gentle were his admonitions. His miraculous gifts of healing the sick caused him to be regarded as the true physician of his people. Soon was idolatry extirpated from the land; and then, he deemed it necessary to raise temples in honour of the true and living God. From very ancient acts of his, that have now perished, we are told by the writer of his longer life, how, within the walls of Toul, he built two churches. One of these was dedicated to the Blessed Virgin Mary and to St. Stephen,<sup>1</sup> the primitive Martyr;<sup>2</sup> the other was dedicated to St. John the Baptist.<sup>3</sup> Both of these lay on the southern side of the city.<sup>4</sup> In those churches,<sup>5</sup> he zealously and profitably exercised the episcopal functions each day; but, he desired moments of retreat for spiritual exercises, and these occupied a great part of the night. Near his dwelling, he raised an oratory,<sup>6</sup> which was dedicated to St. Peter, for whom he entertained a special veneration. There, in retirement, he communed with God in prayer; and moreover, in it, he frequently preached to the faithful, who flocked to hear his instructions. In fine, the influence of St. Mansuy was so great, that he succeeded in rooting out the practices of paganism, and the worship of idols from the city, and from all its surrounding territory. Numbers of persons he brought within the pale of Christ's Church.<sup>7</sup> He likewise ordained a great number of priests and deacons for the work of the ministry.

The Church of St. Stephen became the Cathedral of Toul, but during the lapse of time it fell into decay, when St. Gerard, a pious successor of St. Mansuy in the See, rebuilt it from the foundations.<sup>8</sup> The illustrious Abbot, St. Bernard,<sup>9</sup> assisted at its dedication by Pope Eugenius III.<sup>10</sup> After various vicissitudes, it was deemed necessary to erect a more modern structure. The present fine Cathedral of St. Stephen, in Toul, was designed and built in the fifteenth century. Its portal and western front, the conception of Jacquemin de Commercy, in 1447, are greatly admired. The ornate façade is 227 feet in height, and twin towers give it a most imposing effect.<sup>11</sup> It is a triapsal church, with short transepts, and having no triforium.<sup>12</sup> This edifice has

CHAPTER II.—<sup>1</sup> His festival occurs on the 26th of December.

<sup>2</sup> The writer of the *Vita Prolixior* adds, "ubi dicitur ad Fontes." It was so called apparently, because it had been set apart as an ancient baptistery.

<sup>3</sup> His feast is held on the 24th of June.

<sup>4</sup> See Dom Augustin Calmet's "Histoire Ecclesiastique et Civile de Lorraine," tome i. Preuves de l'Histoire de Lorraine. Historia Episcoporum Tullensium, cap. xi., col. 93.

<sup>5</sup> The position of these churches—during the last century within the cloister of the canons—is shown on a map of Toul, in the work already quoted. See tome i. Also, Dissertation sur les premiers Evêques de l'Eglise de Toul, col. xxviii.

<sup>6</sup> Father Limpen supposes the local tradition may well be credited, that St. Mansuy built a church to St. Peter, in the northern suburb of Toul, and that he had been there interred. Allusion is made to that ancient church, having become ruinous, in a charter of Otho I., A.D. 965, and one of St. Gerard, A.D. 982.

<sup>7</sup> In the History of the Bishops of Toul we

read: "multitudines fidelium in Christi fide colligens, ad consortium præmisit Angelorum," cap. xiii., col. 94.

<sup>8</sup> See Dom Augustin Calmet's "Histoire Ecclesiastique et Civile de Lorraine," tome i. Preuves, &c. Historia Episcoporum Tullensium, cap. xxxviii., col. 138.

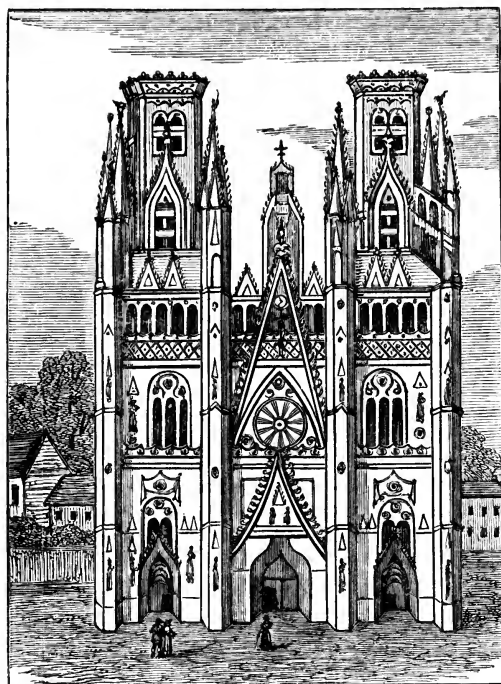
<sup>9</sup> His feast occurs on the 20th of August. He was born A.D. 1091, and he died on the 20th of August, A.D. 1153.

<sup>10</sup> See Dom Augustin Calmet's work, tome ii., liv. xxi., num. xxxiii., col. 24. Bertrand de la Tour d'Auvergne, who was nominated Bishop of Toul by Pope Innocent VI., in 1353, published a Synodal decree, by which the Abbot of St. Mansuy was to assist on the left of the Bishop, who faced the choir before the grand altar in the Cathedral. See *ibid.*, tome ii., liv. xxvi., num. cxxxvi., col. 633, and num. cxxxvii., col. 634.

<sup>11</sup> At present the city contains about 7,000 inhabitants. See Elisée Reclus' "Nouvelle Géographie Universelle, tome ii., liv. ii., chap. xv., sect. iv., pp. 837, 838.

<sup>12</sup> See Balthasar's "Notice historique descriptive sur la Cathédrale de Toul," 1848, 8vo.

peculiar features, but it is mainly in an architectural Gothic flamboyant style.<sup>13</sup> The history and a fine copper plate engraving of it are presented in the learned work of Augustin Calmet.<sup>14</sup> From the latter, the accompanying



Cathedral of Toul, France.

illustration has been copied.<sup>15</sup> In a more recent local work, than that of Calmet, there are also views of St. Stephen's Cathedral.<sup>16</sup> The principal shrine in the Cathedral of Toul was shaped as a sort of tomb, coloured in vermillion, with a coffin-like covering, about one metre in length, fifty centimetres in width, and seventy centimetres in height. This contained the relics of St. Mansuy and of fourteen other bishops of Toul, venerated as saints. Exteriorly, it was ornamented with red statues, separated from each other, and forming supposed representations of persons whose relics were deposited in the shrine. Those images rested on pedestals, which were at the base of the shrine, and

they reached to the height of its covering. At the respective ends of the shrine's length were medallion-shaped glasses, through which the relics within could be seen. In various places throughout his diocese St. Maunsey built churches, so that the people might be enabled in them to adore and supplicate the Giver of all good gifts.

Were we to credit the very doubtful authority of Dempster,<sup>17</sup> our saint wrote a book, having for its title, "*De Apostolicis Traditionibus*," lib. i., and which he tells us the people of Toul religiously preserve. This assertion, however, is treated with merited disregard and contempt by Archbishop Ussher,<sup>18</sup> as are other groundless statements of the same writer relating to Mansuetus.

He is thought to have lived for many years, zealously engaged in the prosecution of apostolic labours, and to have attained a great age, before his

<sup>13</sup> See A. Hugo's "*France Pittoresque*," tome ii., p. 246.

<sup>14</sup> See "*Histoire Ecclesiastique et Civile de Lorraine*," tome iii.

<sup>15</sup> It has been drawn on the wood and engraved by Gregor Grey.

<sup>16</sup> See Ad. Thierry's "*Histoire de la Ville de Toul et de ces Evêques*," suivies d'une

Notice sur la Cathédrale," avec 14 lithographies et 2 plans, two volumes, published in Toul, 1841, 8vo.

<sup>17</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xii., num. 838, p. 448.

<sup>18</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 392.

term of life had expired.<sup>19</sup> His virtues and merits, added to his labours and austerities, had thus purified his soul for heaven. When his term on earth closed his years of exile, it seems probable, he had been long estranged from social intercourse with those, that were early known to him in his native land.<sup>20</sup> Those writers, who have supposed St. Maunsey a disciple of St. Peter, place his death in the early part of the second century.<sup>21</sup> But, as we have already seen, that was long before the period of his birth. He died on the 3rd of September, and about the year 375, according to most accounts. His people were greatly afflicted when they knew of his demise, and manifested their respect and love while celebrating his funeral obsequies. The body of St. Mansuy was buried in that oratory of St. Peter, which he is said to have built.<sup>22</sup>

His memory has been highly revered at Toul, from the time of his death to the present day. His immediate successor in that See was Amon,<sup>23</sup> also distinguished for great virtues and miraculous gifts. He was interred, likewise, in the ancient Church of St. Peter; and from those early times, the faithful were accustomed to revere both prelates, and to resort for succour to them in their various infirmities. Among those pious pilgrims to their tombs were persons of the highest distinction—even kings and princes—who arrived with the poor, and who manifested their trusting confidence in, and devout reverence for, those holy patrons; thus affording examples of religious observance and veneration towards the saints, during the Ages of Faith.<sup>24</sup> Even hospitals were erected in Toul for the reception of poor pilgrims, who flocked thither to be healed. Those houses of hospitality, likewise, were liberally endowed and maintained.<sup>25</sup> Among others, who are said to have visited Toul for the purpose of praying in the oratory of St. Mansuetus, was St. Martin,<sup>26</sup> the holy Bishop of Tours,<sup>27</sup> who is supposed to have had

<sup>19</sup> In the History of the Bishops of Toul, it is thus stated :—“Cumque jam Dei athleta electus penitus esset dierum, et provecæ atatis, . . . . . carnis onere deposito iii. nonarum Septembrium spiritum cælo reddidit, &c.”—Calmet’s “Histoire Ecclesiastique et Civile de Lorraine,” tome i., cap. xiii., col. 94.

<sup>20</sup> To him might be applied the poet’s lines :—

“Before him from the earth have passed  
Friends, kinsmen, comrades, true and brave;

And well he knows he hears, at last,

His place of rest—a foreign grave !”  
—“Green Leaves.” A volume of Irish verses, by T. D. Sullivan, p. 85.

<sup>21</sup> Thus Ussher records his demise under the year of Christ 105, in these words :—“Mansuetus Hibernus, primus Tullensium Episcopus, anno ministerii sui quadragesimo mortem obiisse dicitur.”—“Britannicarum Ecclesiarum Antiquitates,” Index Chronologicus, p. 508.

<sup>22</sup> See the *Vita Prolixior*, lib. i., cap. iii., num. 19, 20, 21, 22, 23, 24, pp. 642, 643.

<sup>23</sup> His feast is celebrated at Toul, on the 23rd of October.

<sup>24</sup> See the *Vita Brevior*, sect. 5, 6, and *Vita Prolixior*, lib. i., cap. iv., sect. 25, 26.

<sup>25</sup> Adso, who quotes from documents of

more ancient date, declares, that miracles had been wrought there; but, that in his day, for want of writers, or through the ravages of the barbarians, several interesting records had perished.

<sup>26</sup> St. Gregory of Tours places his birth in the year 316, or before Easter in 317, during the eleventh year of Constantine the Great’s reign. He became Bishop of Tours about the year 375. He is said to have attained the eighty-fourth year, and to have departed this life on the 8th of November, A.D. 400. His chief feast, however, is kept on the 11th of that month. St. Sulpicius Severus has written his life in elegant Latin, and eight years after the death of his illustrious master, he wrote three dialogues to supply previous omissions. The Chronology of St. Martin’s Life is very intricate. See “Memoires de Trevoux,” ad annum 1765, pp. 1238, 1239.

<sup>27</sup> In the church of the Abbey of St. Maunsey at Toul had long been preserved a stone, on which St. Martin is said to have knelt, when he came thither as a pilgrim. However, when the Emperor Charles V., in 1552, had taken Metz, Toul and Verdun from the French, the old Church of St. Maunsey was destroyed, and that stone was removed to the cloister of St. Gengulph’s Collegiate Church in Toul. Long afterwards, that stone might be seen bearing an inscrip-

frequent pious colloquies with St. Maximinus,<sup>28</sup> Bishop of Triers or Treves.

From an early period, the Irish Scots, who had a great veneration for their compatriot, St. Maunsey, were accustomed to frequent his church and to offer their devotions at his shrine. Among those were to be found many poor pilgrims, who were obliged to lodge in the hospice, while waiting some favours through the saint's intercession. One case in particular is related by Adso, regarding a poor Irishman and his wife, who while there had a pig stolen from them, which they needed for their common support. Their prayers for its recovery were offered to St. Maunsey in his church.<sup>29</sup> The lost animal is stated to have been miraculously restored to them, but in a fashion too legendary to merit credence.<sup>30</sup>

Years had passed away after the death of St. Maunsey, and the Vandals,<sup>31</sup> having taken possession of Toul, subjected his church to their devastations. In the commencement of the fifth century, with other German tribes, they had crossed the Rhine, and spread like a torrent over Gaul, which had then experienced the benefits of Roman civilization. The flourishing city of Mentz was surprised and destroyed, while many thousand Christians were inhumanly massacred in the church. In like manner, Strasburg, Spiers, Rheims, Tournay, Arras, and Amiens, experienced the oppression of the German invaders; houses and churches were despoiled of their valuables; while the clergy and laity were obliged to flee for their lives before the merciless and rapacious barbarians.<sup>32</sup> The charitable foundations for pilgrims experienced also the natural results of wars that embroiled the people living in and around Toul. Wherefore, those endowments were dissipated, and the

tion to the effect, it was the one on which St. Martin prayed at the tomb of St. Maunsey, when he visited Toul. In the beginning of the last century, that old church had not been repaired, and the Benedictines, who were in possession of the site, having converted the former refectory into a chapel, also celebrated the Divine Office in it. There, likewise, according to the two Benedictines of the Congregation of St. Maur, the body of St. Maunsey had been preserved. See Dom Augustin Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," in his Dissertation on the early Bishops of Toul, lib. v., num. 21, and tome iii., lib. xxxiii., num. 66. Also, the Literary Itinerary of two Benedictines, part ii., p. 130, published in Paris, 1717.

<sup>28</sup> He was born at Montere-Silly, in Poitou, towards the end of the third or the beginning of the fourth century. Upon the death of St. Agritius, Bishop of Triers, he was chosen successor, A.D. 332. He was one of the most illustrious defenders of the Catholic faith in the Council of Sardica, held in 347. He died on a visit to his relations in Poitou, A.D. 349. His feast is celebrated at Poitiers, on the 29th of May. See *Les Petits Bollandistes*, "*Vies des Saints*," tome vi., xxixe Jour de Mai, pp. 292 to 294. Hence, it can be inferred, that Adso's statement of the familiarity passing between St. Martin of Tours, and St. Maximinus of Treves, and their journey to Rome in company, cannot be admitted. The latter had

been dead several years before St. Martin became Bishop of Tours.

<sup>29</sup> The matter is thus related by Adso: "*Furantis autem personam cum nusquamprehenderet; dampni sui non ferens dispendium, ad sacram ædem tendit, et effertis, ut Scotorum natura est, animis tumultu Sancti se mæstum injecit et plenum querimoniis, et ut rustici verbis eloquar; O Sancte Dei, Scottum, inquam, te Scottum et me, genti Scottigenæ propitius miserere. Me eminus positum forte juvare debueras: ecce peregre constitutum quid aporiaripateris, quid rebus destitui permittis? Redde, obsecro, quod perdidisti: redde, quod fur impius forte jam absumit. Hæc et his similia multa prosequens pauper ille, tristis recipitur hospicio.*"

<sup>30</sup> Adso intimates, that such a popular story need not be trusted, nor does it merit his own approval, neither does it that of his editor, Father John Limpen. In Calmet's edition of Adso's Life of our Saint, the narrative above noticed is ended thus: "*Vitæ et actuum beati Mansueti pontificis liber primus explicit.*" See "*Acta Sanctorum*," tomus i., Septembris iii. Vita Prolixior, lib. i., cap. iv., nums. 25, 26, 27, 28, 29, with notes, pp. 644, 645.

<sup>31</sup> These people were spread along the banks of the Oder, and on the sea-coast of Pomerania and Mecklenburgh, at an early period. Originally, they are supposed to have been a Slavonic and not a German people.

<sup>32</sup> See Edward Gibbon's "*History of the*

church, as likewise the hospice, fell into ruin. Frequently, too, those establishments and their possessions were seized by seculars and treated with small regard, even in the mediæval times. When Garibalde, Bishop of Toul, died about the year 735, he was succeeded by Godon, who presided over the See for about twenty years; and during that period the city was burned, when the archives of his church were reduced to ashes.<sup>33</sup>

Nevertheless, the veneration of the faithful for our saint continued, and through the whole diocese of Toul, his feast was solemnly celebrated, so that it became a matter of sacred obligation to cease from servile work on that day; while it seems probable, that although ruinous, the Church of St. Peter had not been wholly deserted, nor had the religious services there been discontinued, although shorn much of their early splendour. However, in the southern suburbs, where an ancient Abbey of the Benedictines stood, one Archembald<sup>34</sup> ruled as Abbot, between the years 936 and 948. To him, St. Gauzlin,<sup>35</sup> Bishop of Toul, committed the Church of St. Peter, and the care for its restoration, on condition that he should send some of the religious of St. Afre<sup>36</sup> to dwell there, and to sing the Divine office, at the tomb of St. Maunsey. During the lifetime of St. Gauzlin, the work of repairing St. Peter's was commenced, but it was not completed, at the time of his death, A.D. 962. During his pontificate, a woman, blind for seven years, and who lived in the villa of Count Widon,<sup>37</sup> was led on the vigil of St. Maunsey's feast to his church, where she desired to remain for that night. However, her request was not granted. Then taking her place with others before the closed doors, and praying with great fervour to the saint in the middle of the night, burning lights suddenly appeared to her restored vision. She gave thanks to God and to his saint in loud ejaculations of gratitude. Another miracle was wrought in favour of a soldier's daughter,<sup>38</sup> who lived on a farm not far from Toul. She was regarded as a possessed person, and in a state of mental derangement, wherefore she was bound with cords and left in charge of keepers. However, her parents brought the girl to the oratory of St. Maunsey. There she was allowed to remain within the church that whole night, with a single guardian. She returned to her home restored to a sound state of mind. Another poor person, whose body was covered with a leprosy, called Elephantiasis,<sup>39</sup> approached the church, and as having lived on alms, he humbly presented a portion of salt at the saint's shrine, and prayed there

Decline and Fall of the Roman Empire," vol. iv., chap. xxx., p. 52. Dr. William Smith's edition.

<sup>33</sup> See Dom. Aug. Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i., liv. xi., sect. lxvii.

<sup>34</sup> By Adso, he is styled Herchemboldus. In two charters, dated A.D. 941 and 942, his name is written Archembaldus, as found in Augustine Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i. Preuves de l'*Histoire de Lorraine*, col. 348 and 350.

<sup>35</sup> His feast is celebrated on the 7th of September.

<sup>36</sup> His festival is held on the 5th of August.

<sup>37</sup> In a document which bears date 5 Idus Octobris, A.D. 936, the signature of this Count Wido is found. See Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i. Preuves de l'*Histoire de Lorraine*, col. 344. The miracle here recorded took

place after that date, since the ruined church in which the body of St. Maunsey had been deposited was not at that time given by Bishop Gauzlin to the Abbey of St. Apre.

<sup>38</sup> Her father was named Stephen.

<sup>39</sup> "A disease affecting chiefly the legs and feet, which, becoming rough, scaly, and swollen, have been compared to an elephant: the skin gets thick, unctuous, and insensible, and the limb occasionally attains an enormous size."—"Dictionary of Science, Literature, and Art," by W. T. Brande and Rev. George W. Cox, vol. i., p. 764.

<sup>40</sup> One of these was wrought in favour of a distinguished cleric, who had been brought to the last extremity through fever; while another named Drogo, who was a soldier, and a native of Dulmensis, in the circle of Westphalia, was in like manner restored, owing to his faith in the merits of St. Maunsey.

with great fervour. Soon he experienced some impression on his back—for he had prostrated himself on the floor—and then suddenly arising, he found a new vigour in his limbs, the leprosy entirely disappearing. It seems to have been the mediæval custom for those affected with fevers or other maladies to be carried to the shrine of St. Maunsey, where they devoutly sought his intercession on their behalf; and various instances are recorded by Adso of cures thus effected,<sup>40</sup> while he declares, it should be impossible to remember all that came to his knowledge, or that were related in reference to the holy patron of Toul.<sup>41</sup>

The people of Toul were always accustomed to celebrate St. Maunsey's festival as a special Holyday, and they regarded it as one to be observed by abstaining from servile works or unnecessary travelling. Indeed, the contrary custom was regarded as bringing with it some such danger as had nearly happened to certain waggons of Barrois,<sup>42</sup> who continued to travel with loads of salt through Gondreville on that festival day, and who made light of the popular veneration. Having journeyed towards the Moselle River, which they desired to cross, the oxen yoked to their waggons became restive, and could not be controlled by the drivers, who had nearly been carried over a precipice. Seeing the danger that threatened, those peasants felt a sudden remorse for having violated St. Mansuy's day. They then implored his pardon, and solemnly vowed thenceforward to observe it religiously. Suddenly they were delivered from a danger, which was likely to have been attended with the forfeit of their lives.<sup>43</sup> A venerable man—Grimaldus by name—had been appointed Abbot over the monastery of St. Afre, chiefly through the instrumentality of St. Gauzlin. On one occasion, a cow belonging to the community had been stolen, nor was there a prospect of her recovery. But, having prayed to St. Maunsey, on the following day, most unexpectedly and to the great admiration of all the monks, that animal returned to her proper stall. Soon after this account, Adso records the happy demise of St. Gauzlin,<sup>44</sup> who was interred at Bouxieres-aux-dames, in the church of that religious community of Benedictine nuns founded by himself. He died in the year 962.

Born in the city of Cologne, and highly educated, especially in all branches of ecclesiastical learning, on the death of Gauzlin, Bruno, Archbishop of Cologne and Duke of Lorraine, appointed Gerard<sup>45</sup> in 963, to succeed, with the approbation of the Emperor Otho I.,<sup>46</sup> of the clergy and people of Toul, and he was consecrated at Trèves. One of his earliest cares

<sup>40</sup> See "Acta Sanctorum," tomus i., Septembris iii., Vita Prolixior, lib. ii., cap. i., ii., pp. 645 to 647.

<sup>42</sup> So called from Bar-le-Duc, its capital, and it lies between the Marne and the Moselle in Lorraine. See M. Vivien de Saint-Martin, "Nouveau Dictionnaire de Géographie Universelle," tome i., p. 351.

<sup>43</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., Jour iiie de Septembre, p. 433.

<sup>44</sup> Adso states: "Cujus dies depositionis vii Idus Septembris agitur." See the Vita Prolixior, lib. ii., cap. ii., pp. 647, 648. Adso is mistaken in the account that St. Gauzlin was in the forty-fourth year of his consecration as bishop, since his predecessor, Drogon, died on the iv. of the March Nones, A.D. 922, which a Charter of Charles the

Simple, King of France, proves, dated on the same year and day. See Calmet's "Histoire Ecclesiastique et Civile de Lorraine," tome i. Preuves de l'Histoire de Lorraine, col. 335, 336.

<sup>45</sup> See a very complete account of this distinguished prelate in Les Petits Bollandistes, "Vies des Saints," tome iv., Jour xxiii<sup>e</sup> d'Avril, pp. 623 to 632.

<sup>46</sup> Surnamed the Great. He became Emperor of Germany, A.D. 936. He was of the Saxon line, and had inherited a preponderating power in the north of Germany, which he greatly increased by his own success in war. He died on the 25th of December, A.D. 967. See Dean Henry Hart Milman's "History of Latin Christianity," vol. iii., book v., chap. xii., pp. 305 to 316.

was to visit the church in which reposed the body of St. Maunsey. There he prayed with great devotion, and took a vow, that he would endeavour to effect its entire renovation. He resolved on seeking aid from a powerful patron. With such a view he obtained a charter from the Emperor Otho I.,<sup>47</sup> dated in the year 965, on the iv. of the June Nones. This confirmed the possessions, privileges and rules of the monks therein living, and who were under the Order of St. Benedict.<sup>48</sup> He not only completed that foundation, but he liberally endowed it.<sup>49</sup> Moreover, he advanced the Prior over St. Peter's monastery to the dignity of an Abbot. On the site of St. Peter's oratory, a celebrated Benedictine Abbey was built, and it was dedicated to St. Mansuy.<sup>50</sup> The choir of the Abbey Church was erected over the saint's tomb.

Various translations of the holy Bishop's relics are on record. It is said, that about the year 971, St. Gerard, Bishop of Toul, repaired that church dedicated to St. Maunsey's memory, and that afterwards, he solemnly translated the relics of the holy patron from the place of their deposition, to one more suitable for their reception. The relics were placed in a wooden shrine within the church, and before it the monks sang their office, with their accustomed rites, while the faithful frequenting the sanctuary to pray received many benefits through the saint's intercession. Moreover, it is related of this pious prelate, that a band of Greeks and Scots having arrived in Toul, he maintained them at his own expense.<sup>51</sup> In an oratory they had separate altars, at which they offered prayers to God, according to the manner of their respective nations.<sup>52</sup> It is supposed, that the disturbances of the time in their own countries<sup>53</sup> brought those strangers to seek an asylum in his city from the charitable bishop.<sup>54</sup>

During times of great drought, and when a loss of the growing crops was feared, the clergy and people of Toul sought the saint's shrine in solemn procession, and devoutly trusted that the prayers of their Patron should procure for them fertilizing showers. This was illustrated in a miraculous manner, during the period of St. Gerard's incumbency in the see of Toul.<sup>55</sup> An unusually dry season had visited the country all around; the earth cracked open, and vegetation was burned up, through excessive heat; the labours of the husbandman seemed destined to produce nothing of value from the land; even the sky presented very extraordinary phenomena. Deeming these to

<sup>47</sup> See an account of this celebrated Emperor in Jules Zeller's "*Histoire d'Allemagne*," tome ii., chap. xiii., pp. 250 to 385.

<sup>48</sup> The feast of this illustrious Abbot falls on the 21st of March. See an account of St. Benedict and of his Order in "*Histoire Complète et Costumes des Ordres Monastiques, Religieux et Militaires, et des Congrégations Séculières des deux Sexes*," par le R. P. Hélyot, avec Notice, Annotations et Complement, par V. Phillipon de la Madelaine, tome iv., Première Partie, pp. 5 *et seq.*

<sup>49</sup> See Mabillon's "*Annales Ordinis S. Benedicti*," at A.D. 982. Tomus iv., lib. xlix., num. xlii., pp. 8, 9.

<sup>50</sup> Besides a fine copper-plate engraving of a map, representing the former Diocese of Toul, in Dom Augustin Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i., there is another Plan de la Ville de Toul, on which its position is shown near the northern

side of the ancient walls of the city, in the Faubourg de St. Mansuis.

<sup>51</sup> "*Illic cœtum Græcorum ac Scottorum congregasse, ac propriis stipendiis aluisse dicitur, divisim inter illos altaribus in oratorio, ubi Deo supplices laudes persolverent more patrio.*"—Mabillon's "*Annales Ordinis S. Benedicti*," tomus iv., lib. i., num. cii., p. 90.

<sup>52</sup> This account seems to indicate, that both the Greeks and Irish, who are here alluded to, prayed in their own language, and used their own peculiar rites of worship, differing from those of Gaul.

<sup>53</sup> Especially in Ireland the Danes and Norwegians committed great devastations during the ninth and tenth centuries, as noticed in our Annals.

<sup>54</sup> See Les Petits Bollandistes, "*Vies des Saints*," tome iv., Jour xxiii<sup>e</sup> d'Avril, p. 625.

<sup>55</sup> See Dom Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i.

be indications of the Divine displeasure for the sins of his people, and at their request, the holy Bishop Gerard instituted a fast for three days, at the end of which time, the shrine of St. Maunsey, containing his blessed body, was to be borne in solemn procession over the parched fields. While litanies and hymns were sung by the clergy and a vast number of the laity assembled, and while they thus moved to the church of St. Apri or Epvre, which was a stage to be reached by the processionists; suddenly the clouds lowered, the lightnings flashed, and loud peals of thunder followed. Then came torrents of rain, which drenched the multitude present, but which brought refreshing showers on the fields, the object so earnestly sought. Nor was this the only remarkable occurrence to be related. Sindebard, Count of Toul, was about to have his hand cauterized, because it had withered and caused him great agony; yet, remembering the merits of the Patron saint, he most earnestly desired leave for carrying that shrine, in which the sacred remains were deposited. This permission he readily obtained, and with Immon, a noble officer in the bishop's service, he walked in that procession. When the shrine was returned to the place in which it usually had been deposited, Mass was commenced, and at its conclusion, the Count found all pain removed from his hand. This he raised up before all those who were present, as a manifestation of St. Maunsey's merits and intercession.<sup>56</sup> Immediately after these occurrences, and having placed the sacred remains in the church,<sup>57</sup> after vigils and devotions of the previous night, it was solemnly dedicated in honour of the Holy Mother of the Man-God and of St. Maunsey. Thenceforward, several remarkable miracles were wrought in it through their intercession, and numbers of devout worshippers were favoured with remission of their sins. Another miracle is related regarding a boy, who had long been a cripple, owing to some spinal contraction. His father, a rustic, had conveyed him in his arms for ten successive years to the tomb of St. Maunsey, but without any alleviation of his son's sufferings. One day, a certain Jew reproached the poor man for his credulity; when suddenly, the boy who had been laid on the pavement before the shrine felt himself able to arise and walk, to the great admiration of the devout persons who were present.<sup>58</sup> Moreover, on another occasion, and on a Saturday night, while the monks were engaged reciting the Divine Office, and preparing for the Sunday's services on the morrow, St. Gerard, happening to sleep in their monastery at that time,<sup>59</sup> had an apparition of St. Maunsey,<sup>60</sup> who seemed to enter the chamber with an effulgence of light. Approaching the bed on which the bishop lay, the latter found a hand laid on his body, and heard a voice calling out, "Why sleep you? while others keep their pious vigils, why are you buried in so deep a slumber? for the kingdom of Heaven comes not to those sleeping, but to the wakeful." At once the bishop arose, and not without some shameful feeling and excitement, he hastened to the church and joined the choir, although not in good time, as the office had long before commenced.<sup>61</sup>

Preuves de l'Histoire de Lorraine, *Historia Episcoporum Tullensium*, cap. xx., col. 101.

<sup>56</sup> The old writer, who records the foregoing miracle, adds: "Cujus rei adhuc est ipse testis certus, si a quolibet fuerit requisitus." —*Ibid.*

<sup>57</sup> This Bishop Gerard had previously raised from its foundations.

<sup>58</sup> In continuation the chronicler remarks, that when he wrote, that boy was living and

then maintained at the charges of the church.

<sup>59</sup> It is stated, the bishop had been much fatigued, owing to previous labours.

<sup>60</sup> He seemed of large stature, and of a venerable aspect, his habit being of a white colour.

<sup>61</sup> This narrative Adso had from St. Gerard himself, and he adds in conclusion: "Cujus rei testis non sine sui pudore refert, quid in illo sit passus secreto cubiculi virtute præ-

On several occasions, when the plague prevailed in the city and country around Toul, the people offered prayers to St. Mansuy, and bore the shrine containing his body in public and solemn procession. We have an account of that deadly plague,<sup>62</sup> which visited the city during the pontificate of St. Gerard, when great numbers of all classes and of both sexes were stricken with the pest. This usually proved mortal after an illness of three days. Whereupon, St. Gerard resolved on proclaiming a fast for three days, at the end of which time, he intended removing the saint's shrine from the place in which it had been deposited not long before, and having called the people together, a procession was formed to the church of the Blessed Virgin at Ecrouves,<sup>63</sup> near Toul. From that time forward, the plague was known to have decreased in virulence. Yet, public apprehensions were not wholly allayed, when a second and much greater procession took place to the Benedictine Convent,<sup>64</sup> at Buxeria,<sup>65</sup> where the nuns were prepared to receive the precious remains. In that place, also, Bishop Gerard spent the night. Multitudes assembled to join the procession from the villages and farms along the route, both going and returning; nor was the River Meurte an obstacle to their pious zeal, for many persons forded it, although swollen with a night's rain. On the return to St. Maunsey's church, the sun shone out with remarkable brightness, while the enthusiasm of the people was manifested in tears of joy, shared even by their saintly bishop. Although abating, the plague had not altogether ceased, and a third procession was ordered, when the bodies of St. Maunsey and of St. Epre were brought in their respective shrines through the streets of Toul. Afterwards, the pest entirely disappeared to the great relief and joy of the people.<sup>66</sup>

St. Gerard had granted the villages of Angeria and Molesiac to the monastery of St. Maunsey, as dependencies for its maintenance; but, he afterwards revoked this grant, and then he remarked a sudden failure of his strength and health. He became so spare and debilitated, that he had no appetite, nor could he sleep. Especially for three weeks did he continue in this state, and had abandoned all hope of recovery. Despite the objections raised by members of his household, he expressed a wish to be conveyed to the monastery of St. Maunsey. This happened in the year 974, when he was afflicted with that severe malady, which his physicians were unable to heal through the ordinary courses prescribed. The bishop was restored, however, by invoking the aid of St. Maunsey, and by making a visit to the holy Patron's shrine and monastery.

A remarkable miracle, wrought in favour of an English girl through the merits of St. Maunsey, took place in the year 1009.<sup>67</sup> She had been accessory

stanti beati Mansueti."—*Vita prolixior*, lib. ii., cap. iii., p. 649.

<sup>62</sup> The old chronicler in relation to Toul and St. Gerard, adds: "Hanc urbem clades ita superveniens irruperat, ut ad unum quemlibet, exceptis aliis diversarum ecclesiarum, locum, sicut idem pontifex non sine gemitu memorabat, denos vel septenos morfuorum loculos sub oculis aspiceret inferri tumulandos."

<sup>63</sup> The chronicler remarks that, the place was remarkable, also, for the many miracles there wrought.

<sup>64</sup> This had been founded by St. Gauzlin, and it was tenanted originally by Benedictine nuns. In the last century, an abbess and canonesses were the occupants, but bound

by no religious vow.

<sup>65</sup> The modern French name for it is Bouxieres-aux-dames. It is situated on the River Meurte, and near its junction with the Moselle, about five hours' journey from Toul.

<sup>66</sup> In certain Latin hexameter lines, written in praise of St. Gerard, we read, that he saved the Monastery of St. Mansuy from fire:—

"Cœnobium Sancti conservat ab igne voraci."—See Dom Augustin Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i. Preuves, &c.; *Historia Episcoporum Tullensium*, cap. xxxv., col. 133.

<sup>67</sup> See Mabillon's "*Annales Ordinis S. Benedicti*," tomus iv., lib. liii., sect. xxv., pp. 209, 210.

to her mother's death, in conjunction with her brother, a cleric, who had resolved on avenging a family injury.<sup>68</sup> For this crime, they were both condemned to a punishment common at the period, which was, to have iron bands fastened about their arm and body.<sup>69</sup> They were also obliged to undertake a pilgrimage, so that while visiting Jerusalem, they might expiate in some measure, their matricide by prayer at the holy places.<sup>70</sup> On returning, the guilty brother died, but his sister Godelinde visited Toul, to obtain relief through the intercession of St. Maunsey. This in part was experienced, as one of the bands loosened on her arm, the other remaining fast. She was accompanied through a motive of charity, by an innocent brother, named Rodulf; and they next resolved on a pilgrimage to the shrine of St. Oldericus,<sup>71</sup> the patron of Augsburg.<sup>72</sup> However, when they had come to the forest of the Vosges mountains, where the monastery known as Vallis-Galilee had been founded by St. Deodatus,<sup>73</sup> Godelinde had a vision of St. Maunsey in her sleep, and she was recommended by him to return. This warning she would not take, but continued her journey towards the city of Strasburg. Again the vision was repeated during her sleep; yet notwithstanding the dangers of the journey represented to her, she would persevere in her resolution. The sufferings and privations endured by the pilgrims were great beyond expression; but, she at length returned to Toul, in the extremity of misery, and offered up her prayers with vigils at the tomb of St. Maunsey. When she despaired of relief, the moment of mercy came. The iron band burst asunder, and fell from her arm. Astonished at such a result, she fainted on the spot; but soon her senses were restored, and she returned full of joy and gratitude to the country of her birth.<sup>74</sup>

<sup>68</sup> These were of noble birth both on the father's and mother's side. When about to die, the father commended his children to the care of his wife; but, after his death, unmindful of the trust committed to her, she again married, and her second husband, while retaining the daughter in her paternal castle, most inhumanly cast out her brothers, and deprived them of their natural inheritance. Stung to frenzy by this conduct, the cleric, with an armed band, and in the dead hour of the night, entered the castle, with the aid of his sister. Proceeding to the bed-chamber of his mother and step-father, he endeavoured to kill the latter, but the deadly weapon transixed the body of the former.

<sup>69</sup> It would seem the provocation had been so great, and probably the parricide having been unintentional, the culprits escaped capital punishment; but, they were obliged to bear iron bands or chains, closely bound on the naked body or limbs. In this case, the brother had "toto trunco corporis artatur strictis circulis," while the sister "accepit duos in sinistro brachio." During the ninth, tenth, and eleventh centuries, such a punishment was frequently inflicted on parricides, or those who murdered relations in blood, sometimes for a term of years, and sometimes for a life-time; while they were enjoined as an expiatory penance to visit Jerusalem, Rome, or some other place, where saints were held in particular veneration. Examples of this kind are to be found, in Mabillon's

"Annales Ordinis S. Benedicti," tomus i., lib. iv., sect. vii., pp. 87, 88.

<sup>70</sup> Certain abuses seem to have arisen from this usage. Thus, in a Council, held at Aix-la-Chapelle, in the time of Charlemagne, it was decreed, "non sinantur vagari et deceptiones hominibus agere . . . isti nudi cum ferro, qui dicunt se data sibi poenitentia ire vagantes. Melius videtur, ut, si aliquid inconsuetum et capitale crimen commiserint, uno in loco permaneant laborantes et servientes et poenitentiam agentes, secundum quod sibi canonicè impositum sit."—Sirmond, "Conciliorum," tomus ii., p. 154.

<sup>71</sup> St. Oldericus or Uldaricus is venerated on the 4th day of July.

<sup>72</sup> Formerly called Augusta Vindelicorum. Bishop of Nevers and Apostle of the Vosges territory. His feast is held on the 19th of June.

<sup>74</sup> The more circumstantial details of this miracle, as given in the Bollandists' "Acta Sanctorum," thus concludes: "Predicti tamen circuli pendent ad pedes crucifixi Domini, quorum prior Kalendis Januarii proruit, necnon alter XIII. Kalendas Junii cecidit anno ab Incarnatione Domini nono et millesimo, pontificante Tullense ecclesiam domne Bertoldo episcopo, Indictione VII."—Tomus i., Septembris iii. De S. Mansueto Epis. et Conf. Miraculum quod contigit anno MIX., auctore anonymo, pp. 651 to 653.

## CHAPTER III.

STATE OF TOUL DURING THE MIDDLE AGES—REPUTED CANONIZATION OF ST. MAUNSEY BY POPE LEO IX.—VARIOUS TRANSLATIONS OF HIS RELICS—THE CATHEDRAL OF ST. STEPHEN, AT TOUL, AND ITS SHRINES—DESTRUCTION OF ST. MAUNSEY'S ANCIENT CHURCH IN THE SIXTEENTH CENTURY—FESTIVALS AND MEMORIALS OF ST. MAUNSEY—COMMEMORATIONS IN CALENDARS AND MARTYROLOGIES—CONCLUSION.

DURING the Middle Ages, Toul maintained a sort of independence,<sup>1</sup> under the nominal control of a long line of bishops, and as a free city of the German Empire.<sup>2</sup> The prelates were sovereigns, who regulated its government, and appointed its guards and officials, while they sat as magistrates to administer justice in cases of litigation among their people.<sup>3</sup>

The public veneration for St. Maunsey continued to increase, when St. Bruno<sup>4</sup> was consecrated bishop of Toul, A.D. 1027.<sup>5</sup> He entertained the greatest devotion towards the holy patron, whose intercession procured relief for many sufferers, during the period when he presided over that see, and until he was called upon to rule over the universal Church in 1048, under the designation St. Leo IX.<sup>6</sup> Among the afflicted was a person of distinction, named Odelric de Novo-villari,<sup>7</sup> who had experienced so many benefits from St. Maunsey's prayers, that he desired to be buried in the church, with his wife, and he left certain farms of land to the monastery. This donation bishop Bruno confirmed by his authority, in the year 1034. After his elevation to the chair of St. Peter,<sup>8</sup> and while still in the city of Toul, with a certain Deacon Peter of the Roman Church, another miracle<sup>9</sup> is recorded to have occurred during the month of September, A.D. 1049. In this, the eleventh century, St. Maunsey was canonized, as we are told, by Pope Leo the Ninth.<sup>10</sup> He also confirmed the rights and privileges of the Chapter of

CHAPTER III.—<sup>1</sup> The French kings from the Merovingian period, and afterwards the German Emperors, left the bishops of Toul temporary lords of the city and of its surrounding territory. The inhabitants of the former had municipal institutions, while the latter was held in fief by the Dukes of Lorraine. See "Nouveau Dictionnaire de Géographie Universelle," tome vi., p. 758.

<sup>2</sup> See Murray's "Handbook for Travellers in France," sect. ix., Route 165, p. 618.

<sup>3</sup> Even at the present time, a stone seat on which those judgments were delivered is shown in Toul. See Les Petits Bollandistes, "Vies des Saints," tome iv., Jour xxiii<sup>e</sup> d'Avril, p. 623.

<sup>4</sup> He was son to Hughes, Count of Egisheim, cousin-german of the Emperor Conrad le Salique, and he was born in Alsace, June 21st, A.D. 1002. His mother, Heilvige, was the only daughter and heiress of Louis, Count of Dachsbourg or Dagsbourg, also known as Dabo. His career in the Church was distinguished. See *ibid.*, Jour xix<sup>e</sup> d'Avril, pp. 491 to 520.

<sup>5</sup> He was elected by the clergy and people on the death of his predecessor, Bishop Berthold. See Michaud, "Biographie Universelle, Ancienne et Moderne," tome xxiv., p. 151.

<sup>6</sup> He died on the 19th of April, A.D. 1054. See an account of his life and pontificate, in

R. P. Natalis Alexandri Ordinis FF. Prædicatorum, in Sacra Facultate Parisiensi Doctoris et Emeriti Professoris "Historia Ecclesiastica Veteris Novique Testamenti," tomus xiv., cap. i., art. vi., pp. 12 to 18.

<sup>7</sup> He was a man of substance, who before his death bequeathed two *Mansi*, and other farms, to the Monastery of St. Mansuetus, on the xvii. of the September Kalends, A.D. 1034, while Hunald was Abbot, and this donation was confirmed in due legal form, with the seal of Bruno, Bishop of Toul. See Mabillon's "Annales Ordinis S. Benedicti," tomus iv., lib. lvii., num. xxxvii., pp. 392, 393. The term *Mansus*, *Mansa* or *Mansum* has various significations, according as it may happen to be employed, as explained in Du Cange's "Glossarium ad Scriptores Mediæ et Infimæ Latinitatis," tomus iv., sub voce, col. 432 to 435, Editio 1733.

<sup>8</sup> The Life of this celebrated Pontiff was written originally by three contemporaneous authors: Wibert, Archdeacon of the Church of Toul, Anselm, monk of Saint-Remi, and Bruno, Bishop of Segni.

<sup>9</sup> It is to be found very circumstantially related, in M. l'Abbé Guillaume's "Histoire de l'Eglise de Toul."

<sup>10</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., pp. 389, 390. Also, Harris' Ware, vol. ii. "Writers of Ireland," book i., chap. i., p. 4.

Canons, attached to Toul Cathedral in 1051.<sup>11</sup> We have already seen, that this Sovereign Pontiff is said to have canonized St. Erard or Erhard<sup>12</sup> of Ratisbon, in Bavaria—another Irish missionary—and at a time when he was a visitor to that city.<sup>13</sup>

While Dodo<sup>14</sup> ruled over the monastery of St. Maunsey, he laid the foundations of a tower, which was carried up to the roof of the church. During the time his successor Abbot Grimbaldus<sup>15</sup> presided over the monastery of St. Maunsey, he completed that work, which was one of great architectural beauty, while it was surmounted with a gilt cross, and an eagle with out-spread wings. Moreover, while he built the church exteriorly, he added ornamental features within, having decorated the altar of Saints Peter and Paul with a silver tablet, shining with gems and gold. He was succeeded by Albricus,<sup>16</sup> whose eloquence and learning brought a large concourse of persons to the sacred mysteries and ceremonies of the church, so that he was obliged to undertake its enlargement. Albricus therefore raised an ambit of wall, and by a circuit it was brought to the curvature of the arches. In the crypt of this building, the remains of that Abbot were afterwards deposited.<sup>17</sup> Next to Albricus came Theomarus.<sup>18</sup> He resumed the work of his predecessor, who had elevated the walls to the vaulted arches, which were to support two towers. These were built very speedily, and it being necessary to continue the work of restoration, the old altars were destroyed, and gave place to new ones. Afterwards, the relics of the Holy Apostles, with a portion of the wood of the True Cross,<sup>19</sup> were removed, with a three

<sup>11</sup> See this decree in Dom Augustin Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," and thus dated: "*Datum Tulli in majora Ecclesia per manus Udonis Tullensis Ecclesiæ primicerii, cancellarii et bibliothecarii Sanctæ Apostolicæ Sedis xj. Kalend. Novembris, anno Dominicæ Incarnationis millesimo quinquagesimo primo, Indictione iv. anno apostolatûs Domini LEONIS IX., Papæ ij.*"—Tome i. *Preuves de l'Histoire de Lorraine*, cols. 435 to 437.

<sup>12</sup> See his Life, in the First Volume of this work, at the 8th of January, Art. ii., chap. iii.

<sup>13</sup> Probably in the year 1052. See L'Abbé Fleury's "*Histoire Ecclésiastique*," tome xii., liv. lix., sect. lxxix., p. 594.

<sup>14</sup> Dodo was the nineteenth Bishop of Toul in the order of succession. See Dom Aug. Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i. *Preuves de l'Histoire de Lorraine*, cols. 127, 170.

<sup>15</sup> He flourished about the middle of the eleventh century, and his signature is found appended as witness to a document of Udo, Bishop of Toul, and dated A.D. 1065.

<sup>16</sup> He ruled over the monastery of St. Maunsey, after the middle of the eleventh century. In 1076, his signature is found in a concession of Pibo, who succeeded Udo as Bishop of Toul. Grimbaldus had died not long before that date, and Albricus departed this life, A.D. 1092 or 1093.

<sup>17</sup> In the crypt of that ancient church in which he had been buried, Calmet states, that an epitaph had been found inscribed

with these lines:—

"*Abbas Albricus sapiens, pius atque pudicus*

"*Hanc fabricam statuit, causa caputque fuit.*"

The same writer has it, that the crypt built by the Abbot Albricus was consecrated—he does not give the patron's title—on the 5th of September, A.D. 1090, by Pipo, Bishop of Toul. Father Limpen supposes it likely to have been consecrated to St. Maunsey, and that his remains had been there deposited.

<sup>18</sup> Also, his name is written Thiemarus. He seems to have been Abbot for a considerable length of time, extending from A.D. 1092 or 1093 to A.D. 1125 or 1126, when, according to the old chronicler, "*plenus dierum felici exitu migravit ad Dominum, in ecclesia eadem 11. Kal. Febr. xxxiii. ordinationis suæ anno cum digno honore sepultus.*"

<sup>19</sup> These relics were found on the right side, in the foremost part of the old high altar, and in a stone repository, having on it this inscription: "*In hoc conditorio site sunt reliquie Sanctorum Apostolorum Petri et Pauli, insuper etiam de ligno Domini.*" On opening the repository, the assistants found eleven bones of the head, and dust mingled with blood, seven teeth, and sixteen pieces of squared dies, portions of the True Cross. This account is taken from a Manuscript of the twelfth century, but written by an unknown author. Wherefore, it seems likely, that ancient church had been dedicated to the Apostles, Saints Peter and Paul.

days' fast and solemn ceremonies. However, rumours spread in Toul, that in the time of St. Gerard, the head of St. Maunsey was separated from the body on the occasion of that translation of his remains to which allusion has been already made; and those reports naturally caused great anxiety and uneasiness among the people there, especially to Theomarus and his community of monks. To resolve such a doubt, as the old wooden shrine of St. Maunsey was unornamented and showing signs of decay, the abbot proposed to Bishop Pibo,<sup>20</sup> who then ruled over the See of Toul, that a new shrine should be prepared, and that the remains should be again transferred to it. This process was calculated to remove all ambiguity, as it should include an exposure and examination of their actual state. Accordingly, the bishop convened a meeting of the leading ecclesiastics and chief laics of the city; then with their counsel and approval, it was resolved to avail of the week after Pentecost, when a general synod was to be held in Toul, as a time most suitable for such a purpose. An announcement was made by the bishop regarding the intended translation. This drew a great assemblage of clergy and laity, even from places very remote, to witness the solemn ceremonies. Wherefore, in the year 1104, a new wooden shrine, ornamented with gold, silver and precious stones, was procured. Bishop Pibo officiated at that translation,<sup>21</sup> attended by the Abbot Theomarus, the Abbot Widric of St. Aper, the Abbot Stephen of Besuensis, the Abbot Odelric of St. Urban, with a great number of religious, and a vast crowd of people, among them some of the most distinguished persons. The old shrine was raised to a position in the church where it could be seen by all within the sacred building. The lid was removed, and to the great joy of all, the head of St. Maunsey was found joined to the other members of his body, covered over with a long garment. As the church was unable to contain the enormous multitude of visitors to Toul on this occasion, the shrine was brought out into the adjoining field, the sun shining with uncommon brightness. There all had an opportunity for seeing, that the head and other members of St. Maunsey had been preserved, so that occasion for doubt on the subject no longer remained. As described—and probably by an eye-witness—psalms were sung, great enthusiasm pervaded the multitude assembled, the shrine was carried back in procession to the church, and votive offerings were made. With suitable and reverent ceremonial, the saints' remains were elevated from the old shrine,<sup>22</sup> and transferred to the new and more costly one prepared to receive them.<sup>23</sup>

Again, in 1106, and during the reign of the Emperor of Germany Henry IV.,<sup>24</sup> the church was solemnly consecrated, Pibo the Bishop of Toul officiating. Theobald was the Abbot immediately succeeding Theomarus, in the year 1125 or 1126, and during his presidency at Toul, several miracles

<sup>20</sup> He was the thirty-eighth bishop in succession over the See of Toul, and he came immediately after Udo. He died, the thirty-eighth year after his ordination, on the 8th of December, A.D. 1107. See Dom Ang. Calmet's "*Histoire Ecclesiastique et Civile de Lorraine*," tome i. *Preuves de l'Histoire de Lorraine*; *Historia Episcoporum Tullensium*, col. 178.

<sup>21</sup> See Guillaume's "*Notice historique et archéologique sur l'Abbaye de Saint-Man-suy*," 1879, 8vo.

<sup>22</sup> The account of the old and anonymous chronicler, as given in Martene, states:

"Nova ergo archa miro opere fabricata subiit, et præsentem thesaurum, corpus scilicet sanctissimum ferro undique obserata servandum suscepit."

<sup>23</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Septembris iii. De S. Mansueto Epis. et Conf. *Elevatio Corporis facta an. MCIV.*, auctore anonymo, pp. 655, 656.

<sup>24</sup> He reigned from A.D. 1056 to the 7th of August, A.D. 1106, when he died at Liege. See Kohlrusch, "*Histoire d'Allemagne, depuis les Temps les plus reculés jusqu'à l'Année, 1838*," traduit de l'Allemand, par A. Guinefolle. *Quatrième Epoque*, p. 135.

were wrought, through the intercession of St. Maunsey. At this time, also, some troubles had arisen in consequence of a neighbouring tyrannical Count of Sanctensis having destroyed some property belonging to the Canons. As a protest, and to obtain their intercession against such an unjust invasion of secular power, the shrines of St. Maunsey, St. Aper and St. Gerard were elevated in the cathedral church—that of St. Maunsey, as being the principal patron of the city, having been raised highest in position. There the faithful assembled in united prayers and special devotions. Among them was a woman, whose nerves had been so contracted that she was obliged to use crutches, but who miraculously recovered the use of her limbs in presence of many worshippers. In like manner, the faith of two other women and of a young girl, who had been similarly afflicted, was rewarded by miraculous restorations. A boy recovered from paralysis, and another relieved from a swollen tongue and face, with a blind woman restored to sight, are recorded in the list of miracles. Another person quite disabled and mute, named Bruno, owed his recovery to the saint's intercession. Still more wonderful was the restoration to his parents and to life of a son, who was thought to be dead, and who was bewailed as such, preparations having been made for his interment. However, he revived before such a fate had overtaken him, and to his mother lamenting cried out: "O devout mother, immediately entreat the saint of God, whom you promise to invoke, and bring me with you, since through his bounty I revive, having scarcely escaped the bonds of death with my approaching funeral."<sup>25</sup> This happened at Rogeville, about five French leagues from Toul, and on the iii. of the September Nones, while the faithful were engaged celebrating the Natalis of St. Maunsey. Furthermore are mentioned instances of a soldier miraculously escaping from his enemies, who had made him a prisoner, and of a young man who was released, through prayers to the saint, from the power of a robber, who had bound him in chains.<sup>26</sup> In the time of Theomarus' successor, Rainald, Simon I., Duke of Lotharingia, and his wife, the Duchess Adelaide, granted the farm of Monces in perpetuity to the monastery. This was done in a solemn and public manner, their sons, Mathew and Baldwin, consenting, while before a great congregation of clerics and laics, the charter of donation, duly signed by witnesses, was laid on the altar of St. Maunsey.<sup>27</sup>

The last public translation of St. Maunsey's relics took place in the year 1506.<sup>28</sup> The bishops of Toul had granted charters at various periods to the citizens, which enlarged their privileges; but, they experienced more difficulty in preserving their suzerainty over the Dukes of Lorraine. These disputes were not wholly settled, until in the middle of the sixteenth century, when the territory was placed under French protection,<sup>29</sup> as down to the year 1552,

Bruxelles, 1839, sm. fol.

<sup>25</sup> The writer of the foregoing account adds: "Talia redevivum perorasse filium, seriatim tandem nobis mater ipsa retulit; cum eundem puerum altari sancto mancipatum obtulit, et ad fletum circumstantes ipsa gemens impulit. Testabatur jam id ipsum denigrata facies, cute partim depilata jam rara casaries, squalens vultus, pallens color et rugosa macies; a vivente fere dispar, ut ab igne glacies."

<sup>26</sup> See the Bollandists' "*Acta Sanctorum*," tomos i., Septembris iii. De S. Mansueto Epis. et Conf. Miracula ab anno circiter MDCXXV. usque ad MCXXXVI., pp. 656 to 658.

<sup>27</sup> See the Bollandists' "*Acta Sanctorum*," tomos i., Septembris iii. De S. Mansueto Epis. et Conf. *Commentarius Prævius*, sect. v., pp. 631 to 633.

<sup>28</sup> See Les Petits Bollandistes, "*Vies des Saints*," iiie Jour de Septembre, p. 433.

<sup>29</sup> "D'accord avec l'autorité ecclésiastique et s'administrant eux-mêmes, les Tulois se firent respecter des seigneurs du voisinage et prirent sur eux, in 1545, de se mettre sous la protection des rois de France, préluant ainsi à l'annexion des TROIS-EVÊCHES, consummée en 1552."—*Nouveau Dictionnaire de Géographie Universelle*, tome vi., p. 758.

Toul had been a free city of the German Empire.<sup>30</sup> At that time, having formed an alliance with Prince Maurice of Saxony, the King of France, Henry II., took the field against the Emperor Charles V. Marching into Lorraine, he gained possession of Toul, Verdun and Metz,<sup>31</sup> These important conquests, he annexed to the French monarchy. However, the Emperor could not brook such a dishonour as to allow a territory of especial consequence to be dismembered from the German Empire. Accordingly, he approached Metz<sup>32</sup> with a great army in 1552. The French then destroyed the ancient Church of St. Maunsey, in the suburbs of Toul.<sup>33</sup> This was done, doubtless, to defend better the old fortifications<sup>34</sup> of that place. In the church of the former Abbey had been long preserved a stone, on which, according to a tradition current among the people, the impression of the knees of St. Martin of Tours could be seen, and which indicated their belief, that he had frequently visited the city of their patron.<sup>35</sup> At the period of invasion, that stone had been brought within the walls, and deposited in the Church of St. Gengulph. Afterwards, for many years, it was to be seen with an inscription, which purported, that St. Martin had visited Toul, and prayed at the tomb of St. Mansuetus. However, this stone can no longer be discovered.<sup>36</sup> Still, on the northern side of the city are to be seen the monastery and church of the Benedictines, occupying the site of that ancient temple, dedicated to the Prince of the Apostles, and overthrown in 1552. The sepulchral stone, which covered the saints' vault, represents him in pontifical habiliments, and removing the emblems of paganism, with an infant engaged in prayer by his side. At the present time, this object of interest is to be seen; but, it is now on the property of a lay possessor. Again, there is an image of an infant carved on a stone in the rampart of St. Mansuy's bastion; and doubtless, this is intended to represent the governor's son, who had been brought to life, through the miraculous interposition of the holy bishop. It is furthermore confirmatory of the ancient tradition of the Tulois, in reference to their venerated Patron.<sup>37</sup> Toul was definitely added to France, after the middle of the sixteenth century.

The vast diocese of Toul was dismembered in the eighteenth century,<sup>38</sup> and suppressed in 1790, to create the dioceses of Nancy and Saint Die. The Cathedral of Nancy<sup>39</sup> is a large modern edifice, of fine proportions.<sup>40</sup> Nancy

<sup>30</sup> See Murray's "Handbook for Travellers in France," sect. ix., Route 165, p. 618.

<sup>31</sup> See Jac. Augusti Thuani "Historiarum sui Temporis," tomus i., lib. x., num. vi., p. 347. Londini, 1733, fol.

<sup>32</sup> See Rev. Dr. Wm. Robertson's "History of the Reign of Charles the Fifth," book xi.

<sup>33</sup> See Dom Aug. Calmet's "Histoire Ecclesiastique et Civile de Lorraine," tome iii., liv. xxxiii., num. lxvi., col. 80.

<sup>34</sup> These were levelled in 1700. The place was considerably improved and enlarged afterwards, by the construction of a new rampart, flanked with bastions. "Toul a été très-souvent assiégée, prise, dévastée; en 1870, elle a très-énergiquement résisté aux armées prussiennes et les a longtemps forcées à se détourner de leur route dans leur marche sur Paris."—Elisée Reclus' "Nouvelle Géographie Universelle," liv. ii., chap. xiii., sect. iv., p. 837.

<sup>35</sup> In the early part of the last century, the

church destroyed in 1552 had not been restored; but, the Benedictine monks had converted the old refectory of the monastery into a chapel, in which they recited the Divine Office. There, too, is supposed to remain the body of St. Maunsey, according to the statement of the two Benedictines, in the "Itinerarium Literarium," pars ii., p. 130, Paris 1717.

<sup>36</sup> See Augustine Calmet's "Histoire Ecclesiastique et Civile de Lorraine," tome iii., liv. xxxiii., num. 66.

<sup>37</sup> See Les Petits Bollandistes' "Vies des Saints," iii<sup>e</sup> Jour de Septembre, p. 433.

<sup>38</sup> See Guillaume's "Histoire des Diocèses de Toul et Nancy."—Nancy, 1867, 8vo.

<sup>39</sup> This city, situated on a beautiful plain, is on the left bank of the Meurthe, and it is the capital of the Department of the Meurthe. It contains many handsome public buildings. See "Gazetteer of the World," vol. x., p. 446.

<sup>40</sup> From an approved point of view, and

was the ancient capital of Lorraine, and since the seventeenth century it has become one of the most beautiful and improved cities.<sup>41</sup> Many fine public



Cathedral of Nancy.

buildings are there, and the Cathedral of Notre Dame, built in a classic style,<sup>42</sup> possesses several beautiful paintings and statues.

That they might be preserved from the fury of the revolutionists, the relics of St. Mansuy, with those of other saints belonging to the Cathedral, were divided among the Canons. This occurred on the 11th of July, 1790, when ruin seemed to threaten all the ecclesiastical foundations in France. An inventory was then taken of the church treasures, by commissioners appointed for that purpose. A *procès-verbal* designated the portions of our saints' relics distributed to each individual canon for safe keeping.<sup>43</sup> In due course of time, most of those relics were restored. The former Cathedral Church of Toul now possesses the head, the Church of St. Gengolf the shoulder-blade, and that of St. Nicholas-de-Port a rib of St. Mansuy.<sup>44</sup> After the French Revolution, the Canons of Toul and M. Aubry, Curé of St. Gengoult, examined most of those relics, preserved in the Cathedral, and assisted by M. Le Docteur Godron, Dean of the Faculty of Science at Nancy, they distributed several portions of them. The cathedral of Nancy obtained part of St. Mansuy's shoulder-blade, and the chapel of the Christian Doctrine there procured some fragments of his relics. The red cape of the saint, with gold braid, had been preserved in a shrine of the Abbey, beneath the walls of Toul. A portion of that relic is kept in the shrine of St. Gauzlin, in the Cathedral of Nancy.<sup>45</sup>

from a correct engraving, the accompanying illustration has been reproduced on the wood and engraved by Gregor Grey.

<sup>41</sup> The old town had crooked and irregular streets, until Stanislaus, father-in-law to Louis XV., undertook the work of erecting many imposing structures, and of laying out several handsome faubourgs. See *Elisée Reclus*' "Nouvelle Géographie Universelle," tome ii., chap. xiii., sect. iv., p. 835.

<sup>42</sup> Ed. Auguin has issued "Monographie de la Cathédrale de Nancy," in 4to.

<sup>43</sup> A detailed account of this transfer may be found in the *Petits Bollandistes*' "Vies des Saints," tome x., Jour iii<sup>e</sup> de Septembre, pp. 434, 435.

<sup>44</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., p. 36.

<sup>45</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome x., Jour iii<sup>e</sup> de Septembre, p. 435.

In art, St. Mansuy is represented as bringing to life a child that had been killed by a hand-ball. Also, he is represented as a bishop preaching in a wood to a great crowd.<sup>46</sup> He is figured with a *pèlerine* or tippet, denominated a *superhumèral* or *rational*, which was the ordinary characteristic garment of the Toul prelates and of other bishops, and it indicates a sort of metropolitan distinction. Moreover, he appears as raising a young nobleman to life.<sup>47</sup>

At the 3rd of September, the office of St. Maunsey has been recited, not alone in the diocese of Toul, but even in more distant places. It is contained in several old Breviaries, but the Lessons—taken mostly from Adso—include some historical inaccuracies. The Bollandists had in their Library a MS. *Pars Æstiva* of an office belonging to the Church of Toul, in the calendar of which St. Mansuetus was distinguished from other saints, owing to the rubrical character of its lettering;<sup>48</sup> they had also another Breviary of Toul diocese, printed at Paris, in the year 1530.<sup>49</sup> In both Breviaries, an office for St. Maunsey of Nine Lessons was to be found, but these were taken from the incorrect Life written by Adso. Likewise, in the Missal printed at Mayence, A.D. 1493, at the 3rd of September, are the Collects, secret prayer and complementary prayer or Post-Communion of Saints Mansuetus and Remaclus.<sup>50</sup> In the Breviary of Soissons, printed A.D. 1590, there is a commemoration of St. Mansuetus. In a Breviary printed A.D. 1600 for the use of the three monasteries of St. Maximinus and of St. Willibrordus, in Treves, and of St. Narbor, in the diocese of Metz, the feast of St. Remaclus and of St. Mansuetus is noted.<sup>51</sup> In the Breviary, printed at Langres A.D. 1604, there is an office for St. Maunsey;<sup>52</sup> and also, in that printed at Wurtzburgh, A.D. 1625.<sup>53</sup> Moreover, there is a Proper Office for him, in the Breviary<sup>54</sup> of the Collegiate Church of St. Maximus, at Chinon;<sup>55</sup> and in that of Verdun,<sup>56</sup> printed A.D. 1625; likewise, in that of St. Peter's Church, Remiremont, Lorraine, printed in 1657.<sup>57</sup>

Besides this day for our saint's chief feast, he is commemorated on the 25th of April,<sup>58</sup> on the 14th of June,<sup>59</sup> as also on the 2nd of Septem-

<sup>46</sup> See Rev. Dr. F. C. Husenbeth's "Emblems of Saints," p. 137. Third edition, Norwich, 1882, 8vo.

<sup>47</sup> Probably the son of the ancient governor of the City of Toul. See *ibid*.

<sup>48</sup> This must have been written at an early date, since no entry of St. Louis, King of France, nor of the Patriarchal religious founders, St. Francis or St. Dominick, nor of saints living at a later period, could be found in it.

<sup>49</sup> The prescribed prayer for Lauds and Vespers in it reads thus: "Majestatis tuæ, Domine, potentiam humiliter imploramus, ut sicut per beatum Mansuetum confessorum tuum atque pontificem nos dedisti veræ fidei esse cultores, ita ejus meritis facias vitæ cælestis esse consortes. Per Dominum."

<sup>50</sup> Bishop of Maestricht and Confessor. His feast and office are also assigned to the same date.

<sup>51</sup> Thus: "Remacii et Mansueti. Omnia in communi de pluribus confessoris."

<sup>52</sup> Noticed "De Sancto Mansueto ferial."

<sup>53</sup> In the proper offices are mentioned: "S. Remacii et Mansueti conf. pontificum. Omnia de communi conf. pontif."

<sup>54</sup> Thus noticed: "Sancti Mansueti episcopi et conf. DUPLEX SOLENNE propter sacras ejus reliquias, quæ sunt in basilica Sancti Maximi." What relics of our saint had been there venerated is now unknown.

<sup>55</sup> A town in the province of Tours.

<sup>56</sup> Celebrated with St. Remaclus in an office thus noticed: "Fiunt de ipsis NOVEM LECTIONES, et omnia sumuntur de communi plurimorum confessorum pontificum."

<sup>57</sup> In it we read: "In festo S. Mansueti episcopi et confessoris. DUPLEX. Omnia de communi confessoris pontificis præter lectiones II. Nocturni."

<sup>58</sup> According to extracts from an ancient Martyrology of Luxeu, which Father Peter Francis Chifflet procured for the Bollandists. Therein, at the 25th of April, was read: "Translatio sancti Mansueti episcopi et confessoris." It may be, this festival refers to the first translation of St. Maunsey's relics; or perhaps, to that made by Bishop Gerard, when he presided over the See of Toul. However, regarding this ascribed feast, nothing appears to have survived in the traditions of the clergy or people.

<sup>59</sup> This festival was a commemoration of

ber.<sup>60</sup> Through some mistake, it would appear, that the people of Treves had a St. Maunsey in veneration, as their seventh Bishop, and they celebrated his festival on the 18th of February. As no certain traces of such a distinctive saint can be found, in any authentic record; it has been surmised, that it is possible St. Maunsey of Toul may have been selected to fill that position of reverence in the metropolitan church, for some reason not now known. However, Father Limpen adduces argument sufficient to prove that our saint had no special connexion with the church of Treves.<sup>61</sup>

Several churches, monasteries and chapels have been built and dedicated in honour of St. Maunsey, and his relics have been distributed in various places. Besides the parent church and monastery of Toul without the walls, St. Gerard erected one within the city, and it was dedicated in honour of the Blessed Virgin Mary and of St. Mansuetus. At Furentela, or Vourentel—not far from Aix-la-Chapelle—was a church consecrated by Pope Leo IX.,<sup>62</sup> to the holy martyrs Laurence and Vincent, and to the holy confessors, Mansuetus and Apri. In a place called Sisseium—supposed to be identical with Sexey aux bois or Sexey aux Forges—there was a chapel dedicated to St. Mansuetus. Also, in the Vosges mountains, a *cancellum* was erected under the patronage of this holy bishop. Moreover, we read, that in the time of Pibo, bishop of Toul, and towards the close of the eleventh century, he consecrated various churches in honour of St. Maunsey. At Dijon an altar was dedicated to him, in a crypt of the Church of St. Benignus. Again, at Liverdun, there was an altar dedicated to Saints Maunsey and Gerard, confessors, and it was placed at the right-hand side of the choir. In the Metropolitan Church of Prague, and in the chapel there dedicated to St. Wincleslaus, a part of St. Maunsey's arm was preserved, with other relics,<sup>63</sup> in a magnificent shrine on the high altar.<sup>64</sup> According to Dempster,<sup>65</sup> in Argadia was venerated Mansuet, bishop, who promoted Christianity at the first Council of Tours in Gaul, a companion of St. Perpetuus of Tours, of Guyaxus of Rheims, of Thalaussius of Andegavensis, of Victurius Cenomanensis. We can find no authority whatever for such statements, and can only wonder at the shameless audacity of any writer to perpetrate such a forgery.<sup>66</sup>

The chief festival of St. Mansuy is noticed in nearly all the chief Calendars and Martyrologies, at the 3rd of September. However, in the pure text of Usuard, which Father Soller has edited, at such date the name of our saint does not occur; but, in the additions to that martyrologist, he is mentioned.<sup>67</sup> Likewise, his feast is entered in the Martyrologies of Maurolycus, Felicius, Galesinius and Castellan. The announcement in the Roman

the Translation of our saint's relics by Bishop Pibo, and which took place on the xviii. of the July Kalends, A.D. 1104. This is noted by Greven, and in the Calendar prefixed to an old Manuscript Breviary of Toul, as also in that printed A.D. 1530.

<sup>60</sup> However, this seems to have been an error of entry in a Manuscript Copy of Usuard, found in the Benedictine Monastery of Anchin, near Douay: unless indeed the vigil of our saint's chief festival had been intended.

<sup>61</sup> See "Acta Sanctorum," tomus i., Septembris iii. De S. Mansueto Epis. et Conf. Commentarius Prævius, sect. vi., num. 76, 77, pp. 634, 635.

<sup>62</sup> This happened in 1049, according to Hermannus Contractus, a contemporaneous writer, and when that Pope was on a visit to

the neighbourhood.

<sup>63</sup> These were collected through the pious care of King Charles IV., and a printed catalogue of them was issued in the year 1679.

<sup>64</sup> See the Bollandists' "Acta Sanctorum," tomus i., Septembris iii. De S. Mansueto Epis. et Conf. Commentarius Prævius, sect. vi., pp. 633 to 636.

<sup>65</sup> See Bishop Forbes' "Kalendars of Scottish Saints." Menologium Scoticum, p. 195.

<sup>66</sup> To ignorance alone do we attribute the statement referring to our saint: "Sedebat anno LXII. die III. Septembris."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 838, p. 448.

<sup>67</sup> Thus, in the manuscript versions of Usuard at Antwerp, Utrecht, Leyden, Louvain, Antverpiensis Maximus, Albergensis,

Martyrology, at the 3rd of September, "Tulli in Gallia, sancti Mansueti episcopi et confessoris,"<sup>68</sup> embraces what is found in the additions to Usuard and in the Martyrologies previously cited.<sup>69</sup> In some Martyrologies, such as in certain Usuardine editions, in a Florarian MS. of the Saints, belonging to the Bollandists, in the German Martyrology of Canisius, in Wilson's Martyrologium Anglicanum, and in Saussay's Martyrologium Gallicanum, while entering the holy Bishop's festival at the 3rd of September, they consider him to have been a disciple of St. Peter, which supposition more recent investigations have entirely disproved. In the Martyrology of the Church of the Holy Trinity, Dublin, the feast of St. Mansuetus has been recorded, at the 3rd of September.<sup>70</sup> The feast of S. Mansu, at Septembre 3., is entered in a Kalendar, prefixed to "Heures de Nostre-Dame a l'usage du Mans." September 3rd, in the Annals of the Cistercian Monks,<sup>71</sup> is dedicated to St. Mansuet, first Bishop of Toul, in Lorraine. In Baillet's "Les Vies des Saints,"<sup>72</sup> St. Maunsey or St. Mause, first Bishop of Toul, in Lorraine, is recorded at this same date.

A French writer has remarked, that the zeal and learning of Scottish preachers made such an impression on their contemporaries, that Ireland was known as the Holy Island of Christians, even as the Phœnicians had formerly called it, in Pagan times, the Sacred Isle.<sup>73</sup> In the case of St. Maunsey, who lived in the primitive ages, he had become a missionary of Christ, and had spread the light of Faith in a region of France, that had not then heard the truths of the Gospel proclaimed. Moreover, it is remarkable, that even in his own Island, the standard of the cross had not been erected by its great Apostle St. Patrick, at that period, when the grace of conversion was vouchsafed to one of its emigrants, who visited Rome, the centre of Christianity, and who received from the Sovereign Pontiff his commission to gain numbers of converts in France to the One, Holy, Catholic and Apostolic Church.

## ARTICLE II.—ST. MACNESSIUS, OR MAC NISSI, BISHOP OF CONNOR, COUNTY DOWN.

### [FIFTH AND SIXTH CENTURIES.]

#### CHAPTER I.

INTRODUCTION—AUTHORS ON ST. MACNESSIUS' LIFE—BAPTISM BY ST. PATRICK—EDUCATED UNDER BISHOP BOLCAN—BECOMES A DISCIPLE OF ST. PATRICK—HIS CONSECRATION AS BISHOP—PILGRIMAGE TO JERUSALEM—RETURN TO ROME, WHERE HE IS TREATED WITH GREAT RESPECT—JOYFULLY RECEIVED ON HIS RETURN TO IRELAND—HIS MISSIONARY LABOURS—GIFTS OF MIRACLES AND OF PROPHECY—HE RESCUES ST. COLMAN FROM DEATH—VISIT FROM ST. BRIGID—ST. MACNESSIUS THE FIRST BISHOP OF CONNOR—MONASTERY AND CHURCH AT CONNOR.

NOTWITHSTANDING his reception of baptismal graces, and the care taken of his early religious education, the present holy bishop is stated

Danicus, Bruxelles, Ughellianus, Florence, Paris St. Victor; also in the Queen of Sweden's MS., No. 130, printed at Lubeck, and as edited by Belin and Molanus.

<sup>68</sup> See "Martyrologium Romanum Gregorii XIII.," &c. Editio novissima, p. 131, Romæ, 1878, fol.

<sup>69</sup> In a Martyrology, published in Paris, 1727, are these words: "Tulli Leucorum, sancti Mansueti primi ejusdem urbis episcopi." In the margin is added, that he flourished in the fourth century, and such is the most probable conclusion at which it

seems possible to arrive.

<sup>70</sup> Thus, at iii. Non. Septembris: "Ciuitate Tullensi; festiuitas sancti Mansueti, episcopi et confessoris."—"The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite, A.M., and by James Henthorn Todd, D.D., p. 152.

<sup>71</sup> See vol. ix., pp. 394, 395.

<sup>72</sup> See tome iii., pp. 28, 29.

<sup>73</sup> See Elias Regnault's "Histoire de l'Irlande," liv. i., chap. v., p. 54.

to have been not exempt from temptation, and a lapse into grievous sin. Even his great master, St. Patrick, accuses himself of ingratitude towards God, when he had attained the use of reason; while, in later times, the angelic St. Aloysius often spoke of lapses during his youth, although unsullied by any grievous fault. Still he deemed it the period of his sinfulness, and when he knew not the proper service of his Creator. This neglect of the Divine commandments was in time most fully repaired. In the case of Macnessius, as he advanced in years, he was distinguished for his great virtues, and by the performance of miracles, which fully attested his great sanctity.

In the "Feilire" of St. Aengus,<sup>1</sup> yet in a very enigmatical form, the feast of St. Mac Nisse is entered at the 3rd of September. A gloss on the Leabhar Breac copy professes to give the name and family of both his father and mother.<sup>2</sup> There are some incidental but unreliable notices of our saint, in St. Patrick's Tripartite Life,<sup>3</sup> which had been published by Father John Colgan. From these sources, a part of the following memoir of St. Macnessius has been gleaned. Moreover, Colgan had intended to publish the acts of St. Macnessius, at the 3rd day of September.<sup>4</sup> Some account of this holy bishop is to be found in Porter.<sup>5</sup> In the first volume of the Bollandists' "Acta Sanctorum" for September, and at 3rd day of this month, the Acts of St. Macnessius are published, under the editorial supervision of Father John Veldius. They consist of a short Life—rather it is a panegyric of our saint—taken from one belonging to the Irish College of the Jesuits at Salamanca.<sup>6</sup> The author of this tract is unknown, but it furnishes intrinsic evidence of having been written before A.D. 1442, when the See of Connor was united to that of Down, by Pope Eugenius IV. The eulogium in question is annotated by the editor, and a previous or preceding commentary is given, in which nine distinct paragraphs are occupied by a dissertation on that veneration paid to the saint. It treats, also, on his being distinct from other homonymous saints; on the place and time of his episcopacy; as also regarding the year of his death, and on his acts, which were then extant. More recently still, other writers have given notices of St. Mac Nissi, and among those may be mentioned Rev. Alban Butler,<sup>7</sup> Rev. Dr. Lanigan,<sup>8</sup> Rev. M. J. Brennan,<sup>9</sup> Rev. P. J. Carew,<sup>10</sup> Rev. S. Baring-Gould,<sup>11</sup> and Very Rev. James O'Laverty.<sup>12</sup>

<sup>1</sup> ARTICLE II.—CHAPTER I.—In the Leabhar Breac copy is the following rann:—

Colman Droma ferta  
longarad grian alais  
mac nisse comilib  
O Chonoverib marais.

Thus rendered in Dr. Whitley Stokes' English translation:—"Colman of Druim Ferta: Longarad a delightful sun; Mac Nisse with thousands, from great Conderi."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxvi.

<sup>2</sup> See *ibid.*, p. cxlii.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxix., p. 146, cap. cxxxiv., p. 147.

<sup>4</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>5</sup> See "Compendium Annalium Ecclesiasticorum Regni Hiberniæ," cap. vii., p. 173.

<sup>6</sup> Of this life, the editor remarks, that it

is comprised in thirteen chapters, and numbered P. Ms. xi., in the Bollandist Library. It is added that it had the following title:—"iii. Nonas Septembris. Incipit Vita Sancti Macnissi episcopi: coronidem vero hanc; Explicit Vita S. Engula, qui & Macnessi dicitur, sed de morte ejus nihil exprimunt præterquam diem."—"Acta Sanctorum," tomus i., Septembris iii., Acta S. Macnessii. Commentarius Prævius, sect. 9, p. 664.

<sup>7</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September iii.

<sup>8</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., p. 432, and vol. ii., chap. xiv., sect. ii., n. 26, p. 308.

<sup>9</sup> See "Ecclesiastical History of Ireland," chap. iii., p. 49.

<sup>10</sup> See "Ecclesiastical History of Ireland," Appendix, p. 410.

<sup>11</sup> See "Lives of the Saints," vol. ix., September 3, pp. 36, 37.

<sup>12</sup> In his "Historical Account of the

The birth of Macnessius is said to have been manifested to St. Patrick, and long before the time of its occurrence. St. Macnessius, also written Mac Nissi<sup>13</sup>, or Nisa<sup>14</sup>, was the son of Fobrec or Fobreach,<sup>15</sup> as stated in the Annals of Tigernach.<sup>16</sup> Such is the statement of the commentator on the Feilire of Oengus, who calls his father Fobrece, but rather confuses his genealogy, by the manner in which it is given.<sup>17</sup> As such, it is to be found in the Leabhar Breac copy, and at the 3rd of September.<sup>18</sup> His mother was named Cnes,<sup>19</sup> a daughter to Conchaid or Conchaide of Dal Cethern. According to the Life of our saint, as published by the Bollandists, his mother was called Ness.<sup>20</sup> The original name of this saint is said to have been Ængus. We are told, likewise, that he was called Caeman Breac, pronounced Kev-awn Brak,<sup>21</sup> the latter word having the meaning "maculosus" or "spotted."<sup>22</sup>

In a fountain of water, which miraculously sprung from the earth,<sup>23</sup> it is

Diocese of Down and Connor, Ancient and Modern," vol. iii., pp. 271 to 273.

<sup>13</sup> By Colgan, St. Macnessius or Cœmanus is said to have been the son of Fabricius, son to Fieg, son of Mail, &c. Thence is the line transferred to that of St. Maccarthen. See "Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Acta S. Maccarthennii, cap. ii., iii., pp. 740, 741.

<sup>14</sup> The Bollandist editor states in a note: "Alibi rectius Nisa: unde Sanctus mac (*Latine* filius) Nisæ sive Macnissius dictus est." See "Acta Sanctorum," tomus i., Septembris iii. Vita S. Macniscii. n. (b), p. 665.

<sup>15</sup> For further particulars regarding the family descent, the reader is referred to the Life of St. Maccarthen, Bishop of Clogher, chap. i., at the 15th day of August, in the Eighth Volume of this work, Art. i.

<sup>16</sup> Yet, according to the Annals of Tigernach, as published by Dr. O'Connor, Fobrach was his brother. This, however, is probably a mistake, which arose from the editor having confounded *p̃r* with *f̃r* in the Manuscript. In the Dublin copy of Tigernach and in the "Chronicon Scotorum," where the same entry occurs *verbatim*, the word is manifestly *p̃r pater*, not *frater*. See "The Book of Obits and the Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, pp. lxxiii., lxxiv.

<sup>17</sup> Thus: "Caeman b̃recc, mac ñĩr̃, m̃ic ñem̃aiñĩr̃, m̃ic ẽir̃ic, m̃ic ẽch̃ãic m̃uñd̃em̃air̃. Ocũr̃ f̃ob̃recc ãnm̃ ã ãch̃ãir̃. Ãengur̃ dõm̃ ã c̃et̃ ãnm̃." Its English Translation is: "Caeman Brecc, Mac Misi, son of Nemaindir, son of Eric, son of Echaich Mundremair. And Fobrecc was the name of his father. But Aengus was his first name." From this it might be inferred, that Caeman Breac or Mac Nisse had for his father Nemainder; whereas the writer's meaning appears to have been, that the latter was father of Fobrecc.

<sup>18</sup> In alluding to the Cathedral Church of

Connor, Porter observes:—"Ængus Macnisius primus fuit hujus Ecclesiæ Ep̃i copus et Fundator. Is cognomentum a matre, more insolito, trahens, vulgo S. Macnisa, vel Macnisius, sine aliqua alia additione, dictus est. Patris autem nomen Fobrec fuit, ut tam e Tigernaci annalibus quam ex antiquo Aengusiani Martyrologii Scoliaſte, ad diem tertium Septembris, intelligimus."—"Compendium Annalium Ecclesiasticorum Regni Hiberniæ," cap. vii., p. 173.

<sup>19</sup> In a gloss on the Martyrology of Ængus the Culdee, at the 3rd of September, the following remarks occur:—

"1. Cnes ing̃en Chonchar̃e do Dal Ceth̃ũn a mat̃ir̃ uel mac Cñĩr̃ p̃at̃raic h̃-e ãr̃ ñr̃ oc p̃at̃raic no ãl̃ta .i. no chõol̃ao."

It is thus translated:—"i.e., Cnes, daughter of Conchaid of Dal Cethern, was his mother, or Mac [son] Cnis Patraic [of Patrick's skin] because it was with Patrick he was fostered, i.e., he used to sleep."

<sup>20</sup> In a note, the editor adds:—"Alibi rectius Nisa: unde sanctus mac (*Latine* filius) Nisæ sive Macnissius dictus est." See "Acta Sanctorum," tomus i., Septembris iii. Vita S. Macnisi, n. (b), p. 655.

<sup>21</sup> See the Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. iii., p. 270.

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 168. In the same work, we find recorded the death of a St. Caeman Breac, of Ros-each, who departed this life on the 14th of September, A.D. 614.—*Ibid.*, pp. 238, 239, and n. (2). Notices of this latter saint will be found, at the 14th of September, in a subsequent part of this volume. It is probable, our saint had been incorrectly confounded with him.

<sup>23</sup> "Fabulosum id prorsus est: idem suspicor de vivo fonte, fortassis huc derivato e Vita S. Comgalli citanda ad lit. m."—"Acta Sanctorum," tomus i., Septembris iii. Vita S. Macnisi, auctore incerto, n. (c), p. 665.

stated, that our saint was baptised by the Apostle of the Irish nation. Afterwards, he was known as Mac Cneise or the son of Cnes.<sup>24</sup> The Christian name bestowed on him was Ængus,<sup>25</sup> and his surname was derived from his mother. This is a more likely derivation than that one given,<sup>26</sup> where he is said to have been fostered and accustomed to sleep with St. Patrick. Wherefore, he was named, as we find reported, Mac Cnes Patraic, *i.e.*, "son of Patrick's skin." Yet, as it was not unusual among the Irish to derive a surname from the mother, we might probably suppose her to have been of a more distinguished family than that of her husband, or to have been more remarkable for her mental endowments.

He was placed under the charge of Bishop Bolcan<sup>27</sup>—a disciple of St. Patrick—while he was still very young. To him, the son of Ness was entrusted as a foster-child, and from that holy bishop his education had been received. When young, he was sent to take charge of certain cows and their calves. A deep slumber then oppressed him. Meantime, the calves took advantage of their youthful herdsman's sleep to approach the cows, and to draw the accustomed sustenance from them. We are told, that the Bishop's mother—also the nurse of our saint—felt displeased at his neglect, and struck the child. This, however, she did not with impunity; for that hand, with which she chastised the youth, became powerless. Whereupon, the Bishop required his foster-son to pray for her. Immediately on complying with such request, the offending member was again restored to its former strength. From such a circumstance, and owing to other miracles of a similar nature, the fame of this youthful soldier of Christ was greatly extended.

Our saint was a most docile pupil to his master, while going through the course of elementary studies. When St. Patrick was on a journey through Dalaradia,<sup>28</sup> having met Bolcan with our saint,<sup>29</sup> he thus addressed the former: "You and your successors shall always be subject to the rule of this your companion and to his successors." The Apostle's allusion, in this prophetic declaration, referred to the Bishopric subsequently obtained.<sup>30</sup>

<sup>24</sup> Yet, in the Scholion to the Calendar of Ængus, in the Leabhar Breac, we have the confusing and ridiculous statement, that she was son of Nemaider, son to Erc, son of Eochaid Mundremar. See the translation in Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. iii., p. 271.

<sup>25</sup> Latinized Æneus, and probably given when he had been baptised. On it is a note by the Bollandist editor: "Post Vitam scribitur Engula, quod forte diminutivum est ab Engus."—"Acta Sanctorum," tomus i., Septembris iii. Vita auctore incerto, n. (2), p. 665.

<sup>26</sup> In a gloss on the Festilogium of St. Ængus.

<sup>27</sup> See an account of this holy bishop, in the Second Volume of this work, at the 20th of February. Art. ii.

<sup>28</sup> The words in the Saint's Life are, "in terra Aradensium." The editor in a note (e) here quotes the words of Colgan: "Dal-aradia est maritima et orientalis Ultoniæ regio, ab oppido Ivorio usque montem Mis versus Aquilonem protensa. Nomen desumpsit a stirpe Fiachi, cognom-

mento Aradii, regis Ultoniæ, in ea olim principatum tenente."—"Trias Thaumaturga," Prima Vita S. Patricii, n. 18, p. 8.

<sup>29</sup> In a comment on this narrative, the Bollandist editor remarks: "*Id forte desumptum est ex interpolatione Vitæ Tripartitæ S. Patricii num. 134, ubi puer aliquis Macconissius et Sanctus noster perperam confunduntur; cum hic secundum Waræum, qui diligenter antiquitates patrias scrutatus est, primus fuerit ecclesiæ Connerensis episcopus et fundator; nec veteris Ecclesiæ simplicitas tulerit, ut ab uno episcopatu quis transiret ad alterum; quod tamen factum oportuisset, si, qui prius Connerensis erat, factus Arth-mugiensis fuisset, uti observat Papebrochus citatus. Præterea Olcanus discipulos non habuit ante annum 450, imo ex Gallia non rediit ante 460 vel forte 470, ut putat Colganus: si ergo Sanctus noster post medium sæculi 5 puer erat, quandonam a S. Patricio ordinatus est?*" See "Acta Sanctorum," tomus i., Septembris iii. Vita auctore incerto, n. (f), p. 665.

<sup>30</sup> See *ibid.*, sect 2, p. 664.

The latter illustrious man gave certain particular charges, regarding the education and training of the child. These trusts, on being assumed, were faithfully observed and fulfilled. It would appear, from some remarks in the Irish Apostle's life, that the saint, when a boy, carried his master's books in a leather case; <sup>31</sup> that he had been entrusted with the care of those articles necessary for Divine service; and that he probably attended the Bishop in the capacity of servitor at his different episcopal ministrations. That the ancient Irish were accustomed to have their books thus preserved may be still proved from the specimens of ecclesiastical Manuscripts preserved to our time. Among these may be mentioned the celebrated Book of Armagh, the history of which is a curious one.<sup>32</sup>

Already have we mentioned in the Life of St. Patrick,<sup>33</sup> the opposition he met with from Saran, a tyrannical chief in the northern part of Ireland. This man pretended to repent, for the many acts of rapine and violence he had committed, and too readily did Bishop Olcan absolve him from those crimes. Having thus incurred St. Patrick's displeasure, the Apostle predicted, that St. Olcan's possessions should afterwards be transferred to the boy Macnessius.<sup>34</sup> Then taking our saint under his own immediate charge, the Apostle instructed his youthful disciple in the principles of religion, and in those studies necessary for exercising the sacred ministry.<sup>35</sup> The disciple, it is stated, had the misfortune to lapse into grievous sin, and he suffered a visible punishment in consequence, according to that relation given in St. Patrick's Tripartite Life.<sup>36</sup> However, the Bollandist editor very justly characterizes this as a foolish fable, and he states, that there can be no doubt of our saint's sanctity, and that it would be utterly improbable he could have been ordained priest and afterwards consecrated bishop, when deprived of one of his hands, in the manner related. The anonymous writer of St. Macnessius' Acts does not mention this incident, although he introduces other fabulous accounts.<sup>37</sup>

Having proved himself perfect in every good work, according to tradition, St. Macnessius had been raised to the episcopal dignity by St. Patrick. We know not the year of St. Macnessius' ordination; Ware informs us, however,

<sup>31</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., chap. cxxxiv., p. 147.

<sup>32</sup> Before the lamented death of Bishop William Reeves of Down and Connor, that learned man had undertaken the task of preparing the Book of Armagh for publication. As it was in a case, to which a strap for hanging on a wall had been appended, Dr. Reeves was accustomed to carry it suspended from his neck, and it was placed under his vest, while travelling. See the Memoir by Norman Moore, in Sydney Lee's "National Biography."

<sup>33</sup> See the Third Volume of this work, at the 17th of March, Art. i. The Life of St. Patrick, chap. xv.

<sup>34</sup> Such is the account given in the Acts of our saint written by the unknown author, and as published by the Bollandists. However, this matter is differently stated in Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii: "Adjecit vir sanctus et possessiones ejus esse devolendas ad quandam puerum, ipsius S. Olcani dis-

cupulum, tunc præsentem, ejusque in quadam pellicea pera codices gestantem, nempe ad S. Macnessium, postea Episcopum Conderensem: et ad quandam alium virum sanctum nondem natum, Sanctum scilicet *Senanum de Inis Altich*. Sic delicta Sarani sunt ejus spiritali Patri, et regeneratori imputata, et in eo severe punita."—Pars ii., cap. cxxxiv., p. 147.

<sup>35</sup> In the Tripartite Life of St. Patrick we read of St. Macnessius, "in pietate et bonis disciplinis apud Patricium educaretur." See *ibid.*, cap. cxxix., p. 146. That our saint had been educated by the Irish Apostle is not stated in the Acts, as published by the Bollandists.

<sup>36</sup> See *ibid.*

<sup>37</sup> It is added: *Quales occurrunt apud multos scriptores Hibernicos, prodigia narrantes stupenda magis quam vera, vel quæ ab uno Sancto semel sunt facta, pluribus tribuentes aliter atque aliter composita: potius opinor, quam fallendi voluntate* \* \* \* Numero 3.

that he was advanced to the episcopal dignity in the fifth century.<sup>38</sup> St. Macnessius is said to have made a pilgrimage to the seat of the Apostles, and to Jerusalem, visiting also other remarkable places in the Holy Land. In the panegyric of our saint, as published by the Bollandists, we are told during the pilgrimage, that he frequently offered up his prayers to God, and that he brought several relics with him, on his return from the Holy Land. Among these are enumerated a stone taken from our Lord's Sepulchre, a portion of the Blessed Virgin Mary's hair, a bone of the Apostle St. Thomas, portions of the garments belonging to the Apostles, and one of the bowls belonging to the great altar at Jerusalem. He returned by way of Rome, and lodged in the Apostolic *curia*, where he remained for some days. There he had been treated with marked distinction. We are informed, moreover, that on a certain day, in Rome, Macnesius consecrated and ordained Bishops, Priests and Deacons, the Roman clergy acting as his assistants. On this same occasion, the poverty of the Irish mission was taken into consideration by certain Roman magnates, who bestowed on him many valuable gifts, among which were to be found several gold, silver, and brazen vessels. During his residence at Rome, through the efficacy of his prayers, a leper was cleansed from his foul disease. Having visited the shrines of various saints, and received the Sovereign Pontiff's benediction and prayers, he returned to his native country, bringing with him the many presents he had received. And we are told, that not only the people of his own country, but those of surrounding nations, received him with great rejoicing.<sup>39</sup> When Mac Nessius, with his remarkable relics,<sup>40</sup> left Rome for Ireland, the people went forth to meet him, from the churches, towns, villages, woods and mountains. They received him with most affectionate demonstrations of joy, nor were any found absent on these occasions but evil doers, to whom the presence of our saint was a standing reproach.

Soon the seed of Divine wisdom was planted in every direction, the trumpet of the Gospel was sounded, and churches were founded by our saint. The holy Bishop was distinguished for the performance of miracles. He was inebriated, also, with a spirit of prophesy, and illuminated with Divine Revelations. Among the many miracles which he wrought, St. Macnesius healed two men, one of whom was blind, and the other was a leper. They presented themselves to him in full confidence of being relieved from their infirmities; and having first washed themselves, in a fountain of clear water, one of them received the gift of sight, and his companion was cleansed from his leprosy, through the prayers of our saint. He also delivered a boy, named Colman,<sup>41</sup> from a violent death. A certain wicked man, who killed the father of this boy, had seized upon the youth, who was under the guardianship of his friends. The tyrant had resolved upon putting him to death. However, our saint interfered to preserve his life. Finding the cruel man inexorable,

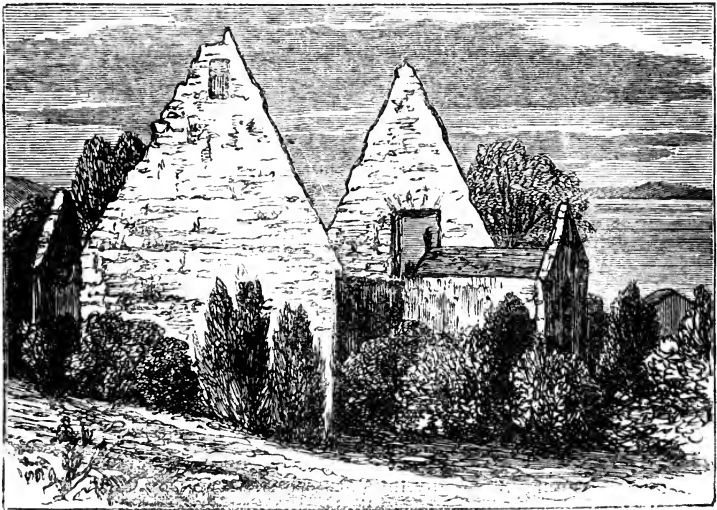
<sup>38</sup> "Perhibetur S. Cailanus, S. Macnisii episcopi Connorensis equalis, sed in episcopatu posterior, ex Nendrumensi abbate factus Dunensis ecclesiæ episcopus sub exitum seculi post Christum natum quinti." —Ware, p. 52.

<sup>39</sup> See "Acta Sanctorum," tomus i., Septembris iii. Vita auctore incerto, sect. 3, 4, pp. 664, 665.

<sup>40</sup> See Very Rev. James O'Laverty's "Bishops of Down and Connor," vol. v., p. 222.

<sup>41</sup> The Bollandist editor cites the following passage from a Ms. of Ward, in a previous Commentary on our saint's Acts, which thus reads: "S. Colmannus, quem is miraculo liberavit a morte, fuit episcopus Kill-ruadhensis, quæ nunc obsoleta sedes est in Aradeorum regione sita; ad oram stagni juveni vulgo Loch-Laodh in Ultonia, ubi ejus festum tanquam patroni colitur xvi. Octobris." —"Acta Sanctorum," tomus i., Septembris iii. De Sancto Macniscio. Commentarius prævius, sect. 3, p. 662.

Macnessius asked as a favour, that the boy should not be slain until brought to a pile of stones,<sup>42</sup> which was conspicuous at some distance. This request he obtained, and afterwards our saint went to the place. There he engaged in prayer. The youth was thrown into the air, so that his body might be received on the points of his executioners' spears. Immediately, however, he was conveyed away by Angels, and deposited on the holy Bishop's bosom free from all injury. Our saint afterwards nurtured, and diligently taught him the rudiments of Religion, and a knowledge of the Sacred Scriptures. He afterwards founded the church of Killruaird,<sup>43</sup> now Kilroot,<sup>44</sup> on the north side of Belfast Lough. In the townland so named,<sup>45</sup> there is a large graveyard, containing some portions of an old church, which was about sixty-six feet in length, by twenty-four in width.<sup>46</sup> The spot is rendered memorable,



Templecorran Church Ruins.

not alone by its having become the primitive see of St. Colman,<sup>47</sup> but owing to other interesting circumstances.<sup>48</sup> In mediæval times, Kilroot<sup>49</sup> and

<sup>42</sup> "Ad acervum lapidum," &c. Perhaps such a pile as is now known under the name of a *cromlech*, or it may be one of those large cairns, so frequently met with, on eminences, in different places throughout Ireland.

<sup>43</sup> Colgan, in his notes on the Life of St. Corbmac, states, that Kilruaidh is within the bounds of the former territory of Dal-aradia, and near Lochlaodh. See "Acta Sanctorum Hiberniæ," xxvii. Martii, n. 36, p. 756.

<sup>44</sup> This parish contains 2,418*a.* *op.* 14*r.*, in the barony of Lower Belfast. It is shown on the "Ordnance Survey Townland Maps for the County of Antrim," sheets 47, 53.

<sup>45</sup> It contains 625 acres, 3 roods, 7 perches. See *ibid.*, sheet 53.

<sup>46</sup> The south-east and south-west angles are all that remain standing.

<sup>47</sup> His festival occurs on the 16th of October.

<sup>48</sup> Here, in the year 1611, the first Presbyterian congregation in Ireland was established, and in the cemetery adjoining the little village of Ballycarry, in Kilroot parish, is interred the Rev. Edward Brice, M.A., who emigrated from Scotland, and the first Presbyterian minister who settled in Ireland. He was promoted by the Protestant bishop to be prebendary of Kilroot, in 1613. According to the inscription on his tomb-stone, he died at the age of 67, in the year 1636. See the "Dublin Penny Journal," vol. iii., No. 120, p. 121, and Rev. Dr. James Seaton Reid's "History of the Presbyterian Church in Ireland," vol. i., chap. i., p. 98, and chap. iv., p. 203. New edition, Belfast, 1867.

<sup>49</sup> This parish was a vicarage, and part of

Templecorran parishes constituted the Tuogh or District of Braden or Broad Island, now known as Island Magee. The unroofed ruins of Templecorran Church<sup>50</sup> are still to be seen near the Antrim coast. It is remarkable as having been the church of the first prebendal benefice of Kilroot, to which Jonathan Swift<sup>51</sup>—afterwards the celebrated Dean of St. Patrick's, Dublin—had been appointed; but, he held it only for the short term of two years, when he resigned it,<sup>52</sup> and went to reside with Sir William Temple, as his secretary, at Moor-park, in England. The parish of Templecorran was a vicarage and part of the benefice of Kilroot or Ballinure. It is traversed by the roads from Carrickfergus to Island Magee and Larne, having Belfast Lough for its southern boundary.<sup>53</sup>

In that Life of our saint, contained in the Salamanman Manuscript, we read, that when Macnessius returned to his native country, he miraculously changed the current of a river named Curi.<sup>54</sup> This he did, in order that the murmuring of its waters should not disturb infirm persons in a monastery, which he built at a place called Disart, or Desert.<sup>55</sup> The waters afterwards took a distant course from that spot. On a certain day, when he laboured there with his monks, he had a revelation, that in company with other holy persons, St. Brigid<sup>56</sup> was on the way to his house, in order to confer with him on religious subjects. Being greatly rejoiced at this interior admonition, he addressed his community with these words: "Brethren, let us give over this work and retire to the monastery; we must prepare whatever may be necessary for the holy guests, who are journeying hither, and who shall arrive during this week."<sup>57</sup>

St. Ængus Macnessius is reputed to have been the first founder, and to have presided as Bishop over the Church of Connor.<sup>58</sup> Its establishment is thus referred to the latter half of the fifth century. The present See<sup>59</sup> com-

the benefice of Ballinure. The surface comes down from the basaltic uplands, a little east of Lough Mourne, to the margin of Belfast Lough. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 531.

<sup>50</sup> The annexed illustration, copied from that in the "Dublin Penny Journal," has been drawn on the wood, and engraved by Mr. Gregor Gray.

<sup>51</sup> See the Life of Jonathan Swift, prefixed to Thomas Roscoe's edition of his works, vol. i., pp. xvi., xvii.

<sup>52</sup> The pathetic story, told by Sheridan, and repeated by Sir Walter Scott, in his Memoirs of Swift, prefixed to the voluminous collection of the Dean's works, about his having procured that poor clergyman who lent his horse to obtain it, has no foundation in fact, as proved by that ingenious and learned writer, William Monck Mason, in his admirable and most researchful work, "The History and Antiquities of the Collegiate and Cathedral Church of St. Patrick's, near Dublin," book ii., chap. v., sect. i., n. (x) p. 235. His account of that extraordinary genius is one of the most exact and authentic biographies of the Dean hitherto written.

<sup>53</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., pp. 324, 325.

<sup>54</sup> The Bollandist editor remarks, that he cannot find a river called Curi: although he

suspects it might have been a small stream, noted on some maps, as passing near Connor towards the North. See "Acta Sanctorum," tomus i., Septembris iii. Acta S. Macniseii, n. (k), p. 666.

<sup>55</sup> *Hibernice*, "Disert." "St. MacNissi sought in the vicinity of his Church of Connor a place of holy retirement, where he might enjoy undisturbed meditation."—Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," p. 271.

<sup>56</sup> See her Life, in the Second Volume of this work, at the 1st of February, Art. i.

<sup>57</sup> This miracle is recorded in the Acts of our Saint, published by the Bollandists, at the 3rd of September. See "Acta Sanctorum," tomus i., Septembris. iii. Acta S. Macnissi, sect. 8, p. 665.

<sup>58</sup> The See of Down was united to that of Connor by Pope Eugenius IV. Henry VI. approved of this union, as appears by his diploma, given in the sixteenth year of his reign, A.D., 1438. See Dubourdieu's "Statistical Survey of the County Antrim," chap. i., sect. i., p. 15.

<sup>59</sup> In Irish records the name Connor generally appears in the forms *Connoepe*, *Connoipe*, *Connoeipe*, *Connoeipe*, which Colgan occasionally Latinizes by *Condoria*. See "Trias Thaumaturga," p. 146, col. 2; p. 272, c. 1; p. 502, c. 1. The *no* in the

prises several churches, which on one or more occasions had been formerly episcopal seats, and had conferred a title on their respective bishops.<sup>60</sup> Those churches within the limits which formerly enjoyed cathedral honours were Connor,<sup>61</sup> Arthimuigh, Killanardh, Cuilraithen, Rechrann, and Rath-sithe.<sup>62</sup>

It would seem, from the Bollandist Acts of our Saint, that a monastery<sup>63</sup> was founded at Connor, after the arrival of our saint in Ireland, and on his return from Rome. The episcopal See of Connor appears, also, to have had a separate and an independent existence, at a time when his short Acts were written.<sup>64</sup> The union of Connor with the See of Down has been referred to the year 1442. In 1458, Patrick Olynnan was vicar of the cathedral church of Connor.<sup>65</sup> The old cathedral of St. Saviour at Connor had been partly destroyed in the rebellion of 1641. A portion of this having been re-roofed, and thatched with straw, was afterwards used for Protestant service.<sup>66</sup> The subsequent rectory church was built in 1818, on the site of the old cathedral.

## CHAPTER II.

ST. MACNESSIUS VISITS LANN-ELA IN COMPANY WITH ST. PATRICK AND ST. BRIGID—ADVISES ST. COLMAN TO FOUND A MONASTERY AT DROMORE—ST. MACNESSIUS IS SAID TO HAVE ESTABLISHED A MONASTERY AT KELLS NEAR CONNOR—HIS MIRACLES AND PROPHECIES—HIS DEATH—FESTIVAL AND COMMEMORATIONS—CONCLUSION.

In his Acts, it is stated, that in company with St. Patrick and St. Brigid,<sup>1</sup> the holy bishop had been journeying through Momonia,<sup>2</sup> and he passed through a place, called Lann-ela.<sup>3</sup> While his companions passed on, our saint

middle of the word subsequently passed into nn., as Mr. O'Donovan observes: "In the ancient Irish manuscripts we find no almost invariably written for nn of the modern Irish orthography."—"Irish Grammar," p. 34.

<sup>60</sup> The origin of the name is thus explained in a marginal gloss on the word *Chonoeib* (*Connor*) in the Martyrology of *Ængus*, at the 3rd of September: *ἱ. δαίρε na con ἱ. δαίρε ἀμβιτίρ coin ἀλλὰ πρῦν et in eo lupe hā [bitabant], i.e., "Daire-na-conn, i.e., the oak wood, in which were wild dogs formerly, and she-wolves used to dwell therein." This etymology *per metathesim* was common with the Irish, as Colgan observes. He conjectures that *Dercon*, the Church of St. Olcan, was identical with Connor, adding: "*Derechon*, seu rectius *Dorechon*, per transpositionem nostratibus frequentem, idem sit quod *Condere* seu *Condore*."—"Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Olcani seu Bolcani, n. 8, recte 9, p. 377.*

<sup>61</sup> By the country people the name is pronounced as if it was written Con-yeer.

<sup>62</sup> See Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," note T, p. 237.

<sup>63</sup> In a note at this place, the Bollandist editor states, that he could not find a *Cænobium* bearing such a name, but that near Connor there was a monastery named

Camber, which Ware, in "*De Hibernia et Antiquitatibus ejus*," calls *Comer*, *al* Comber, which had been founded A.D. 1199. See cap. xxvi., p. 180.

<sup>64</sup> After alluding to the foundation of "*Connerense monasterium*," it is added, "*in quo usque hodie sedes episcopalis habetur*." In a comment on this latter passage, the Bollandist editor infers, that the Life of St. Macnessius must have been written before A.D. 1442, when the See of Connor was united to that of Down, by Eugenius IV. See "*Acta Sanctorum*," toms i., Septembris iii. De Sancto Macnescio, nn. (g, h), p. 666.

<sup>65</sup> According to *Frene's Registry*, fol. 4.

<sup>66</sup> This portion was probably the transept of a larger building, for it is described by those who have attended it, as having stood north and south. See Ecclesiastical Report of 1806, p. 97.

CHAPTER II.—<sup>1</sup> In their several Lives, as published by Colgan, we find no allusion to the circumstances here narrated.

<sup>2</sup> The Bollandist editor remarks, that by the native Irish it is pronounced Moun, and by the English called Mounster.

<sup>3</sup> Now known as Lynally, in the present King's County, and formerly within the ancient territory of Meath. The term Lann, or Lan, was applied by the Britons to note a sacred place. See Colgan's "*Trias Thau-*

remained there, and perceiving this, St. Patrick sent for St. Macnessius. When this latter came up, he was asked the cause for his stopping. Our saint then said to St. Patrick: "Over that place in which I stood, I saw the Heavens opened, and the Angels of God ascending and descending."<sup>4</sup> St. Patrick hereupon said: "It therefore behoves us to leave religious men here to serve God." Our saint replied: "Holy Father, if it please you, do not thus determine. For a child of my family, who shall be born sixty years from this day, and whose name is to be Colman Ela,<sup>5</sup> shall there found a celebrated monastery." And, as the Divine Spirit had revealed this to the man of God, so his prophecy was afterwards duly fulfilled. It is said, while performing his journeys, through reverence for the Gospels, this holy man was accustomed to bear books containing its text, on his stooped shoulders, they being secured by no kind of fastening. These, with such like virtues, and also miracles, distinguished our holy bishop, during his sojourn upon earth.<sup>6</sup>

We are told, that St. Colman of Dromore,<sup>7</sup> after the year 500, established a noble monastery, by advice of St. Macnessius, Bishop of Connor. It was situated on the banks of the river Locha,<sup>8</sup> a former name for the Lagan, which flows through Dromore.<sup>9</sup> This place was also called Druim Mocholmog,<sup>10</sup> after the patron saint. It must have been erected, before A.D. 514, when, at the very latest, Macnessius died.<sup>11</sup> Most incorrectly has Archbishop Ussher, by a mere conjecture, assigned the erection of Dromore monastery to the year 550.<sup>12</sup> In doing so, he has fallen into the prevalent

maturga," Septima Vita S. Patricii, pars. ii., n. 219, p. 183. In Wales, at the present time, many local denominations have Lann in composition.

<sup>4</sup> The Bollandist editor remarks in a note, that a nearly similar vision of St. Patrick is related by Joceline, in which it is stated, in a place where he saw much light and heard the canticles of an angelic choir, the Irish Apostle predicted that a Son of Life named Colmanellus should there build a church, and gather many Sons of Light, to be companions of the Angels. See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xcvi., p. 87. Father Veldius suspects, that the vision there related had been transferred to St. Macniscus, with the addition of the sixty years term elapsing in the case of Colman Ela. A doubt has been expressed by Colgan, as to whether St. Patrick alluded to St. Colman, the future bishop of Dromore, or to St. Colman Ela of Lynally—often styled Colmanellus. Both are said to have been disciples of Macniscus, while both flourished at the same time, and in that part of Ulster called Dalnardia, or more properly Dal-aradia. See *ibid.*, n. 106, p. 113.

<sup>5</sup> The feast of St. Colman, of Lynally, is kept on the 26th of September, at which day notices of him may be found, in the present volume.

<sup>6</sup> See "Acta Sanctorum," tomus i., Septembris iii. De Sancto Macniscio Episcopo, Vita auctore incerto, sect. 9, p. 665.

<sup>7</sup> See his Acts, in the Sixth Volume of

this work, at the 7th of June, Art. i.

<sup>8</sup> "The River *Locha*, which was also called *Gar-an-líne*, is the modern *Lagan*, upon which Dromore is built."—Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (c), pp. 104, 105.

<sup>9</sup> In the Ecclesiastical Taxation of the Diocese of Dromore, compiled A.D. 1306, the Church of Drummore is rated at three marks, the Tenth amounting to 2s. and 8d. The church of the parish—also the cathedral of the diocese—was antiently styled "Ecclesia Sancti Colmani," or "Colmoci;" but under the charter of James I., in 1609, "Ecclesia Christi Redemptoris de Drumore." It was originally attached to a monastic institution, and it was founded by St. Colman or Colmac, its first bishop and abbot.

<sup>10</sup> In the calendar of the Four Masters, he is mentioned at the 7th of June, where his church is called *Opum Mochoimog*, "the ridge or hill of Mocholmeg," instead of *Opum moy*, "the great ridge or hill." The word *opum* is cognate to the Latin *dorsum*; thus, Adamnan Latinizes Drium-cheat by *Dorsum Cete*. In the present instance, it refers either to the rising ground over the town, or to the "Great Fort," which is near the town on the east side.

<sup>11</sup> See Rev Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., p. 432, and vol. ii., cap. xiv., sect. ii., n. 26, p. 308.

<sup>12</sup> See "Britannicarum Ecclesiarum

error of confounding Colman-Eala, of Lynally and Muckamore, with Colman or Colmanellus of Dromore.<sup>13</sup> He seems to have paid no attention to the date of Macnessius's death, although he had before him the Annals of Innisfallen. These records assign it to as early as the year 506. He also confounded<sup>14</sup> the monastery near the Locha, viz., of Dromore, with that of Muckmore, a place in the County of Antrim.<sup>15</sup>

It has been stated, that St. Macnessius became the superior of a religious community, which he established at Connor, and that he continued to govern it until his death.<sup>16</sup> Although we do not find any ancient authority, in confirmation of such a statement; yet, considering the usual customs in the foundation of early missions in this country, we may regard the account as fairly probable. There is reason also for a supposition, that the original establishment of St. Macnessius was not situated at Connor, but at a place not far distant, and formerly known as the Desert of Connor.<sup>17</sup> It is now called Kells,<sup>18</sup> in the parish, and about one half mile west from the church, of Connor. There is some foundation for the supposition, that this monastery,<sup>19</sup> and not Connor,<sup>20</sup> is the representative of those churches founded by

Antiquitates," Index Chronologicus, ad annum D.L., p. 531. Also cap. xvii., pp. 451, 497.

<sup>13</sup> In the Life of St. Colman, published by the Bollandists, at the 7th of June, several clues are given to the discovery of the real date, for the foundation of Dromore, and about the year 500 may be assigned. That it took place before 513, the following passage proves, because St. MacNissi died in that year: "Deinde sæpe venerabilem Macnyseum Conderensem Episcopum petit. — Illuc perveniens, in omni hilaritate susceptus est: ibique paucis diebus mansit. Deinde inito consilio, venerabilem senem, ubi locum, serviendi Deo fundare deberet consulit. Qui respondit: Voluntas Dei est, ut in finibus *campi Coba* tibi construas monasterium. Beatus igitur Colmanus secundum verbum Sancti Pontificis, fines illas adiit: ibique in valle, sancto Patricio quondum præstensa super fluvium vocabulo *Locha*, sedem sibi constituit, in qua sibi discipulorum multitudo brevi exeravit." — "Acta Sanctorum," toms ii., Junii, p. 26. The *Campus Coba* here mentioned is called *mağ Coba* in the Irish Annals, and it belonged to a district of Iveagh, which extended to the neighbourhood of Newry, according to the taxation of the Diocese of Dromore, at Dornachmore.

<sup>14</sup> At A.D. 550, compared with A.D. 456, in Index Chronologicus. See pp. 521, 531.

<sup>15</sup> Harris very wisely, and after him Archdall, assign the foundation of Muckmore to about 550. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., n. 10, pp. 433, 434.

<sup>16</sup> See Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down and Connor and Dromore," Appendix n. (I), p. 238. That a succession of Abbots, after the death of St. Macnessius, continued in the Monastery

of Connor, appears from the Annals of that place, in the same work. — *Ibid.*, pp. 239 to 243. The first recorded death of an Abbot over Connor occurs at A.D. 773 [778], more than 200 years after the death of St. Macnessius.

<sup>17</sup> According to the Ecclesiastical Taxation of the Diocese of Connor, compiled in the year 1306, temporalities belonging to the Abbot of the Desert of Connor are set down at £8 6s. 8d. The tenth of this was 16s. 8d.

<sup>18</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Down," sheet 38.

<sup>19</sup> It is called *Ecclesia Beatæ Mariæ de Deserto* in the old Terrier.

<sup>20</sup> At the Dissolution, Connor benefice was but a vicarage, the rectory and advowson being vested in the Abbot of Kells. St. Mac Nissi's Church was a conventual one, like most of the early episcopal seats of the primitive Irish Church; and it is a very curious fact, which cannot be easily accounted for, otherwise than by supposing the episcopal and abbatial offices to have been early combined in the persons of St. Mac Nissi's successors, that the rectories and advowsons of the principal parishes of Connor diocese, wherein the bishop had property, belonged, at the Dissolution, to the Abbot of Kells. Such an arrangement would naturally follow from a partition of the two functions, and the appointment of two officers to discharge the duties and enjoy the privileges hitherto combined in one. Thus, while the Bishop of Connor was seised of the temporalities of the sixteen towns of Connor, the eight towns of Glynn, the four towns of Duncane, the four towns of Drummaul, the four towns of Kilroote, and the manor of Kilkenan, the Abbot of Kells enjoyed the advowsons of the churches built on these lands, and the rectorial tithes of

St. MacNissi, the first bishop. Its ancient church appears to have been attached to the monastery,<sup>21</sup> at this spot,<sup>22</sup> while the founder of the See fulfilled in person the united offices of abbot and bishop. From undoubted annalistic records, the junction of both these dignities in the same person can be traced down to the eleventh century. A well-informed writer,<sup>23</sup> distinguished for his great erudition and research on the subject of Irish Ecclesiastical History, is unable to pronounce when those offices became permanently separated. He thinks it likely, however, such a partition took place during the twelfth century.

Beside a river, called Curi, St. MacNissi established a religious house, and it may be inferred from a passage of his Latin Life,<sup>24</sup> that some asylum for aged and infirm persons was near it. At present, it flows through the valley, called Glenwherry,<sup>25</sup> and in the Ulster inquisitions it is noticed as the "rivus Glan-curry." It enters the parish of Connor, and leaving its church on the south, it winds round what is locally styled the Abbey of Kells, on the north. There are still considerable remains of an ancient building, at the spot.<sup>26</sup> Under the name of the Kells Water, that stream falls into the River Main, at a place called Ballyandraid. It is related, that in order to save those who were infirm at that place from the sound of murmuring water, St. Mac Nissi removed the current from his abode.<sup>27</sup> Still are traces of an earlier river-bed visible,<sup>28</sup> and which are nearer to the site of the ancient church.<sup>29</sup> The Rev. William Reeves supposes, that about the period of the twelfth century, the Abbey *de Deserto Connerie*, or Kells, became an independent establishment, when another church had been founded for cathedral or parochial purposes. Subsequently, it was called the Church of Connor.<sup>30</sup> Thus we find, that the foundation of what is called Disertum or

the parishes which contained them. To the same origin may be traced, also, the economy of the Cathedral of Down, where the Bishop was Abbot, and the Dean was Prior.

<sup>21</sup> According to Sir James Ware, a house of Regular Augustine Canons, called Kells, or Disert, was here dedicated to the Blessed Virgin Mary. See "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 183.

<sup>22</sup> It was founded here, before the year 828, by Kelloch, an anchorite, according to Harris' Ware, vol. ii, "Antiquities of Ireland," chap. xxxviii., p. 265. This statement is gathered from the following entry in the "Annals of the Four Masters," at the year 828: "Ceallac mc Conmhaid aghcoire Oirpre Ceallaid." See Dr. O'Donovan's edition, vol. i., p. 442. The learned editor omitted the translation of this passage into English. It may be objected, however, that such refers, not to this place, but to Isertkelly, in the county of Galway, and diocese of Kilmacduach. It is marked Oirpre Ceallaid on Mr. O'Donovan's exquisite map of Hy-Many, prefixed to "The Tribes and Customs of Hy-Many, commonly called O'Kelly's Country."

<sup>23</sup> The Rev. Dr. Reeves.

<sup>24</sup> As published by the Bollandists: "Flavio nomine Curi, monasterium ejus quod Latine Desertum dicitur, præterfluenti, ne sonitus ejus tam propè transeuntis

infirmos loci molestaret, per ulteriorem viam currere præcepit: quod continuo, ut ei imperatum est, fecit."—"Acta Sanctorum," tomus i., Septembris iii. Vita auctore incerto, sect. 7, p. 665.

<sup>25</sup> Shown on the "Ordnance Survey Townland Maps for the County of Down," sheets 38, 39.

<sup>26</sup> The accompanying illustration, from a photograph of Mr. T. C. Erwin, Photographer, Ballymena, taken June, 1897, has been reproduced on the wood, and engraved by Gregor Grey.

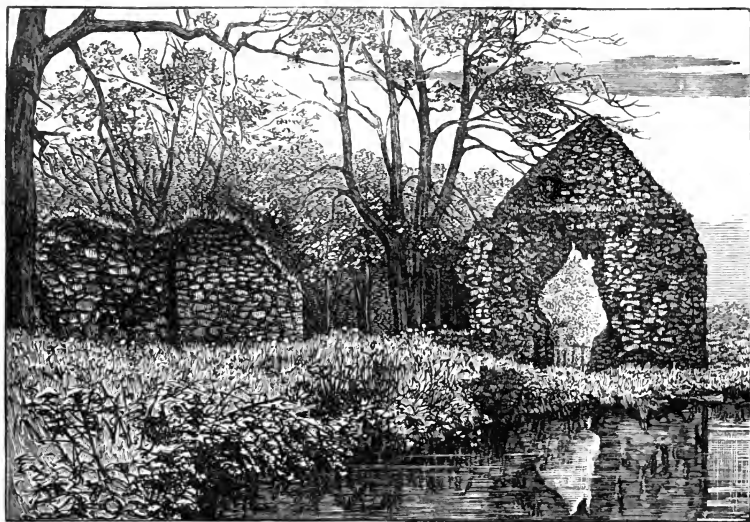
<sup>27</sup> The Rev. William Reeves conjectures that the rationale for such change may have been, that he shifted his monastery—no difficult matter for a house built *more Scotorum*—or that he deepened the bed of the River.

<sup>28</sup> In the Bleach Green.

<sup>29</sup> This information was communicated by Mr. Robert Brown, of Kildrum, to Rev. James O'Laverty. See "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. iii., p. 272, note.

<sup>30</sup> He adds: "This Church, which is now only parochial, is situate half an English mile S.E. of the Abbey of Kells. It is probable, also, that about the same time that arrangement was entered into whereby the Abbot became seised of the rectorial tithes and advowsons of all the neighbouring

Kells, in mediæval times,<sup>31</sup> must be relegated to the very earliest ages of Christianity, and it had a succession of abbots to the period of its dissolution.<sup>32</sup> During the reign of King Charles I. the mediæval abbey was still to be seen under roof;<sup>33</sup> but, at present, the west gable is almost the only part of the



The Abbey of Kells, County Antrim.

building which remains. It stands at the entrance of the burial ground, which is entirely used by the Roman Catholics of that neighbourhood. It is commonly called *Templemurry* or *Templemoyle*.<sup>34</sup>

It is related, in the *Bollandists' Acts* of our saint, that through the effect of his prayers, St. Macnessius obtained the birth of a son for a woman advanced in age, and who for fifteen years previously had not given birth

parishes wherein the bishop had property. The Church of Connor stands on see land, yet the advowson of the vicarage and the rectorial tithes of the bishop's sixteen towns of Connor belonged to the Abbot of Kells. The Church of Glynn stands on see land, and yet the advowson of the vicarage and the rectorial tithes were vested in the Abbot of Kells. So also with respect to the parishes and bishop's lands of Drummaul, Dunean, Killroot, and Kilkenan, in Island Magee. The Castle and certain land at Glenarm were antiently held under the Bishop of Connor; and, accordingly, the advowson of the vicarage of Templeoughter, with the rectory, was appendant on the abbacy of Kells."—Rev. Wm. Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*." Appendix n. (T), p. 261.

<sup>31</sup> The ancient name of this Abbey is in a deed of confirmation from the Primate to

the Prior of Neddram [circiter A.D. 1190]. This is attested by "F. Abbas de Dissert."—Cotton Charters, No. 40, in the British Museum.

<sup>32</sup> Murtogh Mac Annullowe, the last Abbot, was seised in 1542 of eight adjacent townlands in temporals and spirituals, of the tithes of ten other townlands, and the rectories and advowsons of nine churches.

<sup>33</sup> In 1808, a bill was filed by Lord Mountcashell for the recovery of the impropriate tithes of Kells, in which was the deposition of Daniel Monaghan, who declared that he recollected to have heard his maternal grandfather, Murtogh Dillon, say, that he was eleven years at the wars of Ireland, namely, the rebellion of 1641, and that he had seen the Monastery of Kells after its dissolution, and before it was entirely unroofed.

<sup>34</sup> See Rev. Wm. Reeves' "*Ecclesiastical Antiquities of Down, Connor, and*

to any offspring. Again, we are told, the father to the great St. Comgall of Bangor,<sup>35</sup> who was named Setna, had been on a journey, accompanied by his wife Brig, occupying a seat in a chariot. Seeing our saint travelling on foot, Setna said to his wife: "O woman, descend that the Bishop may take a place in this chariot." But, on hearing these words, our saint replied: "Do not disturb her, for she shall give birth to a king, who will rule over many."<sup>36</sup> This was a prediction referring to St. Comgall's future eminence.<sup>37</sup> As it is probable, that St. Comgall of Bangor had been born, in the year 510,<sup>38</sup> and as it is said our saint delivered a prophecy regarding him the day before his birth, we may most probably conclude, St. Macniscus, Bishop of Connor, had been living in that year. Our saint did not survive the birth of St. Comgall for many years. Other miracles are recorded in his Acts. A town that refused hospitality to our saint was immediately consumed, as a punishment from on high.<sup>39</sup>

St. Macnessius is said to have been advanced in years, when the time of his death arrived. This was in the early part of the sixth century, although the exact date has not been ascertained.<sup>40</sup> However, he departed this life, on the 3rd day of September,<sup>41</sup> and in the year 514,<sup>42</sup> according to the most probable accounts; <sup>43</sup> although the Annals of Innisfallen name the year 506, as a date for his death, with the words, "Quies Macnissae Condire." The "Chronicum Scotorum" places his death at A.D. 508.<sup>44</sup> Others have it during the year 507;<sup>45</sup> the Annals of Tigernach at A.D. 510; and Colgan, on the 3rd of November,<sup>46</sup> A.D. 513. The Annals of the Four Masters state, that in A.C. 513, the tenth year of Muirheartach's reign, St. Macnisi, *i.e.*, Aengus,

Dromore," Appendix, n. (f), pp. 95 to 97.

<sup>35</sup> See his Life, in the Fifth Volume of this work, at the 10th of May, the date for his festival, Art. i.

<sup>36</sup> For a fuller account of this incident, the reader is referred by the Bollandist editor to the Acts of St. Comgall, published at the 10th of May, in their great collection.

<sup>37</sup> See "Acta Sanctorum," tomus i., Septembris, iii. Acta S. Macnescii, sect. 7, 8, p. 665.

<sup>38</sup> In his previous Commentary, to the Acts of St. Macniscus, the Bollandist editor observes, regarding St. Comgall, "ut habent ejus Acta, tom. ii., Maii, pag. 583."

<sup>39</sup> See "Acta Sanctorum," tomus i., Septembris iii. Acta S. Macnescii, sect. 6, p. 665.

<sup>40</sup> Porter states: "Evis hic cessit senex venerabilis, 3 Septembris, Anno Domini 507: vel secundum alios, 514."—"Compendium Annalium Ecclesiasticorum Regni Hiberniae," cap. vii., p. 173.

<sup>41</sup> He died on the 3rd day of September, and under this day of the month his festival is placed in the Martyrology of Aengus the Culdee:—

"mac nisse co milio  
o chonuerib maraib."

"Mac Nisse with thousands  
From the great Condere."

<sup>42</sup> His death is recorded in the Annals of Tigernach as follows:—"510 [recte 514]. Kl iii. mac nissi. n. aengus erpuic conuepe quieuit; cuius ppaten [recte

paten] fobraech victur ert, cuius mater Cneffingen, Chomchaide de dail Ceteren, a qua nominatur ert mac Cneiffe."—"514<sup>s</sup> Kal iii. Mac Nissi, *i.e.*, Aengus, Bishop of Connor, rested; whose father was called Fobraech; whose mother, Cness, was daughter of Comchaide of the Dal Ceteren, from whom he was named Mac Cneisse."

<sup>43</sup> See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ix., p. 403, and sect. xiv., p. 422, *ibid.*

<sup>44</sup> See William M. Hennessy's edition, pp. 36, 37.

<sup>45</sup> "Ware, following these Annals, has (Ant., cap. 29) the year 507. Harris, with his usual sagacity, observes (Bishops at Connor), that this date does not agree with that of the Innisfallen Annals, which have 506. But," writes Rev. Dr. Lanigan, "Ware knew what Harris did not, viz., that said 506 was the same as our 507. Archdall (at *Conner*) left A.D. 506, as he found it. But Ware (in *Bishops*) adds that, according to some, Macnissae died A.D. 514. He alluded to the Four Masters and Colgan, who have (A.A.S.S. p. 190) A.D. 513, 514." See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., p. 435, and n. 31, p. 439.

<sup>46</sup> This is an error of the printer, as September was evidently intended. See "Acta Sanctorum Hiberniae," Januarii xxix. Vita S. Gildæ Badonici, n. 13, p. 190.

Bishop of Coinnere, or Connor, departed on the 3rd day of November.<sup>47</sup> The insertion of November for September is an error, on the part of those annalists.<sup>48</sup> The Bollandists inform us, that Castellanus refers the death of St. Macniscius, Bishop over Connor, to about the year 600, or 589. But, they state, that by protracting his life to either of these years, Castellanus<sup>49</sup> appears to have confounded our saint with the Abbot Macniscius. The holy Bishop and founder of the see was buried in the city of Connor.<sup>50</sup>

The festival of St. Macnessius was celebrated on the 3rd of September, according to the Martyrology of Aengus, and all the Irish Calendars. In the Kalendar of Drummond, he is recorded at the same date.<sup>51</sup> Also, Castellanus,<sup>52</sup> and the more recent Martyrologists place it at the 3rd of September. In the Diocese of Connor, his festival is celebrated with a Double Office of the first-class, and with an Octave; in conjunction with St. Malachy O'Morgair, he is esteemed as the principal patron over that ecclesiastical division of Ireland. Nicholas Anthony O'Kenny, the Protonotary Apostolic, published Proper Masses for the Patron Saints of France and of Ireland, in the year 1734.<sup>53</sup> Those were edited and printed by order of Clement XII.<sup>54</sup> Among them is to be found a Mass, at the 3rd day of September,<sup>55</sup> and proper for the feast of St. Macnessius, Bishop and Confessor, as likewise general Patron over the Church and Diocese. The Bollandist editor has inserted this Mass; or at least the proper portions of it, in a previous commentary.<sup>56</sup>

<sup>47</sup> See Dr. O'Donovan's Edition, vol. i., pp. 168, 169.

<sup>48</sup> Dr. Lanigan is at fault, in his conjecture, as not having examined, probably, a copy of the Annals of the Four Masters. After citing Ware's Antiquities, *cap.* 29, and Bishops, he says, "Here again Harris comes forward with a correction of Ware, and quotes Colgan as saying, that Macnise died on the 3rd of November, 513. As to 513, it was the same as Ware's 514; but the variation *November for September* was owing to a mere error of the press (at *A.A.S.S. p.* 190), a circumstance quite common in Colgan's work. Elsewhere, he has *third of September* (*ib.* p. 377), which day he refers for the Acts of Macnise." See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., n. 32, p. 439.

<sup>49</sup> They say, that Castellanus, at page 968, most probably makes the Abbot Macniseus a different person from the Bishop of Connor. The Bollandist editor also remarks, "*abbas enim ille obiit anno 589, non circa D C, ut Castellanus vult.*"

<sup>50</sup> "Sanctus Mac Cneisi episcopus, qui jacet in sua civitate nomine Connyre, quæ est in regione Dalnaraidhe."—Vita S. Comgalli, in Liber Kilkeniensis, fol. 90 b, col. 2; and also Fleming's "Collectanea Sacra," p. 304.

<sup>51</sup> At iii. Nonas. "Apud Hiberniam Natale Sanctorum Confessorum Luin Colman et Meic Nissi."—Bishop Forbes' "Kalendar of Scottish Saints," p. 23.

<sup>52</sup> In Martyrologio Universalis, at the 3rd of September, he states: "In Ultonia, pro-

vincia Hiberniæ, S. Magnissius episcopus Connerensis." In the supplement to his work, he more rightly adds: "Macniseus, id est filius Nisæ, quod erat nomen matris ejus." See p. 705.

<sup>53</sup> Bishop de Burgo has unaccountably omitted St. Macnessius, in the "Officia Propria Sanctorum Hiberniæ," published in Dublin, 1751.

<sup>54</sup> See, also, the Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix., iii. September.

<sup>55</sup> The Bollandist editor of our Saints' Acts declares, that the memory of St. Macnessius is ascribed to the same day in some MSS. Catalogues of the Saints of Ireland, "quos habemus sub involucro ✠ MS. 167." He thinks it strange, however, this saint had been omitted by Henry Fitzsimon, the Irish Jesuit, who names other holy men much less distinguished, and by Father Hugh Ward, belonging to the Order of Friars Minor, in his catalogue of the Irish Saints, which he sent to Rosweyde in the year 1627. However, in a MS. forwarded by Ward to Rosweyde or to Bollandus, there are some notices of St. Macnessius which have been already given, partly in a previous note, and extracted from the learned work of Dr. Reeves. See "Acta Sanctorum," tomus i., Septembris, iii. Commentarius prævius, sect. 3, p. 662.

<sup>56</sup> I have inserted here the proper portions of this Mass taken from the same work:—  
"INTROITUS. Cogitavi dies antiquos, & annos æternos in mente habui: & meditatus sum nocte cum corde meo; & exercitabar

There was another Saint Macnessius,<sup>57</sup> in Ireland, who also bore the name Oena Ængus, in Latin Æneas or Ængussius. He was Abbot over Clonmacnoise, situated on the banks of the Shannon, and on the Western Meathian boundaries. Although, there was an accidental concordance of names, between our saint and this Abbot just mentioned; yet, the circumstances of their separate places,<sup>58</sup> festival days,<sup>59</sup> and the years of their respective deaths,<sup>60</sup> fully suffice to discriminate them.

The Church of Annatrim in the parish of Offerlane, at the foot of Slieve Bloom Mountain and in the Diocese of Ossory, is said to have been dedicated to the memory of this saint. Such, however, we believe to be a mistake, as the present holy Bishop, Mac Nissi, has been called Caeman Breac, and he has been confounded with Caemhan, the Patron of Eanach-Truim, venerated on the 3rd of November.<sup>61</sup> Doubtless, many misconceptions have tended to obscure St. Mac Nissi's Acts, but our Christian traditions—generally so respectable in the Irish Church—have preserved his virtues and merits, as the Patriarch of one among our most ancient dioceses, and as a Patron whose memory is deserving the veneration of his devout clients.

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ARTICLE III.—ST. LON, OR LOMAN, ALSO CALLED LON-GARADH, OF DESERT-GARADH, OR OF MAGH TUATHAT, QUEEN'S COUNTY. [*Sixth Century.*] In the ancient monastic schools of Ireland, learning and piety were admirably combined; and this too at a very early period, as we can learn from the traditional and written accounts regarding the present devout scholar. In the Feilire of St. Ængus, at the 3rd of September, Longarad, "a delightful sun,"<sup>1</sup> is mentioned, as having had his commemoration. We find a festival recorded, also, in the Martyrology of Donegal,<sup>2</sup> at the same date, and in honour of Lon-garadh. In the manuscript copy of that calendar,

& scopebam spiritum meum. PSALMUS. Voce mea ad Dominum clamavi, voce mea ad Dominum clamavi, voce mea ad Deum, & intedit mihi. Gloria Patris, &c. Cogitavi, &c. ORATIO. Sancti Macniscii, Domine, confessoris tui & pontificis, merito adjuvemur; ut sicut te in illo mirabilem predicamus, ita in nos misericordium fuisse gloriemur. Per Dominum, &c. LECTIO EPISTOLÆ beati Pauli Apostoli ad Hebræos: Fratres. Plures facti sunt sacerdotes, &c., usque ad finem capituli. GRADUAL. Beatus vir, qui timet Dominum, in mandatis ejus cupit nimis. V. Potens in terra erit semen ejus, generatio rectorum benedicetur. Alleluia, alleluia. V. Gloria & divitiæ in domo ejus, & justitia ejus manet in sæculum seculi. ✠ Sequentia sancti Evangelii secundum Matthæum: Homo quidam perægre proficiens, &c. Credo. OFFERTORIUM. Meditabor in mandatis tuis, quæ dilexi valde; & servavi manus meas ad mandata tua, quæ dilexi. SECRETA. Sacrificium nostrum, Domine, beatus Macniscius sacerdos magnus majestatis tuæ oculis reddat acceptum, qui se tibi dum vixit, sanctam & placentem hostiam immolavit. Per Dominum, &c. COMMUNIS. Lætabitur justus in Domino, & sperabit in eo: & laudabuntur omnes recti corde. POSTCOMMUNIO.

Vitali cibo recreati gratias tibi, Domine, agimus & rogamus, ut quod ad gloriam sumpsimus sancti tui præsulis Macniscii, ejus precibus sit nobis contra hostiles impetus auxilium. Per Dominum, &c." After the insertion of the foregoing the Bollandist editor remarks: "Hæc publicam & solennem hujus sancti Episcopi venerationem satis superque probant."

<sup>57</sup> See notices of him in the Sixth Volume of this work at the 13th of June, Art. ii.

<sup>58</sup> Connor and Clonmacnois are more than eighty Irish miles apart.

<sup>59</sup> Mac Nissi of Clonmacnois is venerated on the 13th of June, while Mac Nissi of Connor's feast occurs on the 3rd of September.

<sup>60</sup> While the death of Mac Nessius, Bishop of Connor, is assigned to the early part of the sixth century, that of Mac Nessius, Abbot of Clonmacnois, is placed towards its close.

<sup>61</sup> See an account of him, at that date, in the Eleventh Volume of this work.

ARTICLE III.—<sup>1</sup> See translations of the Royal Irish Academy, "Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxxxvi.

<sup>2</sup> Edited by Rev. Drs. Todd and Reeves,

a space had been left after the insertion of his name, to fill in the title of his dignity, the O'Clerys being uncertain as to whether they should style him "priest," "abbot," or "bishop."<sup>3</sup> His original name seems to have been Lon, or Loman, to which the name of his place was afterwards added. It is possible, that he may be the same as Lon or Lonn of Cill Gobhra, who is venerated on the 24th of June.<sup>4</sup> The present Lon-garadh is said to have belonged to Sliabh Mairge, or to have been of Magh Tuathat.<sup>5</sup> He is called Lon-garadh Coisfinn,<sup>6</sup> of Disert Garadh, in the north of Osraighe. He was surnamed Garadh, from Disert Garadh, in the Queen's County, where he probably had a cell.<sup>7</sup> Sliabh Mairge is a denomination still preserved in Slievemargy, now a barony in the Queen's County, and a district that formerly extended very near to the present city of Kilkenny. Towards the south, it continued between the courses of the Nore and Barrow, forming the eastern boundary of the principality of Ossory. This latter ridge is now better known as the Johnswell Mountains.<sup>8</sup> The tribe Ui-Fairchellaigh or Ui-Foircheallain gave name to a district, now known as a large parish called Offerrilan, west of Mountrath, in the Barony of Upper Ossory, Queen's County. The ancient name of the plain, in which this tribe was seated, was Magh-Tuathat.<sup>9</sup> The parish of Offerlane, contains the interesting ruins of Antrim, and only at present the site of the monastery of Mondrehid,<sup>10</sup> but, it seems not certain, that Disert Geradh, or Cill Gabhra, can be identified. Near Castletown,<sup>11</sup> in this same parish, there is an old cemetery, enclosing the ruins of an interesting and a mediæval church, now called Churchtown, and of considerable dimensions. Old toghers or bohers are yet traceable, and leading from it in different directions. The original Irish name for this church seems to be lost. Within the memory of a middle-aged man,<sup>12</sup> the ruins were much more perfect, and a very beautiful east-end window remained in the gable, now destroyed.<sup>13</sup> An old stone font lay out under the canopy of heaven in the graveyard.<sup>14</sup> Lon-garadh was denominated "of the White Legs," either because they were covered with a whitish hair, or because they were smooth and very white.<sup>15</sup> Lon is said to have been a doctor in teaching, in history,

pp. 234, 235.

<sup>3</sup> See the appended note of Rev. Dr. Todd, p. 234, n. 1.—*Ibid.*

<sup>4</sup> See an account of him, at that date, in the Sixth Volume of this work, Art. iv.

<sup>5</sup> Of Magh Garadh, in Ui Fairchellaigh, and of Cill Gabhra, in Sliabh Mairge, he is called, in old documents.

<sup>6</sup> Coisfinn; *i.e.*, of the white foot. See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves. Note by Dr. O'Donovan, p. 234.

<sup>7</sup> See "Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, p. lxxii.

<sup>8</sup> See John Hogan's "Kilkenny: the Ancient City of Ossory," &c., part i., p. 30.

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (o), p. 560.

<sup>10</sup> Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 446, 447.

<sup>11</sup> Evidently so called from an old castle, the ruins of which are still to be seen on the southern banks of the River Nore. Early in the sixteenth century, Sir Oliver Morres,

son-in-law to Peter, Earl of Ormonde, took forcible possession of this castle. He then garrisoned and held it for some time in warlike opposition to the Fitzpatricks. Subsequently, he resigned it to the ancient proprietors, and accepted in lieu of it the manor and lands of Grantstown. See the "Parliamentary Gazetteer of Ireland," vol. i., p. 374.

<sup>12</sup> In May, 1870, Mr. Daniel F. Dowling, then living in Castletown, and certainly not much over 40 years of age.

<sup>13</sup> With many other details of an interesting character, which he promised to put on record, and he related the facts embodied in the text to the writer. Some fine specimens of its carved lime-stones were at the heads of graves, and others were placed in positions to preserve them from similar uses, by that respectable and highly intelligent man.

<sup>14</sup> The country people often resort to it, and they use water, found in its cavity, as a lotion for the cure of warts.

<sup>15</sup> Such is the statement of the glossographer on Ængus, contained in the "Lea-

in laws and in poetry. This saint was regarded, likewise, as the Augustine of Ireland; such was the depth and range of his ecclesiastical knowledge.<sup>16</sup> He was passionately addicted to a love of literature; but, it would seem, he was not remarkable for lending his much-prized books to others who desired their use or possession.<sup>17</sup> The most valuable codices—especially the copies of Gospels and ritual Books—were often kept in *polaire* or leathern cases and in *tiaga*<sup>18</sup> or satchels.<sup>19</sup> These latter<sup>20</sup> usually hung from pegs fastened in the walls of the old Irish monasteries. In the time of St. Patrick, a legend is related, that the Irish Apostle<sup>21</sup> desired a skin on which he slept and stood, while celebrating the holy sacrifice of the Mass, to be converted into a sack or satchel, which might serve to hold books. These were then fastened to the girdles of six attendant boys, who accompanied six Irish clerics, on a Roman pilgrimage.<sup>22</sup> This saint is said, likewise, to have been a great lover and collector of books. St. Columkille<sup>23</sup> once paid him a visit; but, according to the legend, Longarad hid his books, and his visitor predicted that after Longarad's death, no man would be able to read the works which were in his possession,<sup>24</sup> and which were so inhospitably withheld, from one who could so thoroughly appreciate their value. It is a curious remark, how many similar ancient customs have prevailed, and in countries so very far remote, when we undertake the task of making antiquarian comparisons. At the present time, in the Abyssinian monasteries—and notably in that of Souriani—the disposition of the monks' manuscripts is to Europeans very original. Those manuscripts are usually hung in leather cases or satchels, tied with leather thongs, and having straps attached to the cases. By these, the books contained in them depend from long wooden pegs, fastened in the walls.<sup>25</sup> Those wooden pegs project underneath a shelf, carried in the Egyptian style around the walls, and at the height of the door-top.<sup>26</sup> Three or four manuscripts are hung on one peg, or even on more, if the Cordices

bhar Breac" copy of his "Feilire."

<sup>16</sup> An ancient vellum book, which we have mentioned under St. Brigid's life, at 1st of February, and under St. Patrick's, at the 17th March, states, that Longaradh, in his habits and life, was like to Augustine, who was very wise.

<sup>17</sup> It is probable, like most literary men, he had found from experience, how difficult it was to recover or recall them when lent; and, at a time when copies of tracts had not been sufficiently multiplied, their absence might have much retarded his pursuit of knowledge, under difficulties of the period.

<sup>18</sup> Called in Irish *tiaga*, in the legend of Longaradh.

<sup>19</sup> In Latin usually called *scetha*, or *sceta*, *squesa* or *cetha*, meaning in English, "a sheath."

<sup>20</sup> The Book of Armagh has also the significant term of *scetha*, at fol. 191, a.a. It is worthy of notice, also, that in Sulpicius Severus' Preface to his *Vita S. Martini*, the printed text reads: "Libellum quem de vita S. Martini scripseram scheda sua premere." See at p. 483, in George Horn's very complete edition of the works of that writer, published at Amsterdam, in 1665, 8vo.

<sup>21</sup> See the Life of St. Patrick in the Third Volume of this work, at the 17th of March,

Art. i.

<sup>22</sup> See Colgan's "Trias Thaumaturga," *Vita Septima S. Patricii*, pars ii., cap. ix., p. 130.

<sup>23</sup> See his Life at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>24</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., pp. cxl., cxli.

<sup>25</sup> See the Hon. Robert Curzon's "Visit to Monasteries in the Levant," part i., chap. viii., p. 93. There is also an illustrative wood-cut, representing this singular arrangement, and the interior of the library. It serves to revive in our imagination some very probable scenes of our ancient Irish monastic community or library rooms.

<sup>26</sup> The Library room at Souriani was about twenty-six feet long, twenty wide, and twelve in height; its roof was formed of the trunks of palm trees, across which reeds were laid. These supported a mass of earth and plaster, of which the terrace roof was composed. The windows, at a good height from the ground, were unglazed; but, they were defended with bars of iron-wood, or some hard kind of wood. The door opened into the garden, and its lock was of wood, also, according to the peculiar construction used

be small. The usual size of these books is that of a small and very thick quarto. The books of Abyssinia are bound in the ordinary way; sometimes in wooden boards, which occasionally are elaborately carved in rude and coarse devices. The straps, attached to the book cases, were intended also to support these, and the manuscripts were carried over the shoulders. A very interesting account is given about the manner in which Abyssinian manuscripts are written; most usually on skins or vellum, but occasionally, too, on *charta bombycina*. The ink used by the scribes is a compound of gum, lampblack and water. It is jet black, and it keeps the colour for ever; while it is not corrosive or injurious, either to the pen or paper. The scribes use a reed pen. The ink-horn is the small end of a cow's horn, stuck into the ground, at the feet of the scribe. The Abyssinian manuscripts are adorned with the quaintest and grimest illuminations conceivable. The colours are composed of various ochres, and laid over the outlines of figures, first drawn with the pen.<sup>27</sup> The foregoing recorded facts may probably throw considerable light on the preservation of the ancient books of Erin, and especially as relating to the legendary account of St. Longaradh's death. It is said, that the book satchels of Erin, and the gospels, and the lesson books of the students,<sup>28</sup> fell from their racks, on the night of Lon-garadh's death.<sup>29</sup> Another account states, that this happened in an apartment where St. Columkille and others dwelt. St. Columkille then announced to Baethin the death of Lon, of Garadh, in Ossory.<sup>30</sup> It was believed, also, that no person had such a knowledge of books as Lon-garadh; for, it is related, he used to understand them in a most perfect manner. Universal regret for Lon-garadh's death was felt in all the monasteries and schools of Ireland,<sup>31</sup> and we have still some Irish poems extant which give expression to it.<sup>32</sup> There is still extant in an old Treatise some notices of this St. Longard, of Dysart Longard, whose death brought such confusion to the Libraries of Ireland, in his

in Egypt from time immemorial. That library contained perhaps nearly fifty volumes, while the entire literature of Abyssinia did not include more than double such a number of works. Some old Coptic and Syriac manuscripts were found, also, and purchased by the Hon. Mr. Curzon, while at Souriani.

<sup>27</sup> Many other curious particulars are to be gleaned concerning the art of writing in that country from the book, already quoted, of the Hon. Robert Curzon. See part i., chap. vii., viii.

<sup>28</sup> This allusion preserves the tradition of the multiplicity of schools, which had been established in Ireland, during the sixth century.

<sup>29</sup> This account is also to be found in the MS. Book of Fermoy. See "Proceedings of the Royal Irish Academy," vol. i., part i., Irish MSS. Series, pp. 35, 36.

<sup>30</sup> See this curious legend in "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, pp. lxxi., lxxii.

<sup>31</sup> It was said in an Irish stanza given by the O'Clerys—thus translated into English—and regarding the incident of our saint's departure:—

"Lon died, [Lon died]

Garad was unfortunate;

He is a loss to learning and schools,  
Of Erin's isle to its extremities."

—See *ibid.*, p. lxxii., where a somewhat different version is given, and where the lines are ascribed to St. Columkille.

<sup>32</sup> In the gloss to the "Feilire" in the Leabhar Breac copy are the two following Irish stanzas, with their literal English translation:

1r marb Lon  
Do Chill garad mor moon  
O Erinn comilar atreab  
1rorth legim agur fool.  
Atbach Lon  
1 Chill garad mor moon  
1rorth legim agur fool  
1rorth Erinn dapa hoi.

Dead is Lon

Of Cell garad—great the evil!

To Erin with her many homesteads

It is ruin of learning and schools.

Died hath Lon

In Cell garad—great the evil!

It is ruin of the learning and schools

Of Erin's island over her border."

—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxlii.

time.<sup>33</sup> Also, an abridged version of this same story is found in a copy of the *Felire Áengusa*, at the 3rd of September, in the *Leabhar Breac* version. It is told more at length in the notes. His private collection of books included a curriculum of all the sciences.<sup>34</sup> His learning was greatly extolled. It is said, although illegible—owing to long keeping, injury, damp, or probably to bad ink—his books were preserved for ages after his time.<sup>35</sup> The date for Lón-garadh's departure from this life is not recorded; but, as being a contemporary of St. Columbkille, he must have lived in the sixth century.

#### ARTICLE IV.—TRANSLATION OF ST. ERENTRUDE'S RELICS, AT SALZBURG.

Already at the 30th June—the day for her principal feast<sup>1</sup>—we have given the Acts of this holy Abbess of Nunberg,<sup>2</sup> near Salzburg, in Upper Austria. As there stated, the 3rd of September, A.D. 1305, was regarded as the date for the translation of her relics<sup>3</sup> to the crypt at Salzburg, where at present



The Cathedral and City of Salzburg.

they are preserved.<sup>4</sup> The district around it in Roman times formed a part of Noricum, and the city itself was called Juvavia,<sup>5</sup> where her brother, or, according to most writers, her uncle, St. Rupert,<sup>6</sup> built a celebrated monastery,

<sup>33</sup> In the *Ten Folia* of the "Book of Leinster," belonging to the Franciscan Community, Merchants'-quay, Dublin, page 17, column 3.

<sup>34</sup> Thus expressed in a note.

<sup>35</sup> See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. i., pp. 17, 18, and Appendix No. xvii., pp. 501, 502.

ARTICLE IV.—<sup>1</sup> See the Sixth Volume of this work, at that date, Art. i.

<sup>2</sup> Latinized "Nonnarummontis Monasterium,"

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvii. De S. Erentrude Abbatissa Nunbergensi, p. 770.

<sup>4</sup> See the Bollandist's "Acta Sanctorum," tomus v., Junii xxx. De S. Erentrude Virg. Abbatissa Salisburgi in Bavaria. Commentarius Prævius, num. 6, 9, pp. 581, 582.

<sup>5</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xviii., sect. li., p. 611.

<sup>6</sup> See his Acts, in the Third Volume of this work, at the 27th of March, Art. ii.

and became its first bishop. On the northern side of the Carinthian mountain-chain, it commands a most extensive view of the Bavarian plain stretching northwards. In due course, Salzburg became an archiepiscopal see, while its archbishop was recognised as Primate of Germany, and an Elector of Germany. He possessed many large domains in Austria, Styria and Carinthia.<sup>7</sup> The archbishops adorned the city<sup>8</sup> with many splendid buildings, and its situation—one of the most picturesque in Germany—presents a noble amphitheatre of Alpine mountains as a background towards the south. The streets are narrow and crooked, and the squares are small but regular. The present cathedral was built in the seventeenth century.<sup>9</sup> On the 3rd of September, the feast of a translation of St. Erentrude's relics is commemorated by Arturus a Monasterio,<sup>10</sup> Dorganus,<sup>11</sup> Wion,<sup>12</sup> Menard,<sup>13</sup> and Ferrarius.<sup>14</sup> The Bollandists,<sup>15</sup> likewise, have references to it at this date.

ARTICLE V.—TRANSLATION OF THE RELICS OF ST. FOILLAN. The translation of St. Foillan's body is commemorated at this date, according to Molanus,<sup>1</sup> Dorgan, Wion, Menard, Ferrarius, in "*Catalogus generalis Sanctorum*," and Wilson, in "*Martyrologium Anglicanum*." On this day, the remains of St. Foillen, Martyr, were removed from Nivelles, in Belgium, at the instance of the Abbot of Fosse. The chief feast of St. Foillan is held on the 31st of October, where further notices of him may be found.<sup>2</sup> The present feast is noticed by the Bollandists.<sup>3</sup> Three principal feasts are instituted in honour of St. Foillan—that of his death, on the 31st of October; that of the discovery of his body, on the 16th of January; and that of its translation, on the 3rd of September.

ARTICLE VI.—ST. BALIN OR BALLOIN, OF TECH-SAXON. The present holy man was a brother to St. Gerald, or Garalt, whose life has been given, at the 13th of March.<sup>1</sup> The Martyrologies of Marianus O'Gorman, of Cathal Maguire, and of Donegal,<sup>2</sup> record the festival of St. Balan or Balloin, at the 3rd of September.<sup>3</sup> It is stated, that he came from England to Ireland, with his brothers, Gerald, Berikert<sup>4</sup> and Hubritan,<sup>5</sup> after the middle of the seventh century. He lived at a place, called Tech-Saxan, or the House of the

<sup>7</sup> See James Bell's *System of Geography, Popular and Scientific*, vol. i., part ii. Austria, chap. v., sect. i., p. 436.

<sup>8</sup> The accompanying illustration, from a local photograph, has been drawn on the wood, and engraved by Mr. Gregor Grey. Another view of Salzburg, but taken from a different direction, may be seen at the 30th of June—feast of St. Erentrude—in the Sixth Volume of this work, Art. i.

<sup>9</sup> From 1614 to 1668, by the architect, Santino Solari of Como. See Charles Knight's "*Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge*," vol. xx., p. 374.

<sup>10</sup> In his "*Gynæceum*" is noticed: S. Erentrudis (al Erendrudis) abbatissæ Benedictinæ translatio Salisburgi in Bavaria."

<sup>11</sup> In his *Benedictine Menology*,

<sup>12</sup> In "*Lignum Vitæ*."

<sup>13</sup> In his *Benedictine Martyrology*.

<sup>14</sup> In "*Catalogus Generalis Sanctorum*."

<sup>15</sup> See "*Acta Sanctorum*," tomus i.,

Septembris iii. Among the pretermitted Feasts, p. 598.

ARTICLE V.—<sup>1</sup> In his additions to Usuard, issued A.D. 1573.

<sup>2</sup> In the Tenth Volume of this work.

<sup>3</sup> See "*Acta Sanctorum*," tomus i., Septembris iii. Among the pretermitted Saints, p. 601.

ARTICLE VI.—<sup>1</sup> In the Third Volume of this work. See Art. iii.

<sup>2</sup> In the edition, published by Rev. Drs. Todd and Reeves, at the 3rd of September, such an entry seems to have been accidentally omitted; however, in the Table appended, it is supplied. See pp. 232 to 235, 362, 363.

<sup>3</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii xiii. Vita S. Giraldi Abbatis Elitherensis et Magionensis, n. 5, p. 602.

<sup>4</sup> He is also said to have been called Nem. See notices of him, at the 18th of February, and at the 6th of December.

<sup>5</sup> As Uuilbrithi or Hulbritten, his name is

Saxons, most probably because it had been founded or occupied by himself, or by his brothers, or by some of his countrymen, who accompanied him from England. This place is said to have been in Athenry Parish, in the Diocese of Tuam, and County of Galway. A house of Franciscans of the Third Order was there in the time of Colgan. Castellan places this St. Balo in the province of Connaught, and his feast at the present day, as noted by the Bollandists.<sup>6</sup>

ARTICLE VII.—ST. COLMAN, OF CLUAIN OR DRUIM FERTA MUGHAINÉ, NOW KILCLONFERT, KING'S COUNTY. In the Feilire of St. Áengus, at the 3rd day of September, we have an entry for the feast of Colman of Druim Ferta.<sup>1</sup> A commentator, on that copy contained in the Leabhar Breac, states, that the place is to be identified with Cluain Ferta Mugaine in Offaly.<sup>2</sup> It is at present known as Kilclonfert, a parish<sup>3</sup> in the Barony of Lower Philipstown, and King's County. Some ruins of the old Church are still visible. Near them may be found the well of St. Colman, but corruptly called St. Cloman's well.<sup>4</sup> It is probable, Archdall thought this Kilclonfert was identical with Clonfert Mulloe,<sup>5</sup> which he incorrectly places in the King's County.<sup>6</sup> There is an allusion to a Colman and his companions in the Martyrology of Christ Church, but not in its prefixed Calendar, at the iii. of the September Nones, the present day. Most likely it is this saint's festival which is commemorated; but, it seems difficult to account for the introduction of his companions.<sup>7</sup> According to the Martyrology of Donegal,<sup>8</sup> veneration was given at the 3rd of September to Colman, of Cluain-Ferta or Druim<sup>9</sup>-Ferta. This place is also called Mughaine, in *Ui Fáilghe*,<sup>10</sup> or Offaly, a district in Leinster.<sup>11</sup>

### Fourth Day of September.

ARTICLE I.—ST. ULTAN, SAID TO HAVE BEEN BISHOP, OR MORE PROBABLY ABBOT, OF ARDBRACCAN, COUNTY OF MEATH.

[FIFTH AND SIXTH CENTURIES.]

**D**ISTINGUISHED for his sanctity and learning at an early period, St. Ultan is said to have been the founder of an ancient Irish See, at present merged in the Diocese of Meath. He is commemorated in the

set down, in the Irish Calendar, at the 24th of April.

<sup>6</sup> See "Acta Sanctorum," tomus i., Septembris iii. Among the pretermitted Saints, p. 600.

ARTICLE VII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. ii., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxvi.

<sup>2</sup> See *ibid.*, p. cxli.

<sup>3</sup> This parish contains 10,266a. 3r. 15p., and it is marked on the "Ordnance Survey Townland Maps for the King's County," sheets 9, 10, 18, 19. The townland proper is on sheet 10.

<sup>4</sup> See Dr. O'Donovan "Annals of the Four Masters," vol. ii., n. (r), p. 914.

<sup>5</sup> See a letter of P. O'Keeffe, from Mount-rath, and dated December 1st, 1838. "Letters containing information relative to the Antiquities of the Queen's County, collected during the progress of the Ordnance Survey in 1838," vol. i., pp. 119, 120.

<sup>6</sup> See "Monasticon Hibernicum," p. 379.

<sup>7</sup> See the edition of John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, p. lxx. and p. 153.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 233, 234.

<sup>9</sup> A note by Dr. Todd, at *Druim*, states: "The word *Droma* is written as a gloss over *Cuain*, meaning that we should read *Drumfert*, not *Clonfert*, here.

<sup>10</sup> In the Table appended to this Martyrology, we have an Irish entry thus rendered

Felire of Ængus, at this date,<sup>1</sup> and with allusion to what must have been a more ancient legend regarding him. We have already partially treated about St. Ultan and his writings, in connection with the life of St. Brigid, Virgin and first Abbess of Kildare.<sup>2</sup> At the 4th of September, likewise, in the published Martyrology of Tallagh,<sup>3</sup> we find a festival recorded in honour of Ultan Mac Hua Conchobar. He was therefore held to be of the O'Connor family.<sup>4</sup> An entry is to be found in that copy, contained in the Book of Leinster,<sup>5</sup> and somewhat different. The words "in Ardbrec" are added, as if to intimate, that he belonged to Ardbrecan. He is also noticed by various writers, and among these are Archbishop Ussher,<sup>6</sup> Sir James Ware,<sup>7</sup> Father John Colgan,<sup>8</sup> Bishop Challenor,<sup>9</sup> and the Bollandists.<sup>10</sup> The Rev. Alban Butler,<sup>11</sup> gives some account of St. Ultan, thought to have been first Bishop of Ardbrecan, in Meath.

He was descended from the race of Irial, son to Connel Cearnach, according to the O'Clerys.<sup>12</sup> He is said to have been related to the great St. Brigid,<sup>13</sup> on the maternal side.<sup>14</sup> Her mother, as we have already seen, was Brodsecha, daughter to Dalbronaigh. St. Ultan is said to have been the brother of Broicsech, daughter of Dallbronach, *i.e.*, they were both of the Dal Conchubhair.

His birth is related to have taken place so early as A.D. 467.<sup>15</sup> However, it seems most probable—if we take into account the Acts of St. Ultan and the year assigned for his death—that his birth must be referred to a date long subsequent to the period already stated. In a table appended to the Martyrology of Donegal,<sup>16</sup> and within brackets, it is laid down, that Ultan of Ard-Brecain,<sup>17</sup> was a disciple of St. Declan.<sup>18</sup> Here, again, there seems to

into English: "Colman of Cluain-ferta [Drom-forta in the Felire of Ængus] Mugaine [in Ui Failghe]. See *ibid.*, pp. 382, 383.

"See "The Battle of Magh Rath," edited by Dr. O'Donovan, p. 243, n. (v).

ARTICLE I.—<sup>1</sup> In the "Leabhar Breac" copy is the following rann:—

in moir flath cenetail  
in oarbhaite becan  
agaib moir inn maccaim  
in ulltan aipre bpeccaim.

Thus rendered into English, by Dr. Whitley Stokes:—"The great sinless prince, in whom the little ones are flourishing, greatly play the children round Ultan of Ard Breccain."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxvi.

<sup>2</sup> See the Second Volume of this work, at Feb. 1, Art. i., chap. i.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>4</sup> According to Ussher "Ex eodem enim Conchubarensium sive Counoreorum familia."—"De Primordiis Britannicarum Ecclesiarum," cap. xvii., p. 965.

<sup>5</sup> Thus entered, ulltan mac h Conchobar in ardbrec.

<sup>6</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 426, 499.

<sup>7</sup> See "De Scriptoribus Hiberniæ," lib. i.,

cap. 3, pp. 22, 23.

<sup>8</sup> In "Trias Thaumaturga." See Tertia Vita S. Brigidæ, p. 527, Prologus, and n. i., p. 542; Sexta Vita S. Brigidæ Prologus, p. 582, and nn. 3, 5, pp. 597, 598.

<sup>9</sup> See "Britannia Sancta," part ii., p. 119.

<sup>10</sup> See "Acta Sanctorum Septembris," tomos ii. Among the pretermitted Feasts, pp. 3, 4.

<sup>11</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix. September iv.

<sup>12</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 234, 235.

<sup>13</sup> See her Life, at the 1st of February, in the Second Volume of this work, Art. i.

<sup>14</sup> According to the old Scholiast, on the Irish Hymn, composed in Praise of St. Brigid.

<sup>15</sup> Such is the entry in a more recent hand, as found in the O'Clerys' Calendar; "467 natus." Note of Rev. Dr. Todd. See "Martyrology of Donegal," edited by Drs. Todd and Reeves, p. 235.

<sup>16</sup> See the edition of Rev. Drs. Todd and Reeves, pp. 478, 479.

<sup>17</sup> To him has been ascribed the miracle of a sunk fleet.

<sup>18</sup> His life has been already given, at the 24th of July, in the Seventh Volume of this work, Art. i. See chap. iii. for the miracle to which allusion has been made in the preceding note.

be an anachronism, and Ultan has probably been confounded with that holy man, his namesake, who is called the son of Erc.<sup>19</sup> No connected biographical account remains of St. Ultan. Colgan is of opinion, however, that he was bishop over the ancient See of Ardraccon,<sup>20</sup> in the County of Meath. Yet, in the Kalendar of Drummond, this saint is only distinguished as a Priest and Confessor, remarkable for his exemplary life and for holiness.

According to very ancient legend,<sup>21</sup> one of his usages was to feed, with his own hands, every child who had no support in Erin.<sup>22</sup> Another account states, that he had a most charitable care for the infants of those women, who died of the Buidhe Chonail or yellow plague. The first mention of the *Bolgach* or Small Pox,<sup>23</sup> appears in the Annals of Innisfallen, at A.D. 569; but, this is supposed<sup>24</sup> to have been a mistake for the leprosy, which was an epidemic about that time; whereas, only about A.D. 675,<sup>25</sup> or 679,<sup>26</sup> did the *Bolgach* first prevail in Ireland. However, the first outbreak of another pestilence, known as the Buidhe-Chonnaill is said to have taken place in Magh-Itha,<sup>27</sup> in Fotherta of Leinster, in 663;<sup>28</sup> while it seems to have culminated in a still greater mortality the following year. A remarkable eclipse of the sun preceded this public calamity in the month of May, A.D. 664.<sup>29</sup> According to Venerable Bede, it happened on the 3rd of May, the same year, and about ten o'clock in the morning; while, besides the ravages produced throughout Ireland, that pestilence depopulated the southern coasts of Britain, and afterwards extending into the province of Northumbria,

<sup>19</sup> He is said to have immediately succeeded St. Declan, as Abbot, at Ardmore. See notices of him, in the Third Volume of this work, at the 14th of March, Art. iii.

<sup>20</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars iii. De Scripturibus Actorum Sancti Patricii, p. 217.

<sup>21</sup> See the Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity." Edited by John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, pp. xxv., xxvi.

<sup>22</sup> The curious mode, by which he fed the children playing around him, is to be found in a note appended to the Leabhar Breac copy of the Feilire, and there too are some Irish verses quoted in his praise, although their meaning is not wholly intelligible. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., pp. cxlii., cxliii.

<sup>23</sup> This loathsome and dangerous form of disease had prevailed in China and Hindostan from remote antiquity, and it is supposed to have originated at Mecca, about A.D. 569, before the birth of Mahomet. Afterwards, it extended over Africa, and reached Europe. See Moore's "History of the Small Pox," p. 110.

<sup>24</sup> By William Robert Wilde, M.D., in his historical Report on the Diseases of Ireland, to be found in the volumes of the Census Commissioners of Ireland for A.D. 1851.

<sup>25</sup> According to the Annals of Clonmacnoise.

<sup>26</sup> At this year we read: "Lepra gravissima in Hibernia que vocatur Bolgach."—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses.

<sup>27</sup> A plain in the Barony of Forth, and County of Wexford.

<sup>28</sup> According to the Annals of Clonmacnoise, this plague happened A.D. 660, but this account is incorrect. The Annals of Ulster state at A.D. 633: "Tenebre in Kalendis Maii in ix hora, et in eadem estate celum ardescere visum est. Mortalitas in Hibernia pervenit in Kalendis Augusti . . . In campo Ito in Fothart exarsit mortalitas primo in Hibernia. A morte Patricii cccii. Prima mortalitas cxii."—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses.

<sup>29</sup> Dr. William Robert Wilde writes: "The second outbreak of the *Buidhe Chonail*, or yellow plague, commenced about the middle of the seventh century. Tighernach, whose annals are more chronologically correct than most others, dates its commencement at A.D. 664, but the Annals of Innisfallen, and the Obits of Christ's Church, Dublin, have assigned a date so early as 656. Allowing for the chronological discrepancy among early annalists, there appears every reason to believe that this great pestilential period was also affected by the same law which has so frequently appeared to influence the progress of epidemic constitutions, and lasted ten years; Tighernach himself gives two entries relating to it, with an interval of three years between. The Welsh annals would make it twenty."

it wasted the country far and near, destroying a great multitude of persons.<sup>30</sup> Among those who died of the Ruidhe Chonnaill this year in Ireland is mentioned St. Ultan Mac h Ui-Cunga, Abbot of Cluain-Iraird or Clonard;<sup>31</sup> and, it is not improbable, he may have been confounded with the St. Ultan, who wrote St. Brigid's Acts. For the exercise of his great charity, when Fursa<sup>32</sup> had been removed from the abbacy of old Mochta of Louth, Ultan was elected. It is stated, he often had fifty, and thrice fifty children, with him together, although it was difficult for him to feed them all. To St. Bracan or Breacain<sup>33</sup> has been attributed the foundation of Ardraccan Monastery, and from him the place has been named.<sup>34</sup> It seems probable, that Ultan was for some time under his rule in that place.<sup>35</sup>

We find it stated, that after St. Bracan<sup>36</sup> had departed for the Arran Islands, our saint became Abbot of Ardraccan Monastery, in the County of Meath. Ussher supposes Ultan to have been a Bishop at Ardraccan.<sup>37</sup> He belonged to the Third Class of Irish Saints.<sup>38</sup> In the parish of Burry,<sup>39</sup> in the Deanery of Kells, County of Meath, there was a well,<sup>40</sup> dedicated to a St. Ultan—probably the present saint. That spring was called Tobar-Ultan, but it no longer exists.<sup>41</sup> This holy man is said to have lived on terms of great intimacy with St. Fechin of Fore.<sup>42</sup> From the latter, it is stated he asked a request.<sup>43</sup> His habit of penitence was accompanied by great austerity. Cuimin of Coideire remarked, that St. Ultan had a prison of stone, or of boards against his side; and that he used to bathe in cold water, during the prevalence of a sharp wind.<sup>44</sup>

Among the Irish writers, St. Ultan of Ardraccan has been classed. To him is attributed an Irish Hymn, in praise of St. Brigid.<sup>45</sup> It has been published of late in the "*Liber Hymnorum*." We are informed, moreover, that it was he, who made the Latin verse at the end of it. The Latin poem

<sup>30</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xxvii.

<sup>31</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., and nn. (p, q, x), pp. 274 to 277.

<sup>32</sup> As we have said in the Life of St. Fursey, in the First Volume of this work, Art. i., at the 16th of January, another saint of the name seems to have been commemorated in our Calendars. But, this is inferred rather than proved, from a difference in genealogical accounts.

<sup>33</sup> His feast was held on the 16th of July, at which date some accounts of him may be found in the Seventh Volume of this work, Art. i.

<sup>34</sup> See Archdall's "*Monasticon Hibernicum*," p. 511.

<sup>35</sup> From him Ardraccan was sometimes called Tobar Ultan or Ultan's Well. See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," &c., p. xlv.

<sup>36</sup> His death has been assigned to about A.D. 650.

<sup>37</sup> Ussher writes: "*Unde colligimus eundem hunc Episcopum Ultanum ratione quidem originis Conchubarensis fuisse dictum; Ardbrechanensem vero, respectu ad sedem habitum, quod hodiernum Midensis Præsulis est domicilium.*"—"*De Primordiis*

*Britannicarum Ecclesiarum*," cap. xvii., p. 965.

<sup>38</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," chap. xvii., p. 474.

<sup>39</sup> Described on the "*Ordnance Survey Townland Maps for the County of Meath*," sheets 16, 17, 23.

<sup>40</sup> It is noticed in the Ordnance Survey papers relating to the County of Meath, and now preserved in the Royal Irish Academy.

<sup>41</sup> See Rev. A. Cogan's "*Diocese of Meath, Ancient and Modern*," vol. ii., chap. xvi., p. 311, n.

<sup>42</sup> See his Life at the 20th of January, in the First Volume of this work, Art. ii.

<sup>43</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. *Secunda Vita S. Fechini*, cap. xxix., p. 136.

<sup>44</sup> Thus runs the English translation of his quatrain:—

"Ultan loves his children;  
A prison for his lean side,  
And a bath in cold water  
In the sharp wind he loved."

--See the "*Martyrology of Donegal*," edited by Rev. Drs. Todd and Reeves, pp. 234, 235.

<sup>45</sup> It begins with:—

bṛigit be bio é maic.

which comes after the Life of St. Brigid<sup>46</sup> by Cogitosus, was written by him. It begins with "Cogitis me Fratres." Its style is similar to that in the Book of Kilkenny; yet, it is not the same production. In the time when the two sons of Aodh Slaine were Kings,<sup>47</sup> Ultan is said to have composed the Life, as also the Latin and Gaedhlic Poems.<sup>48</sup> Others think St. Columba<sup>49</sup> was the author of the Hymn.

The Third Life of St. Brigid, as published by Colgan,<sup>50</sup> is assigned to the authorship of St. Ultan, Bishop of Ardraccan. This Manuscript Life was received from the learned Father Stephen White,<sup>51</sup> an Irish Jesuit, who was well versed in the antiquities of his native country. The author does not publish his name, says White; he nevertheless, reveals himself, as being from the Island of Hibernia,<sup>52</sup> and as being of Irish origin.<sup>53</sup> After the last words, in a life of the sainted Virgin, the author first places her proper Latin

<sup>46</sup> The author of the above memorandum seems to allude to the Latin verses at the end of St. Brigid's Third Life, in "Trias Thaumathurga," Colgan endeavours to show it had been written by St. Ultan. See n. 1, p. 542.

<sup>47</sup> These were named Diarmaid and Blathmac, who reigned jointly for seven years—from A.D. 657 to A.D. 664—and who died of the great plague, known as the Bruidhe Connail in the year 664. See Dr. O'Donovan's "Annals of the Four Masters," vol. i. Yet, as St. Ultan Mac-Ui-Conchobhair, according to the same authority, died A.D. 656, the statement in the text seems to be inaccurate as to the date. See pp. 268 to 277.

<sup>48</sup> See Introduction to the "Calendar of the Saints of Ireland," edited by Drs. Todd and Reeves, p. xxv.

<sup>49</sup> His Life is given at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>50</sup> From an old *codex*, belonging to the monastery of St. Magnus, at Ratisbonn, in Bavaria. This was accompanied with various marginal annotations, partly taken from a MS. belonging to the monastery of St. Aubertus, at Cambray, and partly from a MS. preserved at the Island of All Saints, in Ireland. The Cambray MS. had been furnished by Dr. Georgius Colvenerius, who was distinguished for his research and love of antiquities. Besides the All Saints MS., received from Longford County, Colgan obtained another MS. from the Carthusian Collection at Cologne. The Ratisbonn MS., we are told, had been written in Irish characters, and, as supposed, six or seven hundred years, before Colgan's time, that is to say, in the tenth or eleventh century. A fifth MS. was in Colgan's possession, and he received it from Dunensis monastery, in Flanders.

<sup>51</sup> He thought that the author of this third life must have been, either St. Virgil or St. Erard, Irishmen, who flourished in Bavaria in the eighth century. However, Colgan could not agree with White, that its authorship was attributable, to either of those saints

named by him; since no writer or authority, had heretofore stated their having compiled St. Brigid's biography.

<sup>52</sup> This is indicated in the first line. Colgan says, the Hymn which he published was found in the Irish MS., commonly called the Leabhar Iomaun; in Latin, *Liber Hymnorum*, by our national antiquaries. In this MS. were contained, also, many hymns, composed by different Irish saints. From it, Colgan obtained the last line, which was wanting in the St Magnus MS.

<sup>53</sup> In the Leabhar Iomaun, an old scholiast prefixed the following *proemium*, or argument, to this Hymn: "Sanctus Nemidius Laimhoidhain, id est, Mundimanus, composuit hunc Hymnum in laudem S. Brigidæ vel sanctus Fiegus Sleptensis, *Audite Virginis laudes*, est ejus initium: vel S. Ultanus de Ardbrecain composuit in S. Brigidæ laudem: ipse enim comprehendit miracula S. Brigidæ in uno libro: Ordo alphabeticus in eo servatur et ad imitationem rithmi Noscarii compositus est. Quatuor sunt in eo capitula et quatuor lineæ in singulis capitulis et sedecim syllabæ in qualibet lineâ." Three points must here be noted, as Colgan remarks. 1. In the Hymn, published by him, the number of sixteen syllables, in each line, is not preserved, as he says may be instanced in the fourth and fifth lines. But, the Latin reader may find, on investigation, that there are sixteen syllables in the lines mentioned, as in most of the other stanzas. There are, however, five lines that either fall short, or exceed that number of syllables. 2. As published, by Colgan, the Hymn consists of five instead of four strophes. 3. If what the scholiast states be true, that the words, *Audite Virginis laudes*, commenced the hymn, and that there were four divisions or parts in it, two of the last must be wanting, and three other strophes, which are placed before these lines, must have been intended as a preface. Or, if we can be sure, that absolutely speaking, there were only four cantos in it, the fifth, which is not found in the St. Magnus MS., must be an addition to

Hymn, and then, having completed the Latin lines, he pours forth prayers to St. Brigid, piously invoking her intercession, in the Irish idiom and character—a circumstance somewhat remarkable.<sup>54</sup> There are two various readings appended to the *Hymnus de Brigida Virgine*.<sup>55</sup> That St. Ultan was the author of this Hymn, and consequently of the Third Life, would seem to be established, in Colgan's opinion, from certain remarks of an old Scholiast, on the same Hymn. Those comments are given in a note. Even, although the Scholiast doubts, whether St. Nennidius, St. Fiech, or St. Ultan be its author, his very words are thought to be conclusive, in showing this latter, to have been the writer, both of the Life and Hymn; since he is said to have composed both one and the other, in praise of St. Brigid, and both were contained in one book. The Scholiast even cites a portion of a line, from this Hymn, which agrees with what has been published, by Colgan. Now, it is not known, that St. Nennidius or St. Fiech wrote a Life of St. Brigid, whether in one tract, or in more than one part.

Such a supposition of St. Ultan having been the author of St. Brigid's Third Life, however, has been contravened by various judicious critics. The Rev. Dr. Lanigan will not allow St. Ultan, or any other writer of the seventh century, to have written the many strange fables, with which the Third Life of St. Brigid has been crammed.<sup>56</sup> It differs from the two first Lives, in many material points. Comparing this biography, with the First, Second, Fourth and Fifth Lives of St. Brigid, in Colgan's work, it will be found, that many particulars, there related concerning her, are not contained in those tracts alluded to; while, the number of divisions it contains is said

the original number. Colgan then concludes, that as no authority states St. Nennidius or St. Fiech to have written St. Brigid's Acts in a book, and as it could be shown from this writer, and from other sources, that St. Ultan wrote her Acts, in one book, and also a Hymn in her praise; it would seem, this latter must have been the author of St. Brigid's third life, published by Colgan, with the metrical lines post-fixed, and that he was composer, both of the prose life and of the Hymn. See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigide, n. 80, p. 545.

<sup>54</sup> This metrical composition is headed, *Hymnus de Brigida Virgine*. The lines run as follow :

Christus in nostra Insula, quæ vocatur  
Hibernia  
Ostensus est hominibus, maximis mirabilibus;  
Quæ perfecit per felicem cœlestis vitæ virginem.  
Præcellentem pro merito magno in mundi circulo.  
Hymnus iste, angelicæ summæque Sanctæ Brigide  
Fari non valet omnia virtutum mirabilia,  
Quæ nostris nunquam auribus, si sint facta, audivimus,  
Nisi per istam Virginem, Mariæ Sanctæ similem.

Zona sanctæ militæ sanctos lumbos pre-  
cingere  
Consuevit diurno, nocturno quoque studiò :  
Consummato certamine sumpsit palman  
victoriæ  
Refulgens magno splendore, ut sol in cœli  
culmine.  
Andite Virginis laudes, sancta quoque merita.  
Perfectionem, quam promisit, viriliter adim-  
plevit.  
Christi Matrem se sponpondit, dicto atque  
factis fecit.  
Brigida automata veri Dei Regina.  
Brigida Sancta sedulo sit nostro in auxilio,  
Ut mereamur coronam habere, ac lætitiâ.  
In conspectu Angelorum in sæcula sæculorum,  
Christe Jesu author bonorum miserere,  
obsecro omnium.

<sup>55</sup> In a note, attaching to these words in the Hymn, *Brigida automata*, Colgan remarks, that in the Irish MS. Automata was found, which should be changed for his emendation. The Greek word *αυτοματων* signifies self-moving, or a mechanical instrument, so curiously and ingeniously constructed, that it seems to act of its own accord, and without any apparent cause or motor. See *ibid.*, p. 542, and n. 81, p. 545.

<sup>56</sup> See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ii., n. 18, p. 380.

to exceed those in the Fourth Life, by about twenty-three chapters.<sup>57</sup> That St. Ultan wrote the Acts of St. Brigid, is asserted by an author of her Life in Irish, by a certain Scholiast, as also by Archbishop Ussher<sup>58</sup> and by Sir James Ware.<sup>59</sup> From the probability of some metrical lines appended having been composed, by the same author, in the opinion of White, Colvenerius and Ward, Colgan maintains, that the Life written was identical with that published by him. This conclusion is supposed to be further warranted, by the usual clause, "Explicit Vita S. Brigidæ," postfixed to the life of a Saint, coming after, and not before, that Hymn, as found in the St. Magnus MS., and written many ages before Colgan's time. In the St. Autbert MS., it comes after a *Carmen*,<sup>60</sup> which follows the Hymn.<sup>61</sup> To St. Ultan has been attributed the spirit of prophecy. It is said his prophecies remain in metre, and in the Irish language.<sup>62</sup> A prophetic Poem<sup>63</sup> extant is ascribed to St. Ultan of Ardracchan. He is said to have foretold the arrival of the English in Ireland, and that they should annex it to the Kingdom of England. He is stated also to have been the teacher of Tirechan, who wrote from the dictation of Ultan,<sup>64</sup> two Books, on the Acts of St. Patrick. These Books are yet in manuscript, and Archbishop Usher frequently quotes passages from them, so that we may conclude, he had them in his possession.<sup>65</sup> These Annotations are in the Book of Armagh. Ultan is said to have written a Life of St. Patrick,<sup>66</sup> but this is uncertain.<sup>67</sup> It was he, as we are told,<sup>68</sup> that collected the miracles of St. Brigid, into one

<sup>57</sup> This is Colgan's statement. Yet, it must refer, not to the relative numerical divisions of Chapters, but to additional matter, in the Third Life. Colgan's divisions of the six lives are as follows: viz. First, metrical Life, 53 stanzas of four lines each, Irish with Latin translation; Second Life, 36 chapters, with prologue; Third Life, 131 chapters prose, with supplementary metrical lines; Fourth Life, divided into two books, the first book containing 52 chapters, while the last, having 100, is prefaced by a prologue; the Fifth Life comprises 58 chapters; while the Sixth metrical Life contains 68 sections, more or less imperfect, with prefatory and supplementary lines. To these several biographies are appended learned notes by the editor.

<sup>58</sup> See "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 1067.

<sup>59</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. iii., pp. 22, 23.

<sup>60</sup> This piece is headed, "Carmen de eadem (Scil. S. Brigidæ)." MSS. Autberti: its lines are as follows:—

Brigida nomen habet, gemino et diademate fulget

Quam colimus fratres, Brigida nomen habet.

Virgo fuit Domini, mundo et crucifixa manebat

Intus et exterius, Virgo fuit Domini.

Despicebat ovans instantis gaudia Vitæ,

Et falsos fastus despicebat ovans.

Horruit et fragiles mundi fallentis honores;

Divitias, pompas horruit et fragiles

Gaudia perpetuæ spectaus et præmia vitæ

Suscepit, certæ gaudia perpetuæ

E superis resonat intus cum sedibus Echo

Tubarum sublimis e superis resonat.

Mitte beata preces pro nobis Virgo benigna :  
Ad Dominum semper mitte beata preces.

<sup>61</sup> Colgan remarks, that he found some words, appended to this Carmen. These showed it had been composed by the author of St. Brigid's Life, and of the Hymn, which preceded it. He also thinks, that the words "cum tuba sublimis," should be substituted for "Tubarum Sublimis." The writer's meaning appears to be, that he had a hope of obtaining Holy Brigid's intercession, when the trumpet should sound, on the day of General Judgment. See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, p. 542, and nn. 82, 83, p. 545, *ibid.*

<sup>62</sup> Edward O'Reilly possessed copies of these ascribed prophecies. See "Chronological Account of nearly Four Hundred Writers," &c., p. xlv.

<sup>63</sup> It is found in Messrs. Hodges and Smith's collection, and in the R. I. A. marked No. 221. This is a folio paper MS.

<sup>64</sup> Harris' Ware, vol. iii. "The Writers of Ireland," book i., chap. iv., p. 30.

<sup>65</sup> Fol. xvi., Book of Armagh.

<sup>66</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 23.

<sup>67</sup> Edward O'Reilly writes: "The copy of the Life of our Apostle, that we have seen attributed to Ultan, is certainly the production of a more modern pen."—"Chronological Account of nearly Four Hundred Writers," &c., p. xlv.

<sup>68</sup> By the O'Clerys in the "Martyrology of Donegal," edition of Rev. Drs. Todd and Reeves, pp. 236, 237.

book, and he gave them to Brogan Claen,<sup>69</sup> his disciple. It is said, likewise, that Ultan commanded him to turn them into verse, so that it was the latter that composed, "The victorious Brighit loved not," as it is found in the Book of Hymns.<sup>70</sup> St. Ultan died at Ardraccon, about three miles from Navan, in the present County of Meath.<sup>71</sup> He is said to have completed the extraordinary age of one hundred and eighty years. The O'Clerys' Irish Calendar even adds, that he was one hundred and eight-nine years old, when he resigned his spirit to heaven. This does not seem, however, to rest on any sure basis of calculation. He died on the 4th day of September. According to the Annals of Clonmacnoise, his death occurred, A.D. 653; Ware has it at the date 655;<sup>72</sup> but according to the Annals of Ulster, those of the Four Masters, and most other authorities, it happened A.D. 656.<sup>73</sup> The Annals of Ulster again note his death, under the year 662; and, as they state, according to another Book,<sup>74</sup> which had been in possession of the author.

In the Martyrology of Christ Church he is recorded as a Bishop and Confessor, at the ii. Nones of September.<sup>75</sup> He is not noticed, however, in the Calendar prefixed. By Greven he is set down as Vultan, at the 4th day of September, and as an Abbot in Ireland; while a similar entry is given in the Florarium Manuscript, in possession of the Bollandists.<sup>76</sup> The Martyrology of Donegal<sup>77</sup> registers him as Ultan, Bishop<sup>78</sup> of Ard-Brechain, at the 4th day of September. At this same date, he has been commemorated in Scotland.<sup>79</sup> Thus, in the Kalendar of Drummond,<sup>80</sup> he is mentioned with special eulogy.

The feast of this Saint had been celebrated with an office in former times, as we learn from various manuscripts still preserved.<sup>81</sup> Even local traditions regarding him exist. In the demesne of the Protestant bishop of Meath, near Ardraccon, St. Ultan's well is still shown. It is circular, and in diameter it measures nine feet and a half. It is reputed sacred, and to a period not far distant, stations were there made on the vigil of St. Ultan's feast. Several other holy wells and stone crosses, bearing his

<sup>69</sup> Abbot of Rostuire, in Os-ory. His feast falls on the 17th of September. See Colgan's "Trias Thaumaturga," Prima Vita S. Brigidæ, nn. 1, 2, p. 518.

<sup>70</sup> The Irish title for which is *leabhar tomann*.

<sup>71</sup> "Obiit apud Ardbrechain in Midia pridie Nonas Septembris anno salutis DCLV., aliis DCLVI."—Sir James Ware, "De Scripturis Hiberniæ," lib. i., cap. iiii., p. 23.

<sup>72</sup> Colgan has his death at A.D. 656, or 657. See "Trias Thaumaturga," Prefacio ad Lectorem, p. 15.

<sup>73</sup> So state the O'Clerys.

<sup>74</sup> Dr. O'Donovan's "Annals of the Four Masters," vol. I., pp. 268, 269, and note (d).

<sup>75</sup> See "The Books of Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite and Rev. James Henthorn Todd, p. 153.

<sup>76</sup> See "Acta Sanctorum Septembris," tomus ii. Die Quarta Septembris. Among the pretermitted Feasts. It seems strange—especially after the entry which follows at the end of next column—that the editors

could have fallen into the error of writing: "Non novimus hunc Vultanium aut Ultanium abbatem, nisi forsan, idem sit cum Ultano abbate Hiberno, sed in Belgio defuncto, de quo actum est I. Maii." See p. 3. It is sufficiently plain, that the entry refers to St. Ultan, Abbot of Ardraccon.

<sup>77</sup> Edited by Drs. Todd and Reeves, pp. 234, 235.

<sup>78</sup> In a note by Dr. Todd, he remarks at this notice: "The word *episcop*, bishop, is inserted by the more recent hand, and the word 'Episcopus Midensis' is written in the margin." Ardraccon is now united in the diocese of Meath with some other ancient sees.

<sup>79</sup> See Bishop Forbes' "Kalendars of Scottish Saints."

<sup>80</sup> Thus: "In Hibernia Natale Sancti Presbyteri et Confessoris Ultani admirande vitæ ac sanctitatis viri."—*Ibid.*, p. 23.

<sup>81</sup> A MS. in T.C.D., classed B, 3, 1, contains at September the 4th, Nones ii. Ultan, Epis. et. Conf. ix. Lect. A MS. in T.C.D., classed B, 3, 12, contains at September the 4th, Nones ii., Ultan, Archiepis. et Primas Hiberniæ, ix. Lect.

name, exist in the County of Meath.<sup>82</sup> Long after St. Ultan's time, A.D. 784, we read of a Translation of his relics at Ardraccan.<sup>83</sup> The monastery and its abbots appear in our annals; but the ravages of the Danes are often recorded, during the ninth, tenth and eleventh centuries. At length, the abbey of Ardraccan fell into dissolution, and the town into obscurity, after the English Invasion.<sup>84</sup> However, although denuded of all ancient buildings, which in times past had their own religious interest and beauty; still survive the memorials of St. Ultan's charitable labours for the orphan children and the poor, united with the graces of literary endowment, and reverence for those who were renowned as saints in the earlier eras of Christianity.

ARTICLE II.—TRANSLATION OF ST. CUTHBERT'S RELICS. We are told that in the Sarum, York and Durham Kalendars, at this date, the commemoration of a feast was held for a Translation of St. Cuthbert's relics.<sup>1</sup> We find, that on this day, also, in the Irish Church a festival was kept to honour that Translation, made by order of Bishop Aldhune, A.D. 999.<sup>2</sup> For a fuller account of the original transfer, we are referred to Simeon of Durham, and to Mabillon. The holy founder of Lindisfarne had a heavenly prescience, that after his death, England should be over-run with a host of invading infidels; and, before his death, he took care to admonish his disciples, that when such calamity should be imminent, to chose some other abode, and to fly from their ravages. They were also to take his remains with them, and to seek some safer place for their repose. None of those monks survived, to witness the fulfilment of that tradition in such scenes of depredation; and, as we have already narrated,<sup>3</sup> over one hundred years passed away after his death, before the Danish pirates made their inroads on the coasts of England. Towards the close of the eighth century, the exposed situation of Lindisfarne recalled St. Cuthbert's monition to the memory of its inmates. In the year 793,<sup>4</sup> the Danes made their first descent on that island, when the monastery was plundered, and almost totally destroyed.<sup>5</sup> The treasures of the church were borne away, and many of the monks were slain, while others were made captives.<sup>6</sup> Such of the religious as escaped to the main shore returned again to the island, and set about repairing those damages. The bishops and other pious persons afterwards re-edified and restored the monastery, which flourished until the year 867.<sup>7</sup> In 875, Northumbria was dreadfully infested with the Danish pirates; while the churches and monasteries were especially devoted to destruction. Then Eardulph, the Bishop of Lindisfarne, who led a community life, Eadred the abbot, and the community of monks, resolved upon leaving their place, and

<sup>82</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. vii., p. 52.

<sup>83</sup> See Archdall's "Monasticon Hibernicum," p. 511.

<sup>84</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. vii., pp. 53, 54.

ARTICLE II.—<sup>1</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 4th, p. 50.

<sup>2</sup> See Rev. John Lingard's "Antiquities of the Anglo-Saxon Church," chap. viii., n. 44, p. 163.

<sup>3</sup> See the Life of St. Cuthbert, Bishop of Lindisfarne, at the 20th March, in the Third Volume of this work, Art. i., chap. iv.

<sup>4</sup> On the seventh of the Ides of June.

<sup>5</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomos ii., lib. xxvi., sect. xxiv., p. 308.

<sup>6</sup> This was doubtless to obtain sums of money for their ransom. Symeon Dunelmensis gives an account of this depredation, and of the visible judgments, which afterwards befel the spoilers.

<sup>7</sup> See Walter Scott's "Border Antiquities of England and Scotland," vol. ii., p. 144.

on carrying with them the sacred depository of the founder's relics, before which so many and such great miracles had been wrought. In the meantime, coming to the Island of Lindisfarne, the barbarous Danes again burned down the church and monastery, leaving the ruins in that wrecked condition in which they are now presented to us.<sup>8</sup> Still are they venerable monuments of the grand Irish-Romanesque style of the eighth and ninth centuries;<sup>9</sup> and those ruins left a model for the still more majestic and glorious edifice of Durham Cathedral. The monks wandered as did the Jews of old in the



Castle and Priory Ruins of Lindisfarne.

desert, with the Ark of the Covenant, and for seven years they had no secure rest for St. Cuthbert's bones. Having ranged throughout all that country to escape from the hands of their savage enemies, and being quite spent with fatigue, Eandulf and Eadred resolved to pass over into Ireland, which even at this time had become a prey to the Scandinavian invasions. At the mouth of the River Derwent they embarked, but a prodigious storm arising, they were obliged to return to the port they had left. This was deemed a Divine monition, which they were obliged to obey; and accordingly, it was determined to remain in England.<sup>10</sup> For want of food and other necessities,

<sup>8</sup> In the Fourth Volume of Sir William Dugdale's "*Monasticon Anglicanum*," there is a fine copperplate engraving of the ruined abbey on Lindisfarne Island, with a view of the ruined castle on its steep crag seen through the arch in the distance. See p. 687.

<sup>9</sup> Already have we furnished an illustration of the ruins of Lindisfarne Priory, in the Third Volume of this work, at the 13th day of March, under our notices of St. Gerold or Garalt, Abbot of Eliterid and Bishop of Mayo, Art. iii.; but, the accompanying illustration presents another view of the

remnants of that Priory, with the isolated castle on the steep, out at sea, and in the distance. Copied from an approved original, it has been reduced, drawn on the wood, and engraved by Gregor Grey.

<sup>10</sup> According to William of Malmesbury, after this failure to reach Ireland, St. Cuthbert's body was honourably interred at Ubbenford, now Norham, near the River Tweed, where it lay for many years, until the coming of King Ethelred. See "*De Gestis Pontificum Anglorum*," lib. iii., sect. 129, p. 268. Edition of N. E. S. A. Hamilton.

many of their followers then deserted them, so that none were left with St. Cuthbert's remains but the bishop, the abbot, and seven other persons, who had devoted themselves to his service. After they had shifted about for seven years, and when Haldena, the Danish tyrant, had fled from the Tyne, the body of St. Cuthbert was brought to the Monastery of Crec, where the monks were lovingly received and hospitably entertained for four months.<sup>11</sup> At length, King Guthred was received as King at Oswiesdune, both by the Danes and Northumbrians, and he gave protection to the monks. In 882, the relics of St. Cuthbert rested at Cunecasestre or Conchester, a small town a few miles from the Roman Wall, and now known as Chester upon the street. There the Bishop's see continued for one hundred and thirteen years. King Alfred and the Danish leader gave to that church all the land lying between the Tyne and the Tees, with protection for a month to all persons that fled to the saint's shrine.<sup>12</sup> In 995, Bishop Aldune conveyed St. Cuthbert's remains to Ripon for greater security from the Danes. Four months afterwards, they were brought to Durham. Then a chapel had been constructed on a grand elevation over the River Tyne, and a monastery had been established near it, owing to the willing labour of the country people. Like many of the ancient religious houses in those troublesome times, the site was fortified as a protection against unscrupulous aggressors. In fine, on the 4th of September, A.D. 999, Bishop Aldune had St. Cuthbert's remains encased in a shrine, and there they were solemnly exposed for the veneration of pious pilgrims. The Bollandists have an entry of the translation of St. Cuthbert's relics at the 4th of September,<sup>13</sup> as found in many ancient Martyrologies. On the annual recurrence of this anniversary, we find it called the Feast of the Translation of St. Cuthbert<sup>14</sup> in various Irish Kalendars. In the Annals of the Cistercian Monks, its commemoration is likewise recorded.<sup>15</sup> In the Irish Church, to celebrate this event, an office had been instituted.<sup>16</sup> It was comprised in Nine Lessons.<sup>17</sup> It would seem, however, to have been introduced into our Island by the Anglo-Normans.<sup>18</sup> In the Scottish Kalendars,<sup>19</sup> this Festival of the Translation of St. Cuthbert's relics, is to be found, and with a concurrence that shows it to have been one of particular devotion. Thus, at the 4th of September, it occurs in the Kalendars of Hyrdmanistoun,<sup>20</sup> of Culenros,<sup>21</sup> of Arbuthnott,<sup>22</sup> of the Aberdeen Breviary,<sup>23</sup> and of Thomas Dempster.<sup>24</sup>

<sup>11</sup> See Sir William Dugdale's "Monasticon Anglicanum," &c., edition of John Caley, Esq., Henry Ellis, LL.B., and Rev. Bulkeley Bandinel, M.A., vol. i., pp. 221, 222.

<sup>12</sup> See Rev. S. Baring Gould's "Lives of the Saints," vol. ix., September 4th, p. 51.

<sup>13</sup> See "Acta Sanctorum Septembris," tomos ii. Die Quarta Septembris. Among the pretermitted Feasts, p. 2.

<sup>14</sup> In T.C.D. a MS. classed B, 3, 9, records at September 4th, Nonas ii., Visitatio Sancti Cuthberti Epis. et Conf.

<sup>15</sup> The Translation of St. Cuthbert there occurs, at the 4th of September, p. 398.

<sup>16</sup> At September the 4th, Nones ii., Translatio Sancti Cuthberti Episcopi et Confessoris, ix. Lect., is found in the Calendar list of the MS. Culdee Antiphonarium of Armagh Metropolitan Church, and classed B.I.I., T.C.D.

<sup>17</sup> A MS. in T.C.D., classed B, 3, 13, contains at September the 4th, Nones ii., Trans-

latio Sancti Cuthberti, ix. Lect.

<sup>18</sup> In T.C.D., a MS., classed B, 3, 18, 19 (the Sarum Breviary, England), records at Nones ii. September (September 4th), Translatio S. Cuthberti, Lect. iii.

<sup>19</sup> See "Bishop Forbes' "Kalendars of Scottish Saints."

<sup>20</sup> Thus: "Translatio Sancti Cuthberti Episcopi."—*Ibid.*, p. 45.

<sup>21</sup> Thus: "Translatio Sancti Cuthberti."—*Ibid.* p. 61.

<sup>22</sup> Thus: "Translatio Sancti Cuthberti Episcopi."—*Ibid.*, p. 104.

<sup>23</sup> Thus: "Translationis Cuthberti Episcopi et Confessoris, ix. Lect. nisi factum fuerit in quorundum."—*Ibid.*, p. 120. The latter words we apprehend to mean, unless the office interfere with one of a superior rite.

<sup>24</sup> See "Menologium Scoticum," where we read: "Dunelmice Cuthberti præsulis, monachi Maelrosiensis. MA."—*Ibid.*, p. 210.

ARTICLE III.—ST. NESS, NESSA, OR MUNESSA, OF ERNAIDH, SAID TO HAVE BEEN URNEY, IN THE COUNTY OF TYRONE. [*Fifth Century.*] Those, who treat about the bountiful designs of the Almighty in reference to the present holy virgin, have remarked, that she was possessed with the graces of the Holy Spirit, through the virtues which are innate in a good disposition; and from the divers species of all created things, she understood the Creator;<sup>1</sup> and He being thus understood, she loved Him with all her heart, and with all her soul. For the love and desire of such affection, she looked down with disregard on all the riches, the delights, the splendours, and the charms of this world's glory, while she despised them in her heart. At this date there is a brief notice of St. Monessa, Virgin, in Rev. S. Baring-Gould's "*Lives of the Saints.*"<sup>2</sup> In the opinion of Colgan, this was the holy virgin mentioned in the various lives of St. Patrick, as having been born in Britain of royal parentage.<sup>3</sup> The Bollandists have acts of St. Munessa or Monessa, Virgin, at the 4th day of September.<sup>4</sup> Those acts are chiefly extracted from the various Lives of St. Patrick, as published by Colgan. There is a prefixed commentary.<sup>5</sup> They had also a Manuscript<sup>6</sup> formerly sent by the Jesuit Father Stephen White to Father Rosweyd, which referred to St. Muneria or Munessa, daughter to a King of the Britons, baptised by St. Patrick, and who died in Ireland. Munessa,<sup>7</sup> Momessa, or Memessa,<sup>8</sup> as she has been variedly called, was a noble and beautiful damsel, said to have been the daughter of a prince, who reigned in a certain part of Britain. By Probus she has been called Muneria.<sup>9</sup> She is also denominated Ness and Nessa. This virgin was of royal birth, and she is generally supposed to have been the daughter of a British king.<sup>10</sup> Without telling us in what country the baptism of Memessa took place, Jocelyn would fain make us believe, that St. Patrick went to Great Britain after his mission had commenced.<sup>11</sup> The saint's authority,<sup>12</sup> however, is vastly preferable to that of a writer, who in the same chapter has so many apparent

ARTICLE III.—<sup>1</sup> Scotus and other theologians have taught, that from the promptings of the natural law and reason, God may be known and loved by the human creature, not, however, with a love to ensure salvation. In the case of the present holy virgin, said to have known God through the natural law, yet the concurrence of Divine Grace assisting her is not excluded in the words of the writer of St. Patrick's Third Life, where he writes, "*per illas creaturas cognovit Creatorem earum, et per auxilium Sancti Spiritus.*"

<sup>2</sup> See vol. ix., September 4, pp. 47, 48.

<sup>3</sup> See "*Trias Thaumaturga,*" *Tertia Vita S. Patricii*, cap. lxxviii., and nn. 74, 75, pp. 27, 34. *Quarta Vita S. Patricii*, cap. lxxxviii., p. 46.

<sup>4</sup> See "*Acta Sanctorum Septembris,*" tomos ii. *Die Quarta Septembris. De S. Munessa seu Monessa, Virg. in Hibernia*, pp. 225 to 228. Edited by Father Constantine Suysken.

<sup>5</sup> In eight paragraphs.

<sup>6</sup> Marked with this title ✠ MS. 167, D. *Nomina Sanctorum Faminarum quarundam ex Prosapia Regum Scotorum Hiberniæ.*

<sup>7</sup> Thus is this pious virgin called in Colgan's "*Trias Thaumaturga,*" by the

author of *Tertia Vita S. Patricii*, cap. lxxviii. p. 27. See also n. 74, p. 34, *ibid.*

<sup>8</sup> Thus styled by Jocelyn. See *Vita Sexta S. Patricii*, cap. clix., p. 100.

<sup>9</sup> See Probus or *Quinta Vita S. Patricii*, lib. ii., cap. xxv., p. 59. Colgan states, that this writer wrongly calls her Muneria, and that Joceline is also incorrect in writing her name Memessa. See n. 74, p. 34.

<sup>10</sup> This is expressly stated in various Lives of St. Patrick; and owing to the context, in which allusion is made to her, it may also be inferred from the life by Probus.

<sup>11</sup> See Colgan's "*Trias Thaumaturga,*" *Sexta Vita S. Patricii*, cap. clix., p. 100, and cap. xcii., p. 86.

<sup>12</sup> It is generally allowed, that St. Patrick did not write his Confession, until he had established his see at Armagh, and towards the close of his life. In it, he declares, that he would be afraid to be out of Ireland, even for so short a time as should enable him to visit his relatives, lest he should disobey the commands of Christ our Lord, who had ordered him to come among the Irish, and to remain with them for the rest of his life. See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland,*" vol. i., cap. vii., sect. 1, p. 319.

misstatements.<sup>13</sup> In the Tripartite Life of St. Patrick, it is said, that the daughter of a British king—seemingly this Munessa or Muneria—came into Ireland. She went to Kill-na-ningen, near Armagh, to be instructed by the saint,<sup>14</sup> according to the same account. As the spring-time of her youth made her beautiful, writes Jocelyn, and the elegance of her form made her lovely, while in her countenance the lilies and the roses of the garden were mingled together; very many princes of royal lineage desired her in marriage. However, in nowise could she be persuaded or compelled to give her consent. She had early formed the desire of becoming a Christian. Yet, had she not been washed in the holy font, though in her manners she represented the purity of Christian faith. Her parents being Heathens, endeavoured with words and with stripes, to frustrate her resolution; but the firmness of her virgin purpose being built on the rock of Christ, could neither be subverted by their persuasions, nor by force. Nor could she, through any of their evil doings, be moved from her fixed determination.<sup>15</sup> Having a long time thus vainly laboured, by united consent, her parents brought her to St. Patrick,<sup>16</sup> the fame of whose holiness was proved and published through all that country, by many signs and miracles. Then, they unfolded to him the purpose of their daughter, earnestly entreating him, that he would bring her to the sight of that God, whom she so loved, and towards whom her heart had yearned.<sup>17</sup> The saint hearing this rejoiced in the Lord, giving thanks to Him, whose

<sup>13</sup> As for instance, concerning thirty British bishops who are said to have been in Ireland. He also states the Isle of Man had been then subject to Britain; not to mention the fall of Merlin, the magician, and other absurd narratives. See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xc., p. 86.

<sup>14</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. lxxiii., p. 163.

<sup>15</sup> The following account of the incidents contained in the text varies considerably in detail, yet referring apparently to the same subject matter. "One time there came nine daughters of the King of the Longbards, and the daughter of the King of Britain, on a pilgrimage to Patrick; they stopped at the east side of Ard-Macha, where Coll-na-ningean is to-day. There came messengers from them to Patrick, to know if they should proceed to him. Patrick said to the messengers that three of the maidens would go to heaven, and in that place (*i.e.* Coll-na-ningean) their sepulchre is. 'And let the other maidens go to Druim-fenneda, and let one of them proceed as far as that hill in the east.' And so it was done. Cruimthir went afterwards, and occupied Cengoba; and Benen used to carry fragments of food to her every night from Patrick. And Patrick planted an apple tree in Achadh-na-elti, which he took from the fort, in the north of the place, *i.e.* Cengoba; and hence the place is called Abhall-Patrick, in Cengoba. It was the milk of this doe, moreover, that used to be given to the lap-dog that was near the maiden, *i.e.* Cruimthir."—Miss M. F. Cusack's "Life of St. Patrick, Apostle of

Ireland." William M. Hennessy's translation of the Irish Tripartite Life of St. Patrick, part iii., pp. 485, 486. Coll-na-ningean is rendered "the hazel tree of the virgins," but the denomination is now obsolete. Druim-fenneda is rendered "the ridge of the declivity," but the name is also obsolete. Cengoba is explained by the Rev. Dr. Reeves as "the hill of grief;" and he states, that the tradition of the country connected the memory of the nine pilgrim virgins with Armagh Breague, in Upper Fews. Somewhat similar to the foregoing account is that in the Latin Tripartite Life, as published by Colgan, part iii., chapters lxxiii., lxxiv. In notes appended, he seems to regard Cruimthir, or Crumtheris, as a different person from the King of Britain's daughter, Munessa.

<sup>16</sup> Following the context of the Third Life of St. Patrick, it may be supposed the baptism of Munessa must have been performed in Ireland. It is there stated, that her parents, hearing about the great reputation of St. Patrick, brought her to him. See Colgan's "Trias Thaumaturga," Tertia Vita S. Patricii, cap. lxxviii., p. 27.

<sup>17</sup> The author of St. Patrick's Fourth Life states, that nine daughters of a King of the Lombards were received, with the daughter of a King of Britain, at this time, and that all were recommended by the Irish Apostle to places where they might serve God for the rest of their lives. See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxxviii., p. 46. Colgan thinks those daughters of the King of Britain are probably not different from the daughters of Enoch, venerated on the 9th of September. See *ibid.*, note 69, p. 50.

breath doth blow even whither and how he listeth ; and who oftentimes calleth to Himself, without any preaching, those whom he had predestined for eternal life. Afterwards, having expounded to the damsel the rules of Christian Faith, he catechised and baptised her, while confessing her belief in the true Faith. He also strengthened her with the Sacrament of the body and blood of Christ. St. Ness, or Munessa, is classed among the holy virgins, who received the veil from St. Patrick.<sup>18</sup> The chief incidents of her life must be referred to between the year 432, when St. Patrick came to open his mission in Ireland, and to about the year 460, when he is thought to have departed this life, in the opinion of Fathers Papebroke and Suyskens. The latter supposed, that the baptism and reception of St. Munessa happened during the last five years of the life of Ireland's great Apostle.<sup>19</sup> Having received the Holy Viaticum, Munessa fell to the ground in the midst of her prayers, and breathed forth her spirit. Thus she ascended from the font, spotless and washed from all sin, led by angels to the sight of her fair and beautiful beloved. Then did St. Patrick, and all who were present, glorify God. With honourable sepulture, they committed Munessa's holy remains to the earth.<sup>20</sup> The various Lives of St. Patrick do not name the place of this interment, nor where, in aftertime, the community of holy women was established, as he had then predicted.<sup>21</sup> Probus, or the author of the Apostle's Fifth Life, only tells us, that in his own day, the memory of St. Muneria had been observed in that same place,<sup>22</sup> which appears to have been known to him by tradition. The death of this holy virgin has been assigned to A.D. 450, in one of the Manuscripts,<sup>23</sup> sent by Father Stephen White<sup>24</sup> to Father Rosweyde. The Martyrology of Donegal<sup>25</sup> states, that veneration was given at the 4th of September, to Ness of Ernaidh. According to William M. Hennessy, this place is to be identified with Urney, in the County of Tyrone.<sup>26</sup> If the present Munissa be identical with the King of Britain's daughter, who with nine daughters of the Lombard King, lived or died at Coll-na-ningean, near Armagh, or at another place, called Druim-Fennedha, the foregoing statement of Mr. Hennessy cannot be admitted. Nor can the distinction between that foregoing daughter of the British King and the present St. Munessa be regarded as properly established.<sup>27</sup>

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ARTICLE IV.—ST. COMHGALL, OF BOTH-CONAIS, COUNTY OF DONEGAL. [*seventh Century.*] At the 4th of September, we find entered in the

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<sup>18</sup> See Colgan's "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>19</sup> See "*Acta Sanctorum Septembris*," tomos ii. Die Quarta Septembris. De S. Munessa seu Monessa, Virg. in Hibernia. Commentarius prævius, sect. 6, p. 226.

<sup>20</sup> See Colgan's "*Trias Thaumaturga*," Sexta Vita S. Patricii, cap. clix., p. 100.

<sup>21</sup> See the Bollandists' "*Acta Sanctorum Septembris*," tomos ii. Die Quarta Septembris. De S. Munessa seu Monessa, Virg. in Hibernia. Commentarius prævius, sect. 2, p. 226.

<sup>22</sup> See Colgan's "*Trias Thaumaturga*," Quinta Vita S. Patricii, lib. ii., cap. xxvi., p. 59.

<sup>23</sup> Marked ✠ MS. 167 F, and having the title: "*Octavus Catalogus Sanctorum, qui*

*in ipsa vetere Scotia seu Hibernia aut mortui sunt, aut post mortem eo translati. Ex quorum plurimis pauciorum, qui sequuntur, nomina hic (seil. Dilingen, as seams) ubi dego, reperta dabo.*"

<sup>24</sup> Thus written: "*Muneria, quæ et Memessa virgo, filia regis, baptisata a S. Patricio, qui ejus animam in cœlum ascendentem viderat circa annum salutis CCCCL.*"

<sup>25</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

<sup>26</sup> See where mention is made of this place, at the 11th of February, as also at the 1st and 3rd of August.

<sup>27</sup> See Colgan's "*Trias Thaumaturga*," Quarta Vita S. Patricii, cap. lxxviii., p. 46, and nn. 70, 71, p. 50, and Septima Vita S. Patricii, lib. iii., cap. lxxiii., p. 163, and nn. 100, 101, p. 187.

Martyrology of Tallagh<sup>1</sup> the name Comgall of Boith Conais,<sup>2</sup> as having been venerated. He is said to have been the brother of St. Cele-Christ, or Christicola, whose family and parentage have been already noticed in his Acts, which occur at the 3rd of March.<sup>3</sup> It is said, he descended from the race of Eoghan, son to Niall. This saint must have been born sometime about, or after, the middle of the seventh century. We read, that his place was situated in Glean Daoile, in Inis Eoghain,<sup>4</sup> or Inishowen, and it seems likely that he was a native of that part of Ireland. Both-Chonais, mentioned in our Annals in the middle of the ninth century and at a still later period, is rendered into English by "Conas' booth," "tent," or "hut." At first, Dr. O'Donovan thought—although the former name was obsolete—it must have been Templemoyle, in the parish of Culdaff, and barony of Inishowen.<sup>5</sup> But, he afterwards discovered better evidence<sup>6</sup> for correcting his opinion; and he states, it is obviously the old grave yard, in the townland of Binnion,<sup>7</sup> parish of Clonmany, barony of Inishowen, and County of Donegal.<sup>8</sup> This saint is recorded in the Martyrology of Donegal,<sup>9</sup> at the same date, as Comhgal, son to Eochaidh, of Both-Conais. According to Rev. John Francis Shearman, Cella Comgalli,<sup>10</sup> or Kilcomgall, now Shankhill,<sup>11</sup> in the County of Dublin, was called after this saint,<sup>12</sup> who was the patron, and perhaps its founder.

ARTICLE V.—ST. CUMMEIN, ABBOT OF DRUMSNAT, COUNTY OF MONAGHAN. From what has been already stated at the 1st of this month, it seems probable, that the present saint may be identified with St. Cuimmen, son of Cuanna or Cuanach. The published Martyrology of Tallagh<sup>1</sup> inserts a festival at the 4th of September, in honour of Comen, Abbot of Droma Sneachta. That copy of it in the Book of Leinster contains a nearly similar insertion.<sup>2</sup> This place is probably identical with Drumsnat, in Farney.<sup>3</sup> Fearnmhagh was the ancient name of this district. It is said to mean "the Alder Plain;" and, it was the old Irish denomination for the barony of Farney, in the County of Monaghan.<sup>4</sup> The Martyrology of Donegal<sup>5</sup> likewise registers Cummein, as Abbot of Drum Sneachta, and at this date.

ARTICLE VI.—ST. SENAN. No account remains, whereby we may determine the time in which this saint lived, the place he inhabited, or the

ARTICLE IV.—<sup>1</sup> In the copy contained in the Book of Leinster, at this date, we find Comgell. n. Boith Conais.

<sup>2</sup> See edition of Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> See an account of him at that date, in the Third Volume of this work, Art. iii.

<sup>4</sup> The Rev. Dr. Todd states in a note, that this inserted clause and identification are added by a second hand in the O'Clerys' Manuscript.

<sup>5</sup> See "Annals of the Four Masters," vol. i., n. (d), p. 483.

<sup>6</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. iv., p. 231.

<sup>7</sup> Marked on the "Ordnance Survey Townland Maps for the County of Donegal," sheets 3, 10.

<sup>8</sup> See Dr. O'Donovan's "Annals of the

Four Masters," vol. ii., n. (q), p. 722.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

<sup>10</sup> So called in the "Concessio," dated 1198.

<sup>11</sup> Near Bray.

<sup>12</sup> See "Loca Patriciana," part x., p. 258.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> In this form, Commem Ab Opomm Snechta.

<sup>3</sup> See the notices in the Eighth Volume of this work, concerning St. Molua, at the 4th day of August, Art. i., Life, chap. ii., and nn. 15, 16, *ibid*.

<sup>4</sup> See "Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (x). p. 36.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

rank to which he attained. This is unhappily the case regarding many other Irish saints. A festival in honour of Senan appears in the published Martyrology of Tallagh,<sup>1</sup> at the 4th of September. Colgan omits the name of this holy man, by passing over the same date,<sup>2</sup> where he enumerates those saints bearing the same name in our Irish Calendars. In the Martyrology of Donegal,<sup>3</sup> an identical diurnal entry is to be found.

ARTICLE VII.—ST. SARBILE, VIRGIN OF FOCHART, COUNTY OF LOUTH. As Mary, mentioned in the Gospel, loved to sit at the feet of Jesus, so do holy virgins desire that calm and rest, in which His voice is best heard speaking to their hearts. We find set down in the Martyrology of Tallagh,<sup>1</sup> at the 4th of September, that veneration was given to Sarbile, Virgin of Fochairde, or Fochart, in the old district of Murtheimhne.<sup>2</sup> This is now a level country in the present County of Louth. It extends from the River Boyne to the Mountains of Cuilgne, or Carlingford.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> simply records the name Sarbile, of Fochard, at the same date. This may have been the St. Orbilia, Virgin, whose Acts Colgan had intended to produce at the present day, as we have gathered from the list of his unpublished manuscripts.<sup>5</sup>

ARTICLE VIII.—ST. PENEUX. [*Sixth Century.*] In the sixth century flourished a holy abbot, who is known in Bretagne, as St. Peneux.<sup>1</sup> His feast is assigned to June 4th, and to September 4th.

ARTICLE IX.—ST. AEDHAN AMLONN, POSSIBLY AT CLONTARF, COUNTY OF DUBLIN. The name, Aedhan Amlonn, is the simple entry found in the Martyrology of Donegal,<sup>1</sup> at the 4th of September. The Genealogic Sanctilog<sup>2</sup> records a saint of this name, belonging to St. Brigid's race, and he is said to have been the son of Lugar, son to Ernin, son of Coel, son to Aid, son of Sanius, son to Arturus Corb, son of Cairbre Niadh, son to Cormac, son of Ængus Menn, son of Eochadh Finn, son to Fethlimid Reachtmair, King of Ireland. This saint was venerated at Cluain Tarbh—now possibly Clontarf, County of Dublin—either on the 27th of August,<sup>3</sup> or on the 4th of September.<sup>4</sup>

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. It is also in that copy contained in the Book of Leinster, thus, Senan.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Senani, Appendix, cap. i., p. 541, (*recte*) 537.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 236, 237. So he is simply named Senan, in the Irish Ordnance Survey MS. copy of this Calendar, p. 75.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> In the copy of the Tallaght Martyrology, found in the Book of Leinster, we read *SAIBILE UIR. FOCHARTOE MUIR.*

<sup>3</sup> Dundalk, Louth, Druimiskin, Faughard and Monasterboice are mentioned as having been in this place. See Dr. O'Donovan's

"Annals of The Four Musters," vol. i., n. (u), p. 10.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

<sup>5</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

ARTICLE VIII.—<sup>1</sup> His Acts are to be found in Lobineau's "Vies des Saints de la Bretagne," tome i., pp. 248 to 250.

ARTICLE IX.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

<sup>2</sup> Chap. xiv.

<sup>3</sup> See notices of St. Aedhan or Aidan, at that day, in the Eighth Volume of this work, Art. iii.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

ARTICLE X.—ST. FAILBHE. In the published Martyrology of Tallagh,<sup>1</sup> at the 4th of September, there is a Feast for Failbe Mac Ronain, of Cluain Airbelaig.<sup>2</sup> We have already seen, that in the Martyrology of Donegal,<sup>3</sup> this saint's feast occurs on the 1st day of this month; and again at the 4th, there is a festival for Failbhe. Some mistake or misplacement appears to have occurred; yet, perhaps, it may be, that this same saint had two different festivals—one occurring on the 1st, and the other having been held on the 4th of September.

ARTICLE XI.—REPUTED FEAST OF ST. ERENTRUDIS, OR ERENTRUDE, ABBESS OF SALZBURG. In the Martyrology of Greven, and also in one belonging to the Church of St. Martin in Treves, there is commemoration of St. Herentrude, Virgin, at the 4th of September. In their notice of this entry, the Bollandists state,<sup>1</sup> that if she be identical with St. Erentrude, or Erendrude, Abbess, and whose Translation had been recorded on the previous day, the reader may consult her Acts, at the 30th of June, which was her chief festival. At the same day, an account of her will be found in this work.<sup>2</sup>

ARTICLE XII.—ST. FIACHRACH. In that copy of the Martyrology of Tallagh, to be found in the Book of Leinster, there is the simple entry of Fiachruch,<sup>1</sup> at this date. This name is omitted, however, in the published copy.<sup>2</sup> Moreover, Fiachrach, without any further designation, is set down in the Martyrology of Donegal,<sup>3</sup> at the 4th of September.

ARTICLE XIII.—REPUTED COMMEMORATION OR CANONIZATION OF ST. SWIBERT, OR SUITBERT, BISHOP AND APOSTLE OF THE FRISONS AND OF THE BOURGUIGNAIS. The supposed Canonization of St. Swibert, or Suitbert, Bishop of Verden, is placed by Greven, at the 4th of September.<sup>1</sup> However, it is called the commemoration—and by a better title—in the German Martyrology of Canisius. Allusion is made to this reputed Feast, by the Bollandists, at this date.<sup>2</sup> The Life of St. Swibert, or Suitbert, has been already given, at the 1st of March,<sup>3</sup> the day for his chief Festival.

ARTICLE XIV.—REPUTED FEAST OF ST. VERAN, CONFESSOR, AT RHEIMS, FRANCE. [*Sixth Century*]. Already have we mentioned Veran as one of the holy brothers, that accompanied St. Gibrian<sup>1</sup> from Ireland, when he went

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Also in that copy contained in the Book of Leinster is the entry of Failbe mac Ronain, at this date.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum Septembris," tomus ii. Among the pretermitted saints, p. 3.

<sup>2</sup> See the Sixth Volume, Art. i.

ARTICLE XII.—<sup>1</sup> Thus: Fiachpuch

<sup>2</sup> Edited by Rev. Dr. Kelly.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

ARTICLE XIII.—<sup>1</sup> This is stated to have

taken place, in the year 803; Pope Leo III. being Pontiff, and in the presence of Charlemagne, according to Wion, Dorgan and Menard. This relation, however, is proved to be apocryphal, by the Bollandists, as may be seen in the commentary prefixed to the Life of St. Luger, first Bishop of Munster, in Westphalia, at the 26th day of March, sect. 7, 8.

<sup>2</sup> See "Acta Sanctorum Septembris," tomus ii. Die Quarta Septembris. Among the pretermitted Feasts, p. 2.

<sup>3</sup> See the Third Volume of this work, Art. ii.

ARTICLE XIV.—<sup>1</sup> See his Life, at the 8th of May, in the Fifth Volume of this work, Art. ii.

to preach the Gospel in France. He was buried at a village called Matusgum, and there his relics were greatly venerated.<sup>2</sup> According to Camerarius,<sup>3</sup> he had a Feast, on the 4th of September, as the Bollandists observe, at this same day.<sup>4</sup> However, his festival is placed, at the 3rd of December, by Ferrarius and Saussay.

ARTICLE XV.—REPUTED FESTIVAL OF ST. ANATOLIUS, BISHOP OF SALINS, FRANCE. According to Ferrarius,<sup>1</sup> the memory of St. Anatolius was observed in the Diocese of Besançon, in France, on the 4th of September.<sup>2</sup> We have already treated about him, at the 3rd of February, the day for his chief Feast.<sup>3</sup>

### Fifth Day of September.

ARTICLE I.—ST. ALTO, FOUNDER AND ABBOT OF ALTMUNSTER, IN BAVARIA.

[EIGHTH CENTURY.]

LIKE the sun, which sends forth many bright and burning rays to light and warm the land and water of his most distant and subjective planets, so as there to spread and spend their force; so has Ireland, as a centre of spiritual effulgence and vitality, despatched her missionaries through the early Christian ages, to kindle and inflame the cold and unregenerate souls of benighted heathens and sinful men, in countries far removed from her own shores; while that spirit has been preserved and extended in after times, and even to our own day, in the multitude of holy men and women, who have parted from their country and family ties, to diffuse glad tidings and blessings in other climes, where their bodies now repose, and whence they shall arise glorified on the Day of General Judgment.

Already, at the 9th day of February, a Feast of St. Alto, Bishop and Founder of Altmunster, in Bavaria, has been commemorated in the Second Volume of this work,<sup>1</sup> and there a reference for fuller particulars regarding him has been deferred to the 5th day of September. Again, we record at the 5th of August, some notices of festivals, referred by Thomas Dempster<sup>2</sup> to the 7th of February, as also to the 5th of August, together with a fabled account of writings attributed to him.<sup>3</sup> Nearly all the later accounts regarding St. Alto have been taken from a Life, written in the tenth century by an anonymous author. The Acts of St. Alto, said to have existed in

<sup>2</sup> A remarkable miracle, as already related, took place at his tomb, and it is likewise recorded in Flodoard's "Historia Rhemensis," lib. iv., cap. ix.

<sup>3</sup> See at this date, in his work, "De Scotorum Pietate," lib. iii.

<sup>4</sup> See "Acta Sanctorum Septembris," tomus ii. Die Quarta Septembris. Among the pretermitted Saints, p. 3.

ARTICLE XV.—<sup>1</sup> In "Catalogus Generalis Sanctorum."

<sup>2</sup> The Bollandists notice this entry in

"Acta Sanctorum Septembris," tomus ii. Die Quarta Septembris. Among the pretermitted Saints, p. 2.

<sup>3</sup> See the Second Volume of this work, Art. i.

ARTICLE I.—<sup>1</sup> See Article xiii.

<sup>2</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., num. ii., pp. 11, 12.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii ix. De S. Altone Abbate, n. 6, p. 302.

Bavaria,<sup>4</sup> especially in Lessons of his office as Patron of Altmunster, were not accessible to Colgan, who has compiled from other authorities illustrations of his life, at the 9th of February.<sup>5</sup> This holy man is found classed among the Benedictine saints.<sup>6</sup> His Acts are written, with previous observation, in eleven paragraphs,<sup>7</sup> and illustrated with notes.<sup>8</sup> It is there stated, that he lived about the year 770. On the 5th of September, the Annals of the Cistercian Monks,<sup>9</sup> and divers other chronicles, commemorate St. Alto. In the "Antiquæ Lectiones," Henricus Canisius has special reference to St. Alto.<sup>10</sup> The Bollandists<sup>11</sup> have given his Acts,<sup>12</sup> with a previous commentary,<sup>13</sup> at the 9th day of February, reputed to have been his principal feast. The Petits Bollandistes<sup>14</sup> notice his festival, at this date, as a Scot venerated in England; although generally honoured in Germany, on the 9th of February.<sup>15</sup>

He is called a Scot, by all the German Martyrologists and Chroniclers, and, therefore, reputed to have been an Irishman by birth, like many other saints thus designated, at the period when he flourished. He was born in Scotia, a little before or possibly soon after the commencement of the eighth century; and, as the English Martyrology states, he descended from a noble stock in that country. The anonymous writer of his Acts states, that his name Alto, in the German language, has been derived from the circumstance of his having been born of an ancient family; so that his original Celtic name—now unknown to us—may have been altogether a different one. However, from earliest youth, he was accustomed to observe the Law of God, and to meditate on it, both by day and night. The ancient records of Bavaria relate, that like the ancient Patriarch Abraham, a voice from heaven came to admonish him that he should leave his own country, and seek that of the Boii,<sup>16</sup> over which Pepin, the King of the Franks, is said to have ruled.<sup>17</sup> This celebrated man, having established a supremacy over Germany, began his reign, A.D. 750, and having died on the 23rd of September, A.D. 768,<sup>18</sup> he was succeeded by his still more celebrated son, Charles, better known as Charlemagne.

For the scene of his future exercises, on arriving in Bavaria,<sup>19</sup> St. Alto sought a wood,<sup>20</sup> near the present city of Augsburg.<sup>21</sup> There, without

<sup>4</sup> The anonymous writer of St. Alto's Life lived in the tenth century. See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxi., num. lxxvii., p. 122.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," Februarii ix. De S. Altone Abbate Alto-Monasterii in Bavaria, pp. 301, 302.

<sup>6</sup> See "Acta Sanctorum Ordinis S. Benedicti," seculum iii. Pars ii. Ab. A.D. 700 to 800. Tomus iv.

<sup>7</sup> See pp. 217 to 220.

<sup>8</sup> They are headed, Vita Sancti Altonis Abbatis in Bajoaria Superiore, Auctore Monacho Altomonasteriensi Anonymo, sæculo ix., ex num. 9 and 11. Ex tomo 2. Metrop. Salisb. et Februario Bollandiano.

<sup>9</sup> See this work, at the 5th of September, p. 408.

<sup>10</sup> See vol. i., pp. 181 and 183.

<sup>11</sup> See "Acta Sanctorum," tomus ii. Februarii ix. De S. Altone Abbate in Bavaria Superiore, pp. 358 to 361.

<sup>12</sup> From the Life, by an anonymous writer, who lived over 600 years before their time. It is in eleven paragraphs, with notes.

<sup>13</sup> In two sections, and in eleven paragraphs.

<sup>14</sup> See "Les Vies des Saints," tome x., Jour v<sup>e</sup> de Septembre, p. 488.

<sup>15</sup> At this date, the Petits Bollandistes have noted: "En Bavière, Saint Alton, Abbé."—*Ibid.* tome ii., Jour ix. de Février, p. 404.

<sup>16</sup> "Ita cordi fuere Numine semper Boii."—Mattheus Rader's "Bavaria Sancta," lib. ii., p. 115.

<sup>17</sup> However, by some it has been supposed that Alto arrived in Germany, before Pepin had commenced his reign there.

<sup>18</sup> For the particulars of his reign, see "The Modern Part of an Universal History, from the earliest Accounts to the present Time," vol. xix. The History of France, chap. lxxviii., sect. ii., pp. 274 to 286, London, 1782, 8vo.

<sup>19</sup> The anonymous writer of St. Alto's Life states, that this province was "infra Austriam plagam Germaniæ positam."

<sup>20</sup> "Ubi sylvam ingressus pari ferè intervallo Augusta Vindelicorum et Monachio distantem, propriorem tamen Augustæ, et ad

requiring any thing from others, he laboured to supply the necessities of life with his own hands.<sup>22</sup> His spirit of disinterestedness and piety caused him to be greatly revered by the inhabitants. The religious, also, felt a great interest regarding the objects he had in view, and failed not often to visit and assist him. Alto had embraced an eremitical life, and lived as a pilgrim near a fountain.<sup>23</sup> This he is said to have miraculously produced from the earth.<sup>24</sup>

It is stated,<sup>25</sup> that moved with the fame of his sanctity, King Pipin gave him a great part of that forest, in which he dwelt. According to Mabillon,<sup>26</sup> this was rather the gift of Charlemagne, and he places the coming of our saint to Bavaria, under the year 743. Cutting down a great part of the trees, Alto founded his church and monastery, some time about the middle of the eighth century.<sup>27</sup> To effect these works, the neighbouring inhabitants, who admired the sanctity of his life, generously aided, and freely bestowed gifts.<sup>28</sup> Alto soon collected around him a number of religious, and he became their spiritual director. His religious coenobium had the honour of being consecrated, and his fountain was blessed,<sup>29</sup> by the holy and illustrious Archbishop St. Boniface,<sup>30</sup> the Apostle of Germany.<sup>31</sup> It is related, that he had a Divine revelation to perform this religious ceremony. He desired, moreover, to impose an obligation on St. Alto, that women should be excluded the precincts of his church and monastery. To this our saint objected, and offered such reasons as induced St. Boniface to yield assent to his prayer; although he interdicted women from all approach to the holy well. This religious establishment took its name, Altmunster,<sup>32</sup> from the founder. Ferrarius has made this saint Abbot of Salzburg,<sup>33</sup> but this statement does not appear to be elsewhere substantiated.

The holy anchorite lived in the forest of Bavaria, and near his favourite fountain, where now stands the monastery of Altmunster. Contemporaneous or nearly such with St. Alto were many of the illustrious Irish missionaries, that spread the Gospel throughout Germany, and among those are enumerated, St. Boniface,<sup>34</sup> St. Virgil,<sup>35</sup> St. Rupert,<sup>36</sup> St. Erentrude,<sup>37</sup> St. Trudbert,<sup>38</sup> St.

sinistram Monachium petenti, sitam."—Mattheus Rader's "*Bavaria Sancta*," lib. ii., p. 115.

<sup>21</sup> Formerly known as Augusta Vindelicorum. It is now the Capital of the Bavarian circle of the Upper Danube. For a historical and descriptive account of this city, the reader is referred to the "*Penny Cyclopædia*" of Charles Knight, vol. iii., pp. 86, 87.

<sup>22</sup> See "*Acta Sanctorum Ordinis Sancti Benedicti*," tomus iv., pars ii. Vita Sancti Altonis, num. 1, p. 218.

<sup>23</sup> According to Wiguleus Hundius, in "*Metropolis Salisburgensis*," p. 185.

<sup>24</sup> In Rader's "*Bavaria Sancta*," tomus i., there is a picture of St. Alto, and the following distich announces the manner, in which the miracle had been wrought:—

"Cui pulsata pedo sitiienti præbuit vndam  
Et fluxit largo flumine dura silex."

<sup>25</sup> By Rader.

<sup>26</sup> See "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxi., num. lxxvii., p. 122.

<sup>27</sup> According to Andreas Brunner, this foundation was effected between the years

740 and 760. See "*Annales Boicorum*," pars i., lib. v., num. 10.

<sup>28</sup> The old writer of his Acts states, "ex oblatione fidelium quotidie ad eum confluentium substantia rerum victualium feliciter excrevisset, &c."—"*Acta Sanctorum Ordinis S. Benedicti*," tomus iv., pars ii., p. 218.

<sup>29</sup> According to the English Martyrology and Rader.

<sup>30</sup> See his Life, at the 5th of June, in the Sixth Volume of this work, Art. i.

<sup>31</sup> "*Basilicam dedicaturus Bonifacius, eam more solito feminis interdictam volebat: at repugnanti Altoni, assensit ea conditione, ut ad fontem quemdam basilicæ proximum nulli mulieri accedere liceret.*"—Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxi., num. lxxvii., p. 122.

<sup>32</sup> Rendered Alto's Monastery.

<sup>33</sup> In "*Catalogus Generalis Sanctorum*," at the 9th of February.

<sup>34</sup> Apostle of Germany, and whose feast is held on the 5th of June.

<sup>35</sup> Bishop of Saltzburgh, venerated at the 27th of November.

<sup>36</sup> Venerated at the 27th of March.

<sup>37</sup> Venerated at the 30th of June.

Vitalis,<sup>39</sup> St. Cuniald,<sup>40</sup> St. Gizilar,<sup>41</sup> St. Marianus and St. Anianus,<sup>42</sup> St. Erard,<sup>43</sup> St. Albert,<sup>44</sup> St. Martinus and St. Declan.<sup>45</sup> It is probable, that with several of the foregoing, St. Alto had been linked in bonds of Christian brotherhood.<sup>46</sup> At Altmunster he resided, and he became illustrious for the miracles there wrought.<sup>47</sup> Many of these were committed to writing at an early period, but they had been taken away furtively, so that the anonymous writer of his Acts in the tenth century remarks, his readers should not wonder if so few of the saint's miracles were unrecorded in his own tract. According to the English Martyrology, Alto is thought to have died, about the year of Christ, 760. In Altmunster, and in Frisingen, St. Alto is honoured with a public office, on the 9th of February. This is supposed to have been the day of his dying upon earth,<sup>48</sup> to be born in heaven.<sup>49</sup> One of the chief benefactors of St. Alto's foundation is said to have been Etico, Count of the Licatii,<sup>50</sup> a tribe of the Vindelici, dwelling on the River Licias or Licus,<sup>51</sup> from which their name has been derived.<sup>52</sup> There he is said to have placed a community of religious men. He flourished about one hundred years after the time of St. Alto, and he was brother to Judith, the wife of Louis the Pious, King of France.

During the lapse of time, the rapine of various dynasts brought ruin on the foundation of St. Alto, which was nearly destroyed, until Guelph,<sup>53</sup> Duke of Bavaria, restored it once more,<sup>54</sup> and brought a colony of Benedictine religious to settle there.<sup>55</sup> Again, the buildings fell into decay, when in the year 1487, George, Duke of Bavaria, rebuilt the establishment, and introduced a community of nuns, who observed the strict rule of St. Brigid.<sup>56</sup> The anonymous list of Irish Saints, published by O'Sullivan Beare records Alpo, at the 5th of September. Also in the "Menologium Scoticum" of Thomas Dempster, this festival is entered.<sup>57</sup> It has been conjectured, that this must

<sup>38</sup> His feast occurs on the 27th of April.

<sup>39</sup> Venerated on the 20th or 24th of October.

<sup>40</sup> Venerated at Saltzburgh, on the 24th of September.

<sup>41</sup> Venerated at Saltzburgh, on the 24th of September.

<sup>42</sup> Venerated on the 24th of November.

<sup>43</sup> Venerated on the 8th of January.

<sup>44</sup> Venerated on the 8th of January.

<sup>45</sup> Venerated on the 1st of December.

<sup>46</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii ix. De S. Altone Abbate Alto-Monasterii in Bavaria," and nn. 3, 4, 5, pp. 301, 302.

<sup>47</sup> This account, Rader obtained from the monastery itself. See "Bavaria Sancta," lib. ii., p. 115.

<sup>48</sup> It is noted in the dyptics of Altmunster, according to Rader.

<sup>49</sup> See Bishop Challoner's "Brittania Sancta," part ii., pp. 119, 120.

<sup>50</sup> Pliny calls them Licates, and enumerates them among the Alpine tribes subdued by Augustus. See "Historia Naturalis," lib. iii., cap. 24.

<sup>51</sup> Now the River Lech. Strabo calls their town Damasia, and he mentions them as being the most audacious of the Videlician tribes. Lib. iv.

<sup>52</sup> See Dr. William Smith's "Dictionary of Greek and Roman Geography," vol. ii., p. 182.

<sup>53</sup> Also called Welf, or Welpo, from the Teutonic word Welf, rendered into Latin by the word "Catulus," and pronounced by the Belgians Welp, or Wulp. Various opinions have been held regarding the origin of that name. In later ages, the Guelphs sustained the rights of the Apostolic See in Italy, against the powerful faction of the Gibel lines. Weingarten has written a work, "De Guelphis Principibus."

<sup>54</sup> A curious tradition is given by the anonymous writer of our Saint's Acts regarding the apparition of Alto to enforce the necessity for this restoration.

<sup>55</sup> Mabillon states: "Direptum a quodam Alamanniæ seu Sueviæ comite monasterium, sæculo decimo instauratum est, traditumque aliquanto post tempore Altorfiensibus sanctionalibus Benedictinis, quæ cœnobium suum. Alto-monasteriensibus monachis cesserunt Altorfio deinde in paræcialem ecclesiam commutato, Altorfienses in novum Weingartense Monasterium translati: ac demum sæculo quinto-decimo Altonis monasterium Brittanni concessum est."—"Annales Ordinis S. Benedicti," tomus ii., lib. xxi., num. lxxvii., p. 122.

<sup>56</sup> At the time when Rader wrote, that community was in a flourishing state. See "Bavaria Sancta," lib. ii., p. 115.

<sup>57</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 210.

have been a festival to commemorate some translation of his relics.<sup>58</sup> The English Martyrology and Henry Fitzsimons, at this same date, enter a feast for St. Altho.<sup>59</sup> The Bollandists also notice this festival,<sup>60</sup> in their great work.

ARTICLE II.—ST. FAITHLEANN, POSSIBLY OF INNISFALLEN, COUNTY OF KERRY. At the 5th of September, the name of St. Faithleann occurs in the Irish Calendars.<sup>1</sup> The name Faithlenn Deochoin, or Deacon, without further designation, appears in the published Martyrology of Tallagh,<sup>2</sup> at 5th of September.<sup>3</sup> From this we can only infer, that he flourished, at an early period. It has been suggested,<sup>4</sup> that he may be Faithlenn, Deacon, son to



Innisfallen Oratory, Lower Lake of Killarney.

Aedh Domhain, of Munster, and sprung from the race of Corc, son to Lughaidh, son of Oilill Flannbeg, who was son of Fiacha Muilleathan, son to Eoghan Mór, son of Oilill Olum. Yet, it would seem, the later calendarists had some doubt regarding Faithleen having been correctly identified as Deacon, son of Aedh Damhain. Inis-Faithlenn,<sup>5</sup> now known as Innisfallen, on the Lower Lake of Killarney, is thought to have been named from him.<sup>6</sup> There are still the remains of an ancient oratory<sup>7</sup> to be seen on the margin

<sup>58</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Februarii ix. De S. Altone Abbate Alto-Monasterii in Bavaria, n. 8, p. 302.

<sup>59</sup> See O'Sullivan Beare's "*Historiæ Catholicæ Hiberniæ Compendium*," tomus i., lib. iv., cap. xi., xii., pp. 50, 52.

<sup>60</sup> See "*Acta Sanctorum*," tomus ii., Septembris v. Among the pretermitted feasts, p. 486.

ARTICLE II.—<sup>1</sup> At this date, his feast is set down in a MS. Calendar of Professor Eugene O'Curry.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> In that copy contained in the Book of Leinster is found *Faithlenn Deochoin*.

<sup>4</sup> By the O'Clerys.

<sup>5</sup> Pronounced Inish-Fah-len.

<sup>6</sup> The reader is referred to what has been already written regarding it, at the 7th of April, in the Fourth Volume of this work, Art. i., where the Acts of St. Finan, Patron and Abbot of Kinnety, King's County, are written, chap. ii.

<sup>7</sup> With the Acts of St. Finan, there is an illustration of the ancient oratory of Innisfallen given. From a different point of view,

of that beautiful and fertile island.<sup>8</sup> In the beginning of the present century, the ruins of an abbey, situated at the north-eastern extremity of Innisfallen, were much more extensive. The church, which consisted of a single aisle, was seventy feet in length, by twenty wide. The architecture of the cloister, and what seemed to have been the apartments of the monks, were rude, without sculptured ornaments, lofty arches or spacious windows. The cloister was only thirty-eight feet square, and though its walls were very much dilapidated, the limits of its covered walk and the apertures to the interior area might be distinctly traced.<sup>9</sup> By a monk of this abbey, the Annals of Innisfallen are said to have been written, about the year 1216. However, there seems to be good reason for supposing, they had been commenced, at least two centuries before that period; and a tradition has always existed in the South of Ireland, that a learned man, named Maelsuthain O'Cearbhaill,<sup>10</sup> had originally composed those Annals.<sup>11</sup> The Four Masters assign his death to A.D. 1009.<sup>12</sup> The foundation of a religious house at Innisfallen is usually attributed to St. Finan Lobhar,<sup>13</sup> in the latter part of the sixth century. The present saint is mentioned in the Martyrology of Donegal<sup>14</sup> as simply Faithlenn, at the 5th day of September.

ARTICLE III.—ST. EOLANG, SAID TO HAVE BEEN OF AGHABOE, QUEEN'S COUNTY, YET PROBABLY OF AGHABOLLOGUE, COUNTY OF CORK. This holy man must have lived during an early century of Christianity in the Irish Church, since his name has been entered in the Calendar of Oengus, where he is designated a "fair pillar" and a "victory of piety."<sup>1</sup> The published Martyrology of Tallagh<sup>2</sup> mentions, and also the copy in the Book of Leinster,<sup>3</sup> that, at the 5th of September, veneration was given to Eolang, of Achaid-bo. This is the celebrated Aghaboe, a parish in the barony of Clarmallagh, and in the southern part of the Queen's County. In the Martyrology of Donegal,<sup>4</sup> at the same date, he is recorded as Eolang, of Achadh-bo-Cainnigh, in

and taken from a photograph, Mr. Gregor Grey has drawn the present illustration on the wood, also engraved by him.

<sup>8</sup> Isaac Weld thus writes: "This little building has, within a few years, been fitted up as a place of entertainment, under the pompous appellation of the banqueting-house. The walls at the inside have been smoothly plastered and whitened; two modern bow-windows have been opened to the north and south, and the floor has been boarded. One cannot but deplore the frivolity of that taste which has thus injudiciously metamorphosed it. The changes which are effected by time command our reverence, and dispose the soul to contemplation; but those discordant alterations of the works of ancient days untune the mind, and interrupt that course of thought which the remains of antiquity are calculated to inspire."—"Illustrations of the Scenery of Killarney and the Surrounding Country," sect. ii., pp. 128, 129. London, 1812, 8vo.

<sup>9</sup> See *ibid.*, pp. 126, 127.

<sup>10</sup> See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," p. lxx.

<sup>11</sup> See Professor O'Curry's "Lectures on

the Manuscript Materials of Ancient Irish History," Lect. iv., p. 79.

<sup>12</sup> At this year is entered: "Maelsuthain Ua Cearbhaill [one] of the family of Inis-Faithleann, chief doctor of the western world in his time, and lord of Eoghanacht of Loch-Lein, died after a good life."—Dr. O'Donovan's "Annals of the Four Masters," vol. ii., p. 761.

<sup>13</sup> See his Life, already given at the 16th of March, in the Third Volume of this work, Art. i. There, likewise, may be found two different views of the ruined oratory on Innisfallen. See chap. i.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

ARTICLE III.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxvi. The Scholiast in the Leabhar Breac adds, that he belonged to Achad Bó, of Caimnech, in Ossory. See *ibid.*, p. cxliii.

<sup>2</sup> Edited by the Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> Thus inserted, *Eolang acarobo.*

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

O سراighte. The O'Clerys state, that he was descended from the race of Conaire, son to Moghlamha, Monarch of Erin, according to the poem beginning, "The Saint-History of the Saints of Inis Fail." After the entry of this holy man's name in the last-mentioned calendar, a space is left, as if to supply a notice of his ecclesiastical rank, when that might have been better ascertained. However, such identification of his locality seems to be more than doubtful, since Mr. William M. Hennessy states :<sup>5</sup> "There is a Tober Eolang, near Aghabollogue,<sup>6</sup> County of Cork, where Eolang's name is venerated at the 5th of September." In the table appended to the Martyrology of Donegal,<sup>7</sup> this saint's name is Latinised *Eulogius*. Among the abbots or religious of Aghaboe, as entered in the Irish Annals, the name of Eolang does not occur.

ARTICLE IV.—ST. BRECC-BUAID OR BRICIN, SAID TO HAVE BEEN OF TUAIM-DREACAIN, NOW TOOMREGAN, COUNTY OF CAVAN. In the Calendar of St. Ængus,<sup>1</sup> there is a commemoration of Brecc-buaid, who was called forth from Ireland. It occurs at this date. A comment is found affixed,<sup>2</sup> which very fairly gives us to understand, that the scholiast had no precise knowledge regarding the saint there recorded. It may be observed here—once for all—that the O'Clerys are too apt, in following the authority of this scribe, to suppose that he is always reliable, and frequently they assume, that his conjectures in notes on the Calendar of Ængus may be resolved into statements to be accepted. Accordingly, in the Martyrology of Donegal,<sup>3</sup> we find set down at the 5th of September, a festival in honour of Bricin. A space is left there for an insertion ———, the compiler of the Calendar having been uncertain whether Bricin should be classed as a bishop or as a priest.<sup>4</sup> It is remarkable, that in the Scottish Kalendar of Drummond, he is noticed as a Confessor, and belonging to Ireland.<sup>5</sup> According to the calendarist, Bricin is said to have been of Tuaim Dreacain, in Breifne of Connaught. But, immediately afterwards, he adds, it is in Breifne Ui Raghallaigh.<sup>6</sup> The place of this saint has been anglicised as Toomregan. In the County of Cavan, there is a parish so called,<sup>7</sup> and a part of which

<sup>5</sup> In a MS. note to his copy of the Martyrology of Donegal, lent to the writer.

<sup>6</sup> A parish in the Barony of East Muskerry, in the West Riding of Cork. It is described on the "Ordnance Survey Townland Maps for the County of Cork," sheets 49, 60, 61, 71, 72.

<sup>7</sup> Edited by Rev. Drs. Todd and Reeves, pp. 410, 411.

ARTICLE IV.—<sup>1</sup> In that copy found in the Leabhar Breac we find :—

La breccbuaio doirime  
doirime doirime  
eolang caru cam aige  
achair bo buaid lepi.

Thus translated by Whitley Stokes, LL.D. :  
"With Breccbuaid, who was called forth from Ireland, I reckon Eolang, holy, fair pillar of Achad Bó, a victory of piety."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Engus, p. cxxvi.

<sup>2</sup> The Irish is thus rendered into English by Dr. Whitley Stokes : "Briccine of Tuaim Drecoin, in Breifne of Connaught, I reckon. Or 'with Brecc buaid,' i.e., various victory, i.e., men and women giving him victory, namely, in undergoing Martyrdom together with him, for that is a victory to him, since he it is that preached unto them God's word."—*Ibid.*, p. cxliii.

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 136, 137.

<sup>4</sup> Note by Rev. Dr. Todd.

<sup>5</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 23.

<sup>6</sup> A note by Dr. Reeves states at *Ui Raghallaigh*, "or East Breifne, as distinguished from *Breifne thl Ruairic*, or West Breifne."

<sup>7</sup> It lies within the barony of Lower Loughouter, containing 2,256a. 1r. 22p., and the barony of Tullyhaw, containing 5,221a. or. 12p. See "Ordnance Survey Townland Maps for the County of Cavan," sheets 9, 10, 14.

extends within the adjoining County of Fermanagh.<sup>8</sup> Another conjectural emendation for his locality, and reference to the designation Brecc-Buaid—rendered ‘various reward,’<sup>9</sup> and applied to him—is given by the scholiast on the Calendar of Oengus. So that Briccin seems to have been his real name. According to the O’Clerys, this saint belonged to the race of Tadhg, son to Cian, son of Oilill Olum. We cannot rely, however, on the accuracy of this statement; nor can we at all find materials, to disclose any reliable facts in relation to him. Neither in the Martyrology of Tallagh, published by the Rev. Dr. Matthew Kelly, nor in that contained in the Book of Leinster, is there any entry of Brecc-buaid or Briccin, at this date. If we are to accept the statement, that Brecc-buaid was called forth from Ireland; perhaps he was one of the many missionaries who left our country to spread the Gospel in more distant lands. The names of numerous Irish saints are endeared to grateful Catholic memories; but, the record of a still greater number of worthies is now wholly forgotten.

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ARTICLE V.—ST. DUBHSCUILE. At the 5th of September, veneration was given, according to the published Martyrology of Tallagh,<sup>1</sup> to Duibsuile. That copy in the Book of Leinster has the name written Duibscuili.<sup>2</sup> The Martyrology of Donegal,<sup>3</sup> at the same date, simply registers the name Dubhscuile.

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ARTICLE VI.—ST. ELACHA. A saint, named Elacha, is registered in the published Martyrology of Tallagh,<sup>1</sup> at this date. In that copy contained in the Book of Leinster, the name is written Elacho.<sup>2</sup>

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ARTICLE VII.—ST. EOLOG, ANCHORET. Even where certain names are found unrecognised, the merits or genius of worthy persons who have perished on earth, are still most likely to be registered in heaven. A festival in honour of Eolog, an Anchorite, is found entered in the published Martyrology of Tallagh,<sup>1</sup> at this date, as distinct from Eolang of Achaidh-bo. The same notice occurs in the copy of that calendar in the Book of Leinster.<sup>2</sup> The Kalendar of Drummond<sup>3</sup> also enters a festival, at the 5th of June for a Confessor Eulaig—probably identical with the present holy man.

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ARTICLE VIII.—ST. INDEACHT, DEACON. In the Church of God, there have been pious ministers and noble saints, who have even wrought wonderful miracles; yet, these have never been called to the trust of an episcopal

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<sup>8</sup> This portion of it is in the barony of Knockninny, and it contains 3,200*a.* 2*r.* 30*p.* See “Ordnance Survey Townland Maps for the County Fermanagh,” sheets, 38, 41.

<sup>9</sup> The note in Irish is thus translated: “*i.e.*, folk of every age he brought to Christ, or he won a victory from divers champions, *i.e.*, Briccin of Disert, Briccin in Ui-Drona, or Briccin of Tuaim-Dreacain, in Brefne of Connaught.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxliii.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus, Duibscuili.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 236. 237.

ARTICLE VI.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus, Elacho.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus, Elog anchorp.

<sup>3</sup> See Bishop Forbes’ “Kalendar of Scottish Saints,” p. 23.

station, nor have they even attained the grade of sacerdotal rank. We find, in the Martyrology of Donegal,<sup>1</sup> the name of Indeacht, Deacon, recorded at the 5th of September. More regarding him is not known.

ARTICLE IX.—REPUTED FEAST OF ST. ULTAN. In the Townland and Parish of Killanny,<sup>1</sup> County of Louth, the patron saint is known as Ultan, whose feast falls on the 5th of September. By the inhabitants of the place<sup>2</sup> it is called Ultan's Day.<sup>3</sup> There is also a well<sup>4</sup> named after him. Most probably, the saint here venerated is not distinct from St. Ultan of Ardraccan, about whom we have treated on the day preceding.<sup>5</sup>

## Sixth Day of September.

ARTICLE I.—ST. BEGA OR BEES, VIRGIN, OF COPELAND, ENGLAND.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—WRITERS OF ST. BEGA'S ACTS—HER BIRTH IN IRELAND AND REPUTED PARENTAGE—HER VIRTUES DURING THE PERIOD OF YOUTH—SHE DECLINES A PROPOSED MARRIAGE—ABANDONS HOME AND FRIENDS TO LIVE A RELIGIOUS LIFE IN ANGLIA—SETTLES ON THE WESTERN SHORE OF CUMBERLAND—DESCRIPTION OF ST. BEES—THE MIRACLES OF ST. BEGA AND HER MANNER OF LIFE WHILE THERE—SHE RECEIVES THE HABIT AND VEIL FROM ST. AIDAN—SHE FOUNDS A CONVENT AT HERIETSEU, OR HERUTEU, AND GATHERS A RELIGIOUS COMMUNITY AROUND HER.

IT is much to be regretted, that obscurities and uncertainties have involved the few early records, regarding St. Bega or Bees, in the Manuscript Lives and Acts of this holy woman, which are still extant.<sup>1</sup> In his Ecclesiastical History, the Venerable Bede is supposed to have called her by the name of Heiu.<sup>2</sup> Again, the various forms of name Bega, Beda, Vega, Heyna, Heiu, and Hieu are supposed by some<sup>3</sup> to stand for this holy virgin; while

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 236, 237.

ARTICLE IX.—<sup>1</sup> The townland and a portion of the parish are noted on the "Ordnance Survey Townland Maps for the County of Louth," sheet 10. The greater part of this parish is within the Barony of Farney, County of Monaghan, and it is shown on the "Ordnance Survey Townland Maps for the County of Monaghan," sheets 31, 32, 34.

<sup>2</sup> See Thomas O'Connor's Letter, dated Louth, Feb. 12th, 1836, in the County of Louth Antiquarian Letters of the Irish Ordnance Survey, vol. i., p. 253.

<sup>3</sup> In Irish written *La l'ultam*.

<sup>4</sup> In Irish it is written *toab uiltam*.

<sup>5</sup> In the present volume, Art. i.

ARTICLE I.—<sup>1</sup> Thus do we find them described by Sir Thomas Duffus Hardy: Vita

S. Begæ, Virginis, in Provincia Northumbriorum, M.S. Cott. Faust. B. iv. ff. 122-131, vell., small folio, dbl. cols. xii. cent. Miracula S. Begæ, Virginis.—*Ibid.*, ff. 131 to 138b.

<sup>2</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxiii.

<sup>3</sup> Among these may be mentioned R. P. Michaelis Alfordus (*alias* Griffith, an English Jesuit, writing under that assumed name), "Fides Regia Britannica, sive Annales Ecclesiæ Britannicæ," in Annalibus Anglo-Saxonice, tomus ii., p. 294. He argues, that to the Virgin Heyna—by Bede called Heiu, and by others more commonly Bega—are attributed coincidences of historic incidents, even although different festival days be assigned them in the English Martyrology. The Bollandist editor of St. Bega's Acts adopts a like opinion.

others hold the opinion, that those forms refer to more than a single individual.<sup>4</sup> To these denominations, also, Bishop Forbes<sup>5</sup> adds the names Begha, Begagh and Bez.

St. Bega is commemorated in the Aberdeen Breviary,<sup>6</sup> in the Anglican Martyrology of John Wilson,<sup>7</sup> and by Thomas Dempster, in his *Scottish Menology*.<sup>8</sup> At the 6th of September, the Bollandists have published the Acts of St. Bega, Abbess,<sup>9</sup> taken from the Proper Lessons<sup>10</sup> of the Breviary of Aberdeen,<sup>11</sup> in Scotland. To these they have prefixed a previous commentary,<sup>12</sup> and added notes.<sup>13</sup> She is also commemorated by Dean Cressy,<sup>14</sup> by Mabillon,<sup>15</sup> and by Bishop Challoner.<sup>16</sup> Some brief notices of her may be found in the learned and valuable work of the Rev. Alban Butler.<sup>17</sup> In the First Volume of *Lives of the English Saints*, a Life of St. Bega is to be found.<sup>18</sup> At the 6th of September, in the *Petits Bollandistes*,<sup>19</sup> there is a commemoration of St. Bèges, Bees, Végue or Vée, an Irish virgin. The Acts of St. Bega, in English and Latin, have been published by G. C. Tomlinson, F.S.A., at Carlisle, in 1842.<sup>20</sup> This is a very elegantly compiled work, and of small compass. The English Life,<sup>21</sup> a free version of the Latin Acts<sup>22</sup> which follow, is annotated, with an Appendix closing the volume. The ancient writer appears to have lived in the twelfth or thirteenth century, and although too far removed in point of time from the age of St. Bega to have had a very accurate account of biographical incidents regarding her,<sup>23</sup> still the narrative he gives of miracles nearer his own era is made all the more

<sup>4</sup> Among these is Castellanus, who in his *Universal Martyrology* has a commemoration at the 6th of September for St. Bega, an Irish Virgin, and Patroness of the Kingdom of Norway, near Egremond, in the County of Cumberland, England; while, at the 31st of October, he notices St. Bega, Virgin, in the County of Northumberland, and in a marginal note, he observes, that she is to be distinguished from the St. Bega of Egremond.

<sup>5</sup> See "Kalendars of Scottish Saints," p. 278.

<sup>6</sup> The lessons referring to our saint in this Breviary are evidently taken from the *Vita S. Begæ*, contained in the Cottonian Manuscript, Faust. B. iv.

<sup>7</sup> Published A.D. 1608.

<sup>8</sup> There he absurdly introduces a pure fiction of his own, and writes, "*Bega virginis magnorum operum, quæ Norvegiæ laboribus suis Christo lucrata dicitur, unde Norvegia, quasi Norbegia.*"—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 210.

<sup>9</sup> See "*Acta Sanctorum*," tomus ii., Septembris vi. De Sancta Bega Abbatissa in Cumbria, Angliæ Provincia, pp. 694 to 700.

<sup>10</sup> The i., ii., iii., vii., viii., ix.

<sup>11</sup> Printed in Edinburgh, A.D. 1509. In it, at the 31st of October, an Office of Nine Lessons, for St. Bega, Virgin, and St. Quintin, Martyr, is proposed for recitation. The three first, and three last, refer to St. Bega; the iv., v. and vi. relate to St. Quintin. To this office is attached a prayer: "*Deus, qui cunctarum virginum castitatis es custos, beatæ virginis tuæ Beghæ precibus aures pro*

*nobis supplicantis tuas conferre dignare et tibi fideliter servientibus omnem extingue libidinis flammam. Per Dominum, &c.*

<sup>12</sup> In 2 sections, and 24 paragraphs.

<sup>13</sup> The editor is Father Constantine Suyken, S.J.

<sup>14</sup> See "*The Church-History of Brittany*," part ii., book xv., chap. xxi., p. 373.

<sup>15</sup> See "*Annales Ordinis S. Benedicti*," tomus i., lib. xiv., sect. xxxix., pp. 435, 436.

<sup>16</sup> See "*Memorials of Ancient British Piety*," pp. 125, 126.

<sup>17</sup> See *Lives of the Fathers, Martyrs, and other principal Saints*, vol. ix., September 6.

<sup>18</sup> Written by Father Faber, in 1844, and before his conversion to the Catholic faith.

<sup>19</sup> See "*Vies des Saints*," tome x., *Jour vie de Septembre*, p. 529.

<sup>20</sup> It is intitled, "*The Life and Miracles of Sancta Bega, Patroness of the Priory of St. Bees, in the County of Cumberland.*" Written by a Monkish Historian. To which are appended a List of the St. Bees' Priors, and some Explanatory Notes: by G. C. Tomlinson, F.S.A., &c., pp. i. to xii., and I to 80, small 8vo.

<sup>21</sup> It is quoted afterwards as Tomlinson's "*Life and Miracles of Sancta Bega.*"

<sup>22</sup> This has been taken from the Cottonian Manuscript, Faust. B. iv., beginning folio 122 and ending folio 139. In the margin of folio 124, there is a rude sketch of a female bust, which is presumed to be intended for a representation of St. Bega. This MS. life is afterwards quoted as "*Vita S. Begæ.*"

<sup>23</sup> By some it has been thought that the Legend of St. Bega has been composed from

interesting, because of the historic lights it affords regarding social manners and customs now little known. Among those who have lately written about St. Bega or St. Bees may be enumerated Bishop Challoner,<sup>24</sup> Le Comte de Montalembert,<sup>25</sup> Rev. S. Baring-Gould,<sup>26</sup> and the Rt. Rev. Patrick F. Moran,<sup>27</sup> D.D., Bishop of Ossory.<sup>28</sup>

This holy virgin, of a noble parentage,<sup>29</sup> was born in Ireland.<sup>30</sup> According to the Legend of her life, St. Bega's father was a powerful king in Ireland.<sup>31</sup> He excelled the kings his predecessors in riches and glory. He served Christ, and therefore ruled the more happily.<sup>32</sup> His daughter Bega was early instructed in Mysteries of the Christian Faith, and discreetly she lived with a wisdom beyond her years. As she grew up, the more she increased in holiness. She is said to have flourished about the middle of the seventh century. From girlhood, Bega was remarkable for circumspection, being pure in thought, word and action. Notwithstanding her high station, she was humble, and imbued with a love for industry. She spent much time in study of the sacred writings, and when this exercise was remitted, her hands were exercised with the spindle and scissors, especially in weaving and fashioning beautiful textile fabrics and ornaments for the Church. With skilled and wonderful art, she interwove gems and gold through the sacred vestments. Levity and childish sports she disdained; a hatred of vice and a love of virtue she sedulously cultivated; contemning the world and its false pleasures, altogether she was devoted to pious meditation and religious practices. According to change of time and place, while living in a royal palace, sometimes she was richly clothed, as her parents would have it, although in true poverty of spirit, she wished for retirement from public gaze, where she could best commune with Christ. But, above all the daughters of that region in which she lived, Bega was beautiful in face and figure: so that she was greatly admired by the sons of princes and chiefs—foreign as well as native born—who desired to engage her in marriage, and who sent her bracelets, ear-rings, rings, robes woven with gold, ornaments and precious gifts. The poorer and middling class of people were likewise charmed with her courtesy and affability, especially as her charities were chiefly extended to them.

While Bega advanced in years, she meditated much on the law of the Lord, and felt a most earnest resolve to lead a life of celibacy. She bound herself by vow, that she would not contract the bonds of marriage with any but her Heavenly Bridegroom. While determining thus, a man with comely face and a venerable habit appeared standing before her, and he seemed to know all her secret inclinations. He approved her design and highly

portions of the Lives of Various Saints, who do not seem to be very dissimilar in name.

<sup>24</sup> See "*Britannia Sancta*," part ii., p. 120.

<sup>25</sup> See "*Les Moines d'Occident*," tome v., liv. xvii., chap. i., sect. ii., pp. 262 to 267.

<sup>26</sup> See "*Lives of the Saints*," vol. ix., September 6, pp. 92 to 94.

<sup>27</sup> At present Cardinal Archbishop of Sydney, Australia.

<sup>28</sup> See "*Irish Saints in Great Britain*," chap. v., pp. 159 to 162.

<sup>29</sup> According to the English Martyrology.

<sup>30</sup> No clue to ascertain the exact year of St. Bees' birth remains; but, it seems to have taken place a little before or at the com-

mencement of the seventh century.

<sup>31</sup> According to the "*Annals of the Four Masters*," the Monarch of Ireland, Suibhne Meann, began to reign A.D. 611, and after a term of thirteen years, he was succeeded in the sovereignty by Domhnall, son of Aedh, son of Ainmire, A.D. 624, and he died A.D. 639, after a reign of sixteen years. See Dr. O'Donovan's edition, vol. i., pp. 236 to 257.

<sup>32</sup> This eulogy should favourably apply to King Domhnall, who is said to have received the Body of Christ every Sunday, and who, after a year passed in mortal sickness, died "after the victory of penance." However, there are no Irish records left, that make him the father of Bega.

commended her vow, admonishing her to clothe herself in a garment reaching down to her ancles. To confirm and strengthen her vow of celibacy, he discoursed with her on many subjects, and he gave her a bracelet,<sup>33</sup> having a sign of the holy cross clearly stamped on its surface. He then added: "Receive this mark of favour, sent to thee by the Lord God, since thou acknowledgest thyself to be ordained to His service, and that He has become thy bridegroom. Place it, therefore, as a token upon thy heart, and upon thine arm, that thou mayest admit no suitor but Him." Saying these words he disappeared; but whether that person was an angel, or whether he was some saint, is held to be uncertain. Rendering manifold thanks, the virgin did as she had been taught, and almost ever afterwards bore that bracelet.<sup>34</sup>

Not consulting her own inclinations, her parents had resolved on giving her in marriage. A romantic story is told regarding a son of the King of Norway,<sup>35</sup> and an illustrious youth, who had heard of her beauty and accomplishments. Having taken counsel with the nobles and friends of his country, it was resolved, that messengers should be sent to her father's court to ascertain the correctness of such reports, and if so, to interest themselves in obtaining the king's and his daughter's consent for a marriage, which should cement an union of hearts, with an alliance between their respective nations.<sup>36</sup> Accordingly, they proceeded to Ireland, and soon found that fame had not exaggerated the personal attractions and virtues of Bega.<sup>37</sup> Her father and his chieftains, on hearing the proposals made, judged favourably of them, and sending back suitable royal presents, he invited the young prince to visit Ireland in person. Having reported the successful commencement of their embassy, the royal suitor had vessels and mariners soon ready for the voyage. After a prosperous sail, they reached their destined port. The visitors were hospitably received by the king and his council, and the people had public rejoicings to welcome them. Soon after their arrival, a banquet had been prepared, in advance of the negotiation relative to the anticipated approaching nuptials. In accordance with the customs of that age, the drinking cups passed round among the guests, and in a state of ebriety, when the night was much spent, they all retired to rest.<sup>38</sup>

Meantime, the holy virgin was greatly disquieted and irresolute, as to how she might escape from the projected marriage, and difficulties beset her on every side. She knew not how to resist the wishes or command of her father, nor how to escape the intended nuptials. Still placing her trust in

<sup>33</sup> A somewhat similar incident is related of St. Germanus, when he met the youthful St. Genevieve, passing by Nanterre, on his journey to Britain. Foreseeing what she would one day become, he blessed her, and presented a piece of brass money, on which he impressed a figure of the cross. He admonished her to wear it continually, as a memento of her religious engagement. "Sainte Geneviève Patrone de Paris se faisoit gloire d'avoir eu nôtre Saint (scil. S. Germain) pour maître."—"Histoire Littéraire de la France," tome ii., p. 260.

<sup>34</sup> Having given this account contained in the text, the writer of her Latin acts states: "Sed tamen quod per armillam illam crebra miracula facta sint, et adhuc fiunt, satis est compertum."—"Vita S. Begæ," p. 48.

<sup>35</sup> Previous to A.D. 875, several petty sovereignties were in Norway, and at that

time Harold Harrfagar united them under his sway. He was born about A.D. 853 or 854, and he lived to A.D. 931. There are said to have been no fixed points of history in the North before his time. See "The Heims kringla; or Chronicle of the Kings of Norway," translated from the Icelandic of Snorro Sturleson, with a preliminary Dissertation, by Samuel Laing, vol. i., Preliminary Dissertation, chap. ii., p. 74. London, 1844. 8vo.

<sup>36</sup> No such incident is to be found in our Irish Annals.

<sup>37</sup> In A.D. 620, about the period when St. Bees had been sought in marriage by a Norwegian prince, Solvegia is said to have reigned, and to have been succeeded by Eyskin Hardrade, A.D. 630.

<sup>38</sup> This whole account savours much of that romance, with which several of the saints' acts abound.

the Lord, she poured forth her soul in fervent prayer to the Son of God and to the Virgin, that she would deign to preserve her chastity, through which so many great saints had triumphed, and by which His own graces had been magnified. Therefore to His blessed keeping she commended her virginity, and sought His direction for her future guidance. In the silence of night, and when all were asleep in her parental mansion, St. Bega had a heavenly admonition, which urged her to seek in exile the destination to which she had been called. She heard a voice from heaven, and it directed her to leave her father's house, to go from kingdom to kingdom, and from Ireland to Britain, where her days were to end, when she should be taken into the fellowship of angels. It was added: "Arise, therefore, and take the bracelet by which thou art pledged to me, and descending to the sea, thou shalt find a ship ready prepared, and which shall transport thee into Britain."<sup>39</sup>

She obeyed the Divine monition, and resolved to remove clandestinely from her parents and their home. At that moment, not alone the inmates of the castle were asleep, but even the outer guards who were appointed to keep watch, and "the key of David, at the touch of the bracelet, opened all the doors to the beautiful virgin going forth." Directing her course to the seashore, and coming to a port, she found a ship destined for her departure.<sup>40</sup>

St. Bega or Beia thus left her worldly friends and native country, for the sake of her Heavenly Spouse. She passed over to Britain,<sup>41</sup> with favouring winds and a prosperous voyage, which she obtained through prayer.<sup>42</sup> She had heard, that the faith of Christ was being propagated in the province of Northumbria, owing to the zealous ministrations of its Apostle, the holy Bishop Aiden.<sup>43</sup> She resolved on leading an anchoretical life, and for this purpose, she sought the shores of Anglia, and landed in Cumbria,<sup>44</sup> in the province called Copeland,<sup>45</sup> and settled on the coast in the western division of Cumberland.<sup>46</sup> Having disembarked, she explored the maritime district, which she found covered with dense woods, and very suitable for a solitary habitation. Desirous of devoting herself to God alone, she constructed a cell, or perhaps appropriated to herself one of the caverns placed at a spot sufficiently woody, and near the seashore. There she passed many years in strict seclusion,<sup>47</sup> conversing only with the Lord. There freed from all worldly cares and ambitious desires, she dwelt in peace, drawn to Him in the odour of His ointments, and altogether absorbed in His love.<sup>48</sup>

<sup>39</sup> See Tomlinson's "Life and Miracles of Sancta Bega," pp. 6 to 10.

<sup>40</sup> See her Acts, in the Aberdeen Breviary, lect. i.

<sup>41</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 120.

<sup>42</sup> "When Bega sought of yore the Cumbrian coast,

Tempestuous winds her holy errand crossed:

She knelt in prayer—the waves their wrath appease;

And, from her vow well weighed in Heaven's decrees,

Rose, when she touched the strand, the Chantry of St. Bees."

—"Poetical Works of William Wordsworth," edited by William Knight, LL.D., vol. vii. Stanzas suggested in a steamboat off St. Bees' Heads, on the coast of Cumberland, p. 343.

<sup>43</sup> See his Acts, in the Eighth Volume of this Work, at the 31st August, Art. i.

<sup>44</sup> "Nomen ab incolis traxit, qui veri et Germani Britanni fuerunt et se sua lingua *Kumbri* et *Kambri* indigitarunt."—William Camden's "Britannia," p. 325. Editio Amstelodami, ANNO CDO IOCLIX. fol.

<sup>45</sup> See "Vita S. Begaë," p. 53. William Camden writes: "Copeland et Coupland dicitur, eo quod acuminatis montibus, quos *Kopa* Britanni vocant, caput suum exerit, vel, ut aliis placet *Copeland* quasi *Copperland* ob opulenta æris vena."—"Britannia," p. 325.

<sup>46</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 17.

<sup>47</sup> The Aberdeen Breviary adds: "In jejuniis et vigiliis et orationibus continuis corpus suum castigando," lect. ii.

<sup>48</sup> See Tomlinson's "Life and Miracles of St. Bega," p. 12.

The monastery was situated in a narrow dell, with low and marshy lands towards the east ; while the west is exposed to storms from the Irish Channel. The site was about four miles from the present Whitehaven.

From her the place was called St. Bega's or Bees.<sup>49</sup> This is now a parish, comprising the town of Whitehaven, and the townships of St. Bees, Ennerdale, Eskdale, Wasdale-Head, Hensingham, Kinneyside, Lowside Quarter, Nether Wasdale, Preston Quarter, Rottington, Sandwith and Weddiker. The parish now extends for about ten miles along the coast, which in some places is rocky and precipitous.<sup>50</sup> The parish church is said to have been built on the site of that conventual church, belonging to the Monastery of St. Bega, or Begogh, an Irish female. The latter was founded about the year 650.<sup>51</sup> The present church is cruciform, and has a strong tower of early Norman architecture ; the rest of the edifice is in the early English style.<sup>52</sup> It is



Copeland Priory, England.

built of red free-stone, and it consists of a nave, transept, and chancel only, without side-aisles. The nave is used as the Protestant parish church, and the transept as a place of sepulture ; the east end is unroofed and in ruins.<sup>53</sup> The great west door seems a part of the founder's building : it is ornamented with grotesque heads and chevron mouldings.<sup>54</sup> The east end of the chancel, with three long narrow windows, enriched with double mouldings and

<sup>49</sup> See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. i., p. 17.

<sup>50</sup> "A lighthouse erected in 1717, and subsequently destroyed by fire, was rebuilt in 1822, on a promontory called St. Bees' Head."—Samuel Lewis' "Topographical Dictionary of England," vol. i., p. 199.

<sup>51</sup> See Bishop Tanner's "Notitia Monastica," with additions by Rev. James Naswith, M.A., Cumberland, ii. St. Bees'. Cambridge, 1787, fol.

<sup>52</sup> There is a beautiful copper-plate en-

graving of the Priory of St. Bees, Cumberland, N.W. view, presenting an ancient door-way, of a markedly Irish-Romanesque character in the "Monasticon Anglicanum," published originally in Latin by Sir William Dugdale, Kt. New edition by John Caley, Esq., F.R.S. ; Henry Ellis, LL. B. ; and the Rev. Bulkeley Bandinel, M.A., vol. iii., p. 574.

<sup>53</sup> See *ibid.*, p. 576.

<sup>54</sup> The accompanying illustration of this church has been drawn on the wood and engraved by Gregor Grey.

pilasters, is apparently of the thirteenth century. Considerable remains of monastic buildings are to be seen on the south side.

There St. Bega lived, and became illustrious on account of the many miracles she wrought. Said to have been skilled in the use of herbs and simples, wonderful cures were effected by her in favour of those who sought that place of retreat. The holy virgin thus wished to soothe and comfort the afflicted. Moreover, tradition has it, that the sea-mews brought food from the ocean, and even the wolves abounding in that region crouched at her sainted feet and ceased to roar, becoming also purveyors of sustenance to the pious and solitary virgin.<sup>55</sup> About the period of St. Bega's arrival, the inhabitants who lived on the islands near Cumberland, held frequent intercourse with Ireland.<sup>56</sup> Many of them were originally Irish, while others took wives from our Island.<sup>57</sup> When she had lived there for a considerable time in justice and holiness, the shores of that region were infested by pirates, who committed great depredations on the inhabitants. Feeling how lonely and unprotected she was, and how dissolute were the morals of such sea-rovers, Bega resolved to withdraw from their power, to preserve her honour and virtue from their assaults. Moreover, she was guided by a Divine monition to seek elsewhere a place for settlement. In leaving, however, she forgot to bring with her the bracelet, which remained there as a sacred relic, and which in after time was held in great popular estimation.

At this time, the illustrious Christian king, St. Oswald,<sup>58</sup> ruled over the Kingdom of Northumbria. He was delighted to second all the efforts of St. Aidan in the promotion of religion throughout his dominions. To the latter, Bega directed her course, so that she might reveal to him the secrets of her heart, as also to seek his advice and direction for her future guidance. He enjoined her to doff the dress she had heretofore worn, and to assume the religious habit. With this advice she complied. She therefore received the habit and veil from St. Aidan. She was the first nun in Northumbria, according to the testimony of Venerable Bede,<sup>59</sup> and she established the first nunnery in Northumbria. It was consecrated by St. Aidan, and it is said to have been called *Heritesea*,<sup>60</sup> which has been interpreted *Hartlepool*,<sup>61</sup> and in her Latin life "*Insula Cervi*."<sup>62</sup> This place was found to be in every respect suitable for a monastic institute, and it was asked from the religious King Oswald, through Bishop Aidan. Soon was she joined by a number of pious virgins, who desired to consecrate themselves to Christ under her direction. Even many left the conjugal state to embrace a life of seclusion, and several

<sup>55</sup> See Tomlinson's "*Life and Miracles of Saint Bega*," p. 12.

<sup>56</sup> See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. ix., September vi., note.

<sup>57</sup> Similar remarks are applicable to this English locality, even at the present day.

<sup>58</sup> He is honoured with a festival, on the 5th of August. See his Acts, in the Eighth Volume of this work, at that date, Art. ii.

<sup>59</sup> Called by him *Heru*, and the nunnery which she built is designated *Heruteu*. See "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. xxiii.

<sup>60</sup> See Tomlinson's "*Life and Miracles of Sancta Bega*," p. 14.

<sup>61</sup> Now a sea-port and parish in the Palatine of Durham, 18 miles E.S.E. of that

city. It is situated on a bold and nearly insulated promontory, which forms the north horn of a fine bay. At present, its import and export trade is very considerable. See "*Gazetteer of the World*," vol. vi., pp. 821, 822.

<sup>62</sup> The Aberdeen Breviary calls it: "*in insula quadam deserta*," which the Bollandist editor states to have been the place where the Monastery of *Heorthensis* had been founded; although he wonders, why it had been established on a desert island, and adds, "*an forte prima S. Bega cella, quam num. 13 Commentarii Camdenus collocat in promontoriolo oceanii, cum Heorthensi confunditur, et quia in mare procurrabat, insula appellatur?*"—*I.ect. iii.*, and n. (d).

penitents were known to have visited her, and to have remained in her community.<sup>63</sup>

Over all these Bega presided with a mother's care and tenderness, and she acted the part of a servant rather than of a mistress; by example rather than by precept, she enforced discipline and study. She ministered as a cook in the kitchen, and prepared food, which she served to the workmen. She taught her disciples to avoid idleness, and with them engaged in washing, making and mending the church vestments, and in supplying altar decorations. With such offices were combined fasts and vigils, the singing of psalms, hymns and canticles, the assiduous reading of the Sacred Scriptures and other books of devotion. Thus, she united the busy works of Martha with the contemplative life of Mary; she charmed all with her humility; and she was an object of love and admiration to the Almighty and to her fellow-creatures. It pleased not only King Oswald, but also his successor, Oswin,<sup>64</sup> to bestow gifts and possessions on St. Bega's Monastery.

## CHAPTER II.

ST. HERU DEEMED TO BE IDENTICAL WITH ST. BEES—SHE RESIGNS HERETU TO THE GOVERNMENT OF ST. HILDA—AFTERWARDS HERU RETIRES TO CALCARIA—FRIENDSHIP BETWEEN ST. HILDA AND ST. BEGHU—VISION REGARDING ST. HILDA'S DEATH—DEATH OF ST. BEES AND TRANSLATION OF HER RELICS—SUBSEQUENT MIRACLES—FESTIVALS AND COMMEMORATIONS OF THE HOLY VIRGIN—CONCLUSION.

It is stated, that Heru,<sup>1</sup> having founded the Monastery of Heruteu,<sup>2</sup> wished to relinquish its government, and to seek elsewhere a place for her pious exercises. Heiu is also a name given to her, yet whether she is to be confounded with St. Begu or Bees has yet to be clearly determined.<sup>3</sup> The celebrated St. Hilda,<sup>4</sup> having resolved on a religious life, spent some time in the province of the East Angles. Thence she was called by Bishop Aidan, to found a monastery on the north side of the River Wye, and there she led a monastic life with very few companions. So charmed was St. Bees with her virtues and capacity for government, that she visited St. Aidan, and procured from him the favour of retiring from her own charge, and of devoting herself in subjection to the tranquillity of a contemplative life.<sup>5</sup> Hilda was then set over the monastery of Heruteu, while Heru left for the city of Calcaria,<sup>6</sup>

<sup>63</sup> "Sic sponsa Christi quæ in amore sponsi languebat, hujusmodi fulciri floribus stipari malis ardentius satagebat."—*Vita S. Begaë*, p. 55.

<sup>64</sup> He was king of Deira, the brother of St. Oswald, and he began to reign A.D. 642. He was slain in 651, by Oswio, the seventh Bretwalda. After a reign of twenty-eight years, the latter died A.D. 670. See Lingard's "History of England," vol. i., chap. ii., pp. 93 to 103.

CHAPTER II.—<sup>1</sup> St. Bees, it is thought, has been alluded to under this name by Venerable Bede, and on his authority follows a similar statement in the Manuscript Latin Life of that holy virgin. According to Alford and Suysken, she was also known as Heyne.

<sup>2</sup> Sometimes written Heorthu. Dean Cressy thinks this place to have been

founded by Heru, identical with St. Bees. See his "Church History of Brittany," part ii., book xv., chap. xxi., p. 373. However, Leland makes them different, in his "De Rebus Britannicis Collectanea," tomus iii., p. 39. Both Leland and Camden think Heortu to have been Hartlepool.

<sup>3</sup> See Le Comte de Montalembert, "Les Moines d'Occident," tome v., liv. xvii., chap. i., sect. ii., pp. 264, 265.

<sup>4</sup> Her festival occurs on the 18th of November. See an account of her, at that date, in the Eleventh Volume of this work. Other festivals have been assigned her, at the 5th of March, and at the 25th of August.

<sup>5</sup> See the Aberdeen Breviary, lect. vii.

<sup>6</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiv., sect. xxxix., p. 435.

called by the Angles Kalcacestir,<sup>7</sup> and there fixed her dwelling.<sup>8</sup> There, for many years, she passed a life of great perfection,<sup>9</sup> and her house was under the government of the Abbess Hilda. According to some writers, she retired to Tadcaster;<sup>10</sup> yet, it is not certain, that such had been the place denoted in her Acts. Others state, that Newton Kyme<sup>11</sup> and Aberford<sup>12</sup>—both in Yorkshire—are the places to which reference has been made. Again, it has been stated,<sup>13</sup> that St. Bees visited Beal,<sup>14</sup> *alias* Beag Hall, a parish in the township of Killington, near Pontefract,<sup>15</sup> in the West Riding of Yorkshire.<sup>16</sup>

Meanwhile, St. Hilda had been invited to found a noble monastery, at a place then known as Streneshalch, now called Whitby. Between the Abbess Hilda and Beghu a firm friendship and intimacy existed; for although they severally lived a distance from each other, this did not prevent a frequent exchange of visits, which were mostly employed in consultations and conversations relating to the sanctification of their own and the souls of others. However, a mortal distemper had seized on the Abbess, and she bore with great resignation and patience this malady. Towards the close of her life, a St. Bega had visited a convent of nuns at some distance from her own.<sup>17</sup> According to Venerable Bede, this place of habitation was called Hacanos, now Hackness<sup>18</sup>—about thirteen miles distant from Whitby—and it seems to have been founded by St. Hilda, the very year of her death, which happened A.D. 680. While Begu<sup>19</sup> slept in the dormitory of those sisters, suddenly she heard the well-known sound of a bell in the air, and which used to awake and call to prayers, when any of them had been taken out of the world. On awaking, she saw the top of the house to open, and a strong light to pour in from above. Then looking intently on that light, she beheld there the soul of St. Hilda, attended and conducted to Heaven by angels. After awaking, finding all the sisters lying around her, Begu perceived, that what she experienced had been either a dream or a vision. In a great fright, she arose and awoke Frigyth, a virgin who then presided in the nunnery, and

<sup>7</sup> By some of the Saxons styled Hel-  
ceaster.

<sup>8</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. xxiii.

<sup>9</sup> Although Bede only states "*ibique mansionem sibi instituit*," yet, it is reasonable to suppose, that St. Bega had there a cell or small nunnery, in which in solitude, or, with some nuns, she spent the rest of her life.

<sup>10</sup> Now a market-town and parish in the West Riding of Yorkshire. It formed the Roman station Calcaria, and so called, because the soil abounded in calx, or limestone. Roman coins have been here found, at different times. The town is situated on the navigable river Wharfe. See Samuel Lewis' "*Topographical Dictionary of England*," vol. iv., pp. 294, 295.

<sup>11</sup> A parish, in the West Riding of Yorkshire, about two miles from Tadcaster, towards the west. See *ibid.*, vol. iii., p. 411.

<sup>12</sup> A parish, in the West Riding of Yorkshire. The town is built near the small river Cock. See *ibid.*, vol. i., p. 4.

<sup>13</sup> By Strype, in his *Life of Archbishop Grindall*.

<sup>14</sup> It is four miles eastwards from Ferry-

bridge, on the south side of the river Aire. See Samuel Lewis' "*Topographical Dictionary of England*," vol. i., p. 182.

<sup>15</sup> This considerable town appears to have risen from the ruins of Legolium, a Roman station in the neighbourhood, now called Castleford. By the Saxons it was known as Kirkby, and after the Conquest, it was denominated Pontefrete by the Normans. See *ibid.*, vol. iii., pp. 587 to 589.

<sup>16</sup> See Tomlinson's "*Life and Miracles of Sancta Bega*," pp. 17, 18 and notes.

<sup>17</sup> According to Rev. Alban Butler, the Bega, whom Venerable Bede places at Hacanos upon the death of St. Hilda, and who then had served God in the monastic state for more than thirty years, seems to have been different from St. Bees, as St. Aiden died one hundred years before her. See "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. ix., September vi.

<sup>18</sup> Now a parish, in the Liberty of Whitby-Strand, in the North Riding of Yorkshire. The village is romantically situated in a valley, through which the Derwent flows. See Samuel Lewis' "*Topographical Dictionary of England*," vol. ii., p. 364.

<sup>19</sup> According to some statements, Frigyth.

who represented the Abbess. With many sighs and tears she announced, that the Abbess Hilda, the mother of them all, had departed this life, and that in her sight, with a great light and with angels accompanying, she had ascended to eternal bliss. Having heard such statement, Frigyth awoke the other sisters, and called them to the church, where she admonished them to pray and sing psalms for Hilda's happy repose. This they did during the remainder of that night. When morning came, the brothers arrived from Whitby with a message announcing her death. The nuns then related the vision, which had already assured it to them, and also at that very hour which the messengers had reported. Thus, adds Venerable Bede, while some witnessed her departure out of this world, others became acquainted with her admittance into the spiritual and eternal life.<sup>20</sup>

According to the Legend of her Life, and to local tradition, St. Bega<sup>21</sup> remained in that monastery of Acconos,<sup>22</sup> in which she had such a vision. We are told, the day of her death happened on that before the November Kalends.<sup>23</sup> There, too, it is said, she was interred. However, some suppose St. Bega had not been buried at Hackness, but rather at Calcaria, and that probably her remains had been removed to Heorthu for interment.<sup>24</sup> But the ravages of the Danes<sup>25</sup> effaced all recollection of the exact place of her sepulture. Four hundred and sixty years had elapsed after her decease, before it had been resolved to seek that spot in the cemetery of Hackness, so that her remains might be transferred to Whitby.<sup>26</sup> At length, in the twelfth century, having unearthed a sarcophagus, the workmen found engraved on its lid: "*Hoc est sepulchrum Begu.*" Having removed that covering, they found within the tomb the dust of her sacred body, with the veil upon her skull almost whole. A most agreeable odour proceeded from the remains. Then a procession was formed, and with hymns and canticles, they were borne to Whitby, and reverently placed in a suitable position.<sup>27</sup> It is possible, that this Translation of St. Bega's relics may have taken place, on the 6th day of September. The holy Irish virgin is thought by many to have died at Calcaria, about the year 680.<sup>28</sup> Father Suysken places it after that year.<sup>29</sup> If, however, she had been identical with that virgin,<sup>30</sup>

<sup>20</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. xxiii.

<sup>21</sup> As already remarked, it seems not so probable, that she had been identical with the Irish St. Bega, the first nun in Northumberland.

<sup>22</sup> Mabillon, who calls her "*Heru, alias Bega*," states "*obiit apud Hacanones monasterium virginum, tertio apud Scardoburgo millaria.*"—" *Annales Ordinis S. Benedicti*," tomus i., lib. xiv., sect. xxxix., pp. 435, 436.

<sup>23</sup> See the Aberdeen Breviary, lect. viii. The Bollandist editor is at a loss to know whence the compiler of those Lessons had his authority for such statement. However, it agrees with what is related in the Latin Manuscript "*Vita S. Begæ*."

<sup>24</sup> See the Bollandists' "*Acta Sanctorum*," tomus ii., Septembris vi. De Sancta Bega Abbatissa, *Commentarius Prævius*, sect. ii., num. 18, 19, 20, 21, 22, 23, pp. 697, 698.

<sup>25</sup> See at A.D. 869, R. P. Michaelis Alfordi, "*Fides Regiæ Britannicæ, sive Annales Ecclesiæ Britannicæ*," tomus iii.

<sup>26</sup> The Aberdeen Breviary states, "*quod divinitus revelatum nunc digno cum honore*

*translatum est in monasterio de Witbe in magno habetur pretio, languidis in præsens sanitatem præbens*," lect. viii.

<sup>27</sup> The writer of St. Bega's Life then declares, that as he had not sufficient knowledge of the miracles wrought and particulars of that translation, he should leave the task of writing to those who were witnesses and who were present. But, the miracles performed at Kirkebieghoc (St. Bees), in Coupland, where first she led a solitary life, and where her memory was held in great veneration by the people, he would attempt to record for the instruction of posterity, and regarding which he had a more accurate knowledge. See "*Vita S. Begæ*," pp. 59, 60.

<sup>28</sup> See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. ix., September vi.

<sup>29</sup> Or after the middle of the seventh century. See "*Acta Sanctorum*," tomus ii., Septembris vi. De Sancta Bega Abbatissa, *Commentarius Prævius*, sect. i., num. 24, p. 698.

<sup>30</sup> Called Frigyth by Venerable Bede.

who had a revelation regarding the death of St. Hilda, St. Bega must have survived beyond the year 680.<sup>31</sup> She is said likewise, to have died, at St. Bees, and to have been buried in the Church of her own founding;<sup>32</sup> yet this statement is at variance with all her ancient Acts.

The religious establishment, formed by Bega at St. Bees, was subsequently destroyed by the Danes.<sup>33</sup> From remote times, and long popular among them,<sup>34</sup> the north-western inhabitants of England, used frequently resort to St. Bees as pilgrims. Many miracles were wrought through the Saint's intercession. After her death, as the Legend of her Life declares, that bracelet, which had been left at the place where she lived in solitude at Copeland, was preserved as a precious relic. This was held to be a guarantee for the peace preservation of that place. It was customary to swear on it in trial cases, and those who forswore themselves, were believed to incur the heaviest penalty of perjury and come to a speedy death. It is related about a certain Galwaither, or native of Galloway,<sup>35</sup> how his mother warned him, setting out on a predatory expedition towards Copeland, that he should not commit any theft or depredation on the land of St. Bees. This admonition he contemptuously rejected,<sup>36</sup> and joined by other freebooters, he took a horse from her territory, on which he was mounted, when certain young men, called together by the blowing of horns, pursued the robbers. The culprit in question was shot by an arrow, when he fell immediately from his horse and expired. This account soon spread throughout Galwathia, and thenceforward the people of that country feared to commit any offence against St. Bees' sanctuary, or to break the peace of her church. After the Norman conquest, William de Meschines,<sup>37</sup> Lord of Coupland,<sup>38</sup> gave St. Bees to the monks of St. Mary, in York.<sup>39</sup> There, too, the founder built a monastery for these religious men.<sup>40</sup> But, afterwards, certain envious persons persuaded him, that the monks had extended their possessions, and had unjustly encroached on his lands. This caused a dispute to arise, regarding the lawful bounds of their monastery. The monks were summoned to defend their cause, which they did by producing their title deeds. After much dispute, a day was named for a final decision. The monks betook themselves to prayer, meantime, and on the day appointed, a vast number of people assembled to learn what should be the result. Then was witnessed a most extraordinary spectacle.

<sup>31</sup> This is the date assigned for the departure of St. Hilda.

<sup>32</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 120.

<sup>33</sup> See Bishop Tanner's "Notitia Monastica," Cumberland, ii. St. Bee's.

<sup>34</sup> See Le Comte de Montalembert's "Moines d'Occident," tome v., liv. xvii., chap. i., sec. ii., p. 265.

<sup>35</sup> The Latin writers of the Middle Ages called it Gallwallia and Gallovidia, from the Irish, who formerly occupied it, and who styled themselves Gael, in their own language. In the tenth century, the Britons called it Galwydel, and in the Gaelic it was Gallgaedhel. Of late, a most learned and interesting work, the "History of the Lands and their Owners in Galloway," has been written by P. H. McKerlie, F.S.A. Scot., in five 8vo volumes, Edinburgh, 1870 to 1879. It is profusely illustrated with woodcuts of notable localities and objects.

<sup>36</sup> See Le Comte de Montalembert, "Les Moines d'Occident," tome v., liv. xvii., chap. i., sect. ii., pp. 266, 267.

<sup>37</sup> According to the Legend of St. Bees' Life, Ranulph, surnamed Meschines, gave the town of Kirkebi—otherwise written Kirkby Begog, now St. Bees—with all its appurtenances and other things to God and the Blessed Virgin, freely and liberally to the monks.

<sup>38</sup> He is called Earl of Cumberland, and he lived in the time of Henry I., King of England. He had a daughter, who married William, son of Duncan, of the royal line of Scotland.

<sup>39</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 120.

<sup>40</sup> They were constituted as a Benedictine prior and six monks. See Bishop Tanner's "Notitia Monastica," Cumberland, ii. St. Bees.

A deep snow<sup>41</sup> fell and covered all the ground adjacent to the bounds, attached by the monks to the church of St. Bega, and for which they were contending, while within them not a single flake was visible.<sup>42</sup> This was a matter of great rejoicing among the multitude who had assembled.

Another remarkable miracle is related concerning certain horses belonging to a knight, named Godard.<sup>43</sup> They had trespassed on a field belonging to the monks, in which barley had been sown and reaped. But when the keepers of the horses were appealed to by one of the brotherhood to drive them out of the field, and to make good the damage done, he was derided by the foolish boys. Then said he, looking towards the Church of the Holy Patroness of St. Bees: "Oh, St. Bega, do justice to thy servants, suffering under injuries, and avenge us on those animals." Then a wonderful miracle was wrought; for the hoofs separated from the horses' feet. Among them was a steed, on which Godard, who was Castellan of Egremont, had set a special value. Moved by this incident, he gave the meadow, from which the horses broke loose, to the monastery of St. Bega, and he confirmed that grant in perpetuity by charter.<sup>44</sup>

A nobleman of England, named Walter de Spec,<sup>45</sup> instigated by the advice and importunity of Roger, his son and heir, went to law with the monks of St. Mary, York, respecting certain lands, which had been claimed in right of their monastery. He was one of the chief barons of the King; and on that account, the judges appointed to try the case were his unjust partisans.<sup>46</sup> Still was it necessary to swear witnesses on the trial. However, the monks had a concession from the Supreme Pontiff, that in any question touching their rights, the adversary should be obliged to swear on any of St. Bega's relics, which the monks of her church were inclined to prefer. Wherefore, her bracelet was produced, and Walter perjured himself, in the judgment of impartial and learned persons, through the allegations he made. To him was then awarded that possession, which of right belonged to the church. However, only a short time elapsed after the trial, when rejoicing at the result, and returning home with their friends, his son Roger, who had instigated Walter to commit perjury, fell with a restive horse on the earth, when both horse and rider were killed. Grieving for the loss of his son, William deemed it a punishment that had been inflicted for his crime. In atonement and becoming penitent, Walter restored that land unjustly taken from the monastery, in perpetual alms.

<sup>41</sup> Alluding to St. Bega, William Camden writes: "Cujus sanctitate miracula adscribuntur de tauro cicurato, copiosissima nive, quæ Solstitiali die, illa precante, valles et montium summitates alte intexerat." — "Britannia," p. 325.

<sup>42</sup> The old chronicler concludes the account in these words: "Stupent igitur qui convenerant ad tam stupendum miraculum; laudes efferrunt in cœlum; omniumque judicio et favore remanserunt termini territorii ecclesiæ sanctæ Begæ usque in presens, sicut eos designaverat descriptum celeste prodigium." — "Vita et Miracula S. Begæ," p. 65.

<sup>43</sup> This Godardus is witness to the foundation of St. Bees' Priory, as also to other early grants. He appears to have given Whittingham and Bothale parish churches, and their respective tithes, to the Priory of St. Bees. See "Monasticum Anglicanum,"

vol. iii. Cartæ ad St. Begæ Cœnobium in Agro Cumbrensi, Ceilam Sanctæ Mariæ Eboraci, spectantes, num. iii. iv., v., vi., pp. 577. 578.

<sup>44</sup> The account thus concludes: "Ungule vero ordeo plenæ ad ecclesiam sanctæ virginis sunt deportatæ, et ad judicium et testimonium miraculi hujus diebus multis ibidem reservatæ. Ut licet omnes fere patriotæ illud signum insigne prædicent et clamant, specialiter tamen illud protestantur præatum ecclesiæ collatum quod monachi in presenti possident, et carta inde facta quam habent," — "Vita S. Begæ," p. 67.

<sup>45</sup> He fought under William le Gros, Earl of Albemarle and Holderness, in the battle of the Standard, A.D. 1138. Some accounts give him the command. See Young's "History of Whitby," p. 95.

<sup>46</sup> The old chronicler has it "judices parti impiæ propitios, et injusta proclives."

This he confirmed by a charter, Thenceforward, he endeavoured to make satisfaction for his past transgressions. Having lost his son and heir, he now resolved to dispose of his possessions for the service of Almighty God. He founded two splendid monasteries for monks of the Cistercian Order—one at Rievaulx,<sup>47</sup> in the North Riding of the County of York, and another at Wardeu,<sup>48</sup> in the County of Bedford. He founded a third for Canons at Kirkham,<sup>49</sup> a small extra-parochial township, near Malton, in the East Riding of Yorkshire. The rest of his days were spent in doing good.

A custom had existed from time immemorial, between those who governed the territory of Copeland and the people there, that oxen should be taxed by the lords;<sup>50</sup> but, in many cases, men were sued and adjudged to pay more than they ought, and when long contested, it was at length settled, that the case should be tried by the oaths of certain persons. A man of respectability, named Adam, the son of Ailsus, was deemed to be an impartial lover and a follower of truth. By agreement on the side of plaintiffs and defendants, he was appointed umpire, to state upon oath, what had been the custom from olden times, to regulate cases between the lords and their tenants. The bracelet of St. Bees was procured, and touching it, Adam foreswore, that the lords had only demanded what was just, while the people should render it by ancient custom. By such perjury, he conferred a great gain on the nobles, while he inflicted a great injury on the poorer people. However, he was visibly punished soon afterwards, having lost his senses, and becoming a furious maniac for nine whole years. Although unwilling and resisting, his friends brought him by force the tenth year to the Church of the Virgin. There they watched and prayed to St. Bees for a considerable time. Meanwhile, the maniac fell into a placid trance. Awakening from sleep, his senses were restored, and having come to himself he shed tears in abundance, giving thanks to God and St. Bega for his restoration. For the rest of his life he was freed from that sad condition, and continually repented of his perjury, frequently confessing to the people, how he had so grievously sinned.<sup>51</sup>

A precious covering for the bracelet had been presented by a pious woman. At a time when the relic was exposed in public, a perverse man sought his opportunity, and stole the precious cloth, which he thought to have concealed in his boot. This caused great excitement, as when sought for, the cover could not be found. However, the leg of that thief, who had stolen it, contracted to such a degree, that it became completely paralysed. This obliged him to reveal his crime before all, and restore the coverlet to its proper place. He was then carried to the Church of St. Bega, and with lighted torches, the whole night was there spent by himself and friends in prayer to the holy virgin. She was ever merciful to the prayers of the penitent, and that man's limb was restored to its former soundness. The people who knew of it gave praise to God, who had glorified his saint by such a manifest sign.

<sup>47</sup> This Abbey was founded A.D. 1131.

<sup>48</sup> Otherwise called De Sartis Abbey. It was founded A.D. 1135. It was furnished with monks from the then recently established Abbey at Rievaulx.

<sup>49</sup> This Priory for Augustine Friars was founded A.D. 1121. It was situated in a vale, on the east bank of the Derwent.

<sup>50</sup> In the Anglo-Saxon language, this custom was known as *Neutgeld*, which in

Latin is interpreted *Persolutio Boum*, in English, a Tribute of Oxen. William, Earl of Albemarle, appears to have claimed this tribute in the district of Copeland, and out of the returns, he gave six cattle to the monks of St. Bees.

<sup>51</sup> The chronicler adds: "nec tamen ejus confessio, licet publica, plebem potuit absolvere ab impositæ pensionis gravi jugo."

At Workington,<sup>52</sup> a town in Copeland, near the Derwent, three men were returning home from a booth on a certain Sunday. They had their daily potation, and a quarrel arose among them. From angry words they came to blows, and those three, setting on a fourth person, dragged him to a little house, designated a torrel,<sup>53</sup> where holding him down with their hands about his throat, they strangled or smothered him. This villainy being soon discovered, the villagers flocked from all parts, but taking away the dead body, they found no wounds upon it. According to their custom there, they sounded horns to raise the alarm, and all collected to seize the culprits. These were captured, bound and led by officials, appointed for such occasions, to the Castle of Egremont, in which they were committed to prison. Their dungeon was dark and filthy; they were bound with fetters, and in daily expectation of being condemned to death, when overpowered by the misery of their situation, humbling their souls before the Lord, and with falling tears, they often invoked St. Bega to effect their liberation. When they had thus prayed daily, and with great contrition of soul, a venerable and beautiful female apparition addressed them in these words: "Looking, I saw your affliction, and I heard your groans in the darkness and shadow of death, and I have come to free you." They replied: "Who art thou, lady, who cometh to visit us unworthy sinners?" She replied: "I am the servant of Christ, Bega, whom you have diligently called upon in the day of your trouble; I will wholly release you and free your lives from the hands of those who complain against you. Arise, go forth and come after me in safety; I will bring you to my asylum." Giving thanks, and finding their chains loosed, they followed her without molestation from the keepers, and came to the domain of St. Bega. When they approached her Church, their fetters snapped asunder, and the vision of the walking saint vanished. Being thus free, with hurried steps they entered that sacred edifice, and poured forth their souls in praise and thanksgiving. There, too, in testimony of their liberation, they left their fetters, as a memorial and offering to God and to St. Bega.

A certain wicked man, named John, having vainly endeavoured to seduce Beatrice, the wife of William, surnamed the Hare, at length took occasion with a confederate to carry her off by force on a festival day, held on the Sabbath before Pentecost.<sup>54</sup> Returning home with her mother, and after the usual devotions were over, the ruffians seized on Beatrice, bore her on a

<sup>52</sup> This is now a sea-port town, and the head of a parish in the West Division of Cumberland. The monks of St. Bees, by charter of Ranulf Meschines, possessed a mill at this place. The town is situated on the south bank of the Derwent, and near its influx to the sea. After her escape from the field of Langside, Mary Queen of Scots landed here in 1568, and sought an asylum in Workington Hall. The Curwens hospitably entertained her, and the room in which she slept is still known as the Queen's Chamber. Afterwards, Queen Elizabeth gave directions for her removal to Carlisle Castle.

<sup>53</sup> This term applies to "a kiln." In the "*Leges Burgarum Scotticorum*," there is allusion to it as "ane kill ghair cornes are dried." That torrel, the scene of this homicide, was undoubtedly connected with the monks' mill at Workington.

<sup>54</sup> This was evidently some festival insti-

tuted to honour St. Bega, as the writer of her Life and Miracles states: "*homines illius terræ ob quædam insignia sanctitatis sanctæ virginis tunc illic inventa, et signa ibidem perpetrata solent solemnizare; et ecclesiam illius visitando orationum et oblationum hostiis honorare.*" There can hardly be a doubt, that Whitsuntide, and probably Christmas and Easter, were formerly seasons when the faithful frequented the church of St. Bees in great numbers. It seems, that among the Anglicans, communicants still resort to the church of St. Bees, at the festival of Easter, and they come from considerable distances, when their Eucharist is administered so early as eight o'clock in the morning. Then the village presents an unwonted appearance from the influx of visitors. See G. C. Tomlinson's "*Life and Miracles of Sancta Bega*," p. 73, and appendix, note, p. 80.

horse ready prepared, outraged, and carried her away. She could not resist by struggling, but calling upon the protection of God and St. Bega, she prohibited the ruffians from doing her violence. Meanwhile the mother of Beatrice quickly raised the alarm with loud cries and lamentations. The brothers of the ill-used woman heard of this transaction, and quickly arming themselves, set out in pursuit of the fugitives. The accomplice was soon seized, and the woman's brothers cut off his head. The chief miscreant, flying for his life, concealed himself in a thick wood. But, he could not escape the wrath of the Almighty. An evil spirit seized upon him, and ceased not to worry him, even to the close of his miserable existence. He wandered about a vagabond and an outlaw through various parts; his clothes hung about him in rags, and his flesh was torn off piecemeal among the thickets and briars. A pitiable spectacle he became; at length he died, and his body was interred at Holm Cultram,<sup>55</sup> in Cumberland.

Another miracle is recorded, regarding a native of Chartres, in France, and who, having had a vision to encourage him, brought two sons to England. One of them was a paralytic and dumb from his birth; while the other was afflicted with a fistula.<sup>56</sup> In a sort of small cart, which the father drew after him, both boys were placed, and brought through the land to divers saints' shrines. Having reached Tynemouth, in the north of England, the poor man was excessively wearied. In despair, he was about to return and seek his own country, when a beautiful person appeared in a night-vision, and directed him to visit the Church of St. Bega, in Copeland. Accordingly he went thither, and passed the night in her church. When the morning brightened into day, the elder son, palsied and dumb, felt a glorified virgin touch him; when suddenly, and with renewed strength, he stood upright, and for the first time his tongue was loosed, to give utterance to a few words in his native Gallic tongue, and even he spoke in English, to him a foreign language. He then went to the altar, returning thanks with all who were present to God and to St. Bega. In the next place, vigils and prayers for the younger son were continued. After some time, the fistula disappeared, the boy being restored to perfect health and vigour. Again were the praises of God and His holy servant Bega proclaimed. After some days had elapsed, that pious father, with his two sons, returned to France, leaving the little car which had brought them to St. Bees in the place, and as a testimony of that remarkable miracle.<sup>57</sup>

St. Bega is thought to have founded a nunnery in the territory of Coup-land, near Carlisle. There, also, she is said to have erected a small church.<sup>58</sup> This appears to have been no other than St. Bees, her chiefest foundation, and it lay within the kingdom of Strathclyde.<sup>59</sup> Moreover, in the "*Monasticon Anglicanum*," compiled by Roger Dodsworth and Sir William Dugdale, St. Bega is stated to have founded four monasteries.<sup>60</sup> However, there seems to be no certainty that she founded more than three, viz.: those of Copeland, Heorthu, and Hartlepool.<sup>61</sup> During an incursion from Scotland in 1315,

<sup>55</sup> A Cistercian abbey had been founded here by Henry, son to David, king of Scotland, A.D. 1150, according to Dugdale's "*Monasticon Anglicanum*," vol. v., p. 593. New edition. However, from an old MS., Leland has "*Alanus, filius Waldeff primus fuit fundator.*"—"*De Rebus Britannicis Collectanea*," vol. i., p. 38.

<sup>56</sup> This miracle is alluded to, in the Ninth Lesson of the Saint's Office, as contained in the Aberdeen Breviary.

<sup>57</sup> See Tomlinson's "*Life and Miracles of Sancta Bega*," pp. 40 to 43.

<sup>58</sup> See Bishop Challenor's "*Britannia Sancta*," part ii., p. 120.

<sup>59</sup> According to Bishop Forbes, this foundation took place in 656. See "*Kalendars of Scottish Saints*," p. 278.

<sup>60</sup> See toms i., p. 395.

<sup>61</sup> See "*Les Petits Hollandistes*," "*Vies des Saints*," vol. x., Jour vi<sup>e</sup> Septembre, p. 529.

the church and possessions of St. Bees sustained considerable injury.<sup>62</sup> This account has been left in Manuscript,<sup>63</sup> by an unknown monk of St. Mary's Monastery, at York.

At the 6th of September, St. Bega is venerated, according to the "Martyrologium Anglicanum" of John Wilson,<sup>64</sup> Ferrarius,<sup>65</sup> Arthurus,<sup>66</sup> and Wion.<sup>67</sup> In the anonymous Calendar of Irish Saints,<sup>68</sup> St. Bega is mentioned at the same day. She is likewise commemorated in the Circle of the Seasons, at this date.<sup>69</sup> If we are to credit Dempster's statement,<sup>70</sup> St. Bega was venerated in Scotland, on this day, and at a place called Kilbeg. Also is she commemorated by David Camerarius,<sup>71</sup> at the 8th September. In Scotland, she was honoured at Kilbucho,<sup>72</sup> and at Kilbagie.<sup>73</sup> There is a glebe likewise at Kilbegie;<sup>74</sup> and probably Kilbagie,<sup>75</sup> in Clackmannan is named after her. Throughout England and Scotland, also, a feast has been assigned to St. Bees, on the 31st of October.<sup>76</sup> This is the date given for her chief festival, in the Breviary of Aberdeen, and also by Greven, in his additions to Usuard. Under the name of St. Bees, it is said that she was likewise honoured on the 22nd of November.<sup>77</sup> Again, Gabriel Bucelin<sup>78</sup> has referred her feast to the 28th of December. Besides the Natis for her death—generally supposed to have been the 31st of October—the foregoing festivals must have reference to the translation of her relics, or to some special commemoration intended to increase popular devotion for her. Yet, perhaps it is more probable, especially in latter times, that some errors of date may have crept into the calendars, or some confusion of correct identification has probably occurred.

Assuming a gifted Irish pilgrim's visit to the Shrine of St. Bees, and enquiries there made, to be incidents of real life,<sup>79</sup> it would appear, that the natives of Cumberland, in the present century, know little regarding this stranger virgin, who had once been held by their ancestors in distinguished honour.<sup>80</sup> It was otherwise in those middle ages, when the chronicler of her fame and miracles could only relate what was most clear, coming from the evidence of many Cumbrians, and what most deserved belief. There could

<sup>62</sup> Anno Di. 1315. Robertus Brus obsidebat Carleolum. Quo tempore Jacobus Douglas multa mala fecit apud Egremont, et spoliavit eccl. S. Begæ, ac maneria de Cletter et Staineburne prioris S. Begæ combusserunt." — Leland, "De Rebus Britannicis Collectanea," tome i., p. 24.

<sup>63</sup> It is quoted as "De Abbatibus et Rebus in eo gestis."

<sup>64</sup> Edition of 1608.

<sup>65</sup> In "Catalogus Generalis Sanctorum."

<sup>66</sup> In Sacro Gynæceo.

<sup>67</sup> In "Lignum Vitæ," lib. iii. Appendix.

<sup>68</sup> Published by O'Sullivan Beare, in "Historiæ Catholice Ibernici Compendium," tomus i., lib. iv., cap. xi., p. 51.

<sup>69</sup> See p. 250.

<sup>70</sup> See Bishop Forbes' "Kalendars of Scottish Saints," Menologium Scoticum, p. 210.

<sup>71</sup> See *ibid.* Scottish Entries in the Kalendar of David Camerarius, p. 240.

<sup>72</sup> See Chalmers' "Caledonia," vol. ii., p. 958; "Statistical Account of Scotland," vol. iv., p. 344; and "Origines Parochiales Scotiæ," part i., p. 177.

<sup>73</sup> See Statistical Account of Scotland," vol. viii., p. 605, and vol. xiv., p. 623.

<sup>74</sup> See "Origines Parochiales Scotiæ," part ii., p. 822.

<sup>75</sup> See "New Statistical Account of Scotland," vol. viii., pp. 3, 128.

<sup>76</sup> See Rt. Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. v., p. 160.

<sup>77</sup> According to the English Martyrology of John Wilson. Edition of 1640.

<sup>78</sup> In the "Menologium Benedictinum."

<sup>79</sup> See the verses headed "Saint Bees," in the admirably edited Poems of Thomas D'Arcy M'Gee, with copious notes. Also an Introduction and Biographical Sketch, by Mrs. J. Sadlier. — "Historical and Legendary Poems," pp. 360, 361. New York, 1869, 8vo.

<sup>80</sup> He says:—

"I stood within the fontless porch,  
I paced the empty nave,  
The very verger of the church  
A false tradition gave."—*Ibid.*

be no end to his narrative, states the compiler of her Acts, were all such signs of her sanctity and miracles to be written, regarding the Virgin Bega, who now reigns in endless glory, and with Him, who is infinite and eternal.

ARTICLE II.—ST. MAGNUS, MAGOBALDUS, MAGNOALD, OR  
MAGNOBALDUS, APOSTLE OF SUABIA.

[SIXTH AND SEVENTH CENTURIES.]

CHAPTER I.

INTRODUCTION—WRITERS OF THE ACTS OF ST. MAGNOALDUS OR MAGNUS—IRELAND THE COUNTRY OF HIS BIRTH—PERIOD OF HIS NATIVITY—HE BECOMES A DISCIPLE OF ST. COLUMBAN—SAINTS MAGNOALD AND GALL REMAIN IN SWITZERLAND—ADMONITION TO MAGNOALD OF ST. COLUMBAN AND PROPHECY BEFORE SETTING OUT FOR ITALY.

WHILE abundant light has been thrown on the incidents of modern history, as also on the life and actions of celebrated characters who have lived in our own times, owing to the issue of printed works, and the recorded *memoranda* or correspondence of contemporaneous writers; far different are the old manuscript memorials of doubtful authenticity, or whose authors and sources for information are not sufficiently accredited, when we seek to establish facts relating to many of our old-world saints. Such, it must be admitted, is often the case, with regard to acts, conveying to us the most remote traditions, in reference to the present holy man. The only ancient authority for his life is, unfortunately, not altogether trustworthy. This is a memoir, which it is stated had been written by his companion and disciple Theodore,<sup>1</sup> and who laid it under the abbot's head, when he had been buried. Then the account runs, that when the body was disinterred, and on the stone coffin being opened, in the ninth century, the book had been taken out, and when greatly decayed by age, it was delivered to Ermenric, of Elwangen,<sup>2</sup> to re-edit. However, it is supposed—at least in great part—to have been a forgery of the tenth or twelfth century.<sup>3</sup> This Life is made up of long extracts from Jonas, the monk of Bobbio, who wrote the Acts of St. Columban, and from Walafridus Strabo,<sup>4</sup> who wrote the Acts of St. Gall. Events related of others are transferred to Magnoald.<sup>5</sup> Where the composer of this Life had genuine lives to manipulate, and convert to a memoir of St. Magnoald, his book is interesting; but, when he brings the abbot to that ground where his abbey had been founded, and for which the lives of St. Columban and St. Gall furnished no data, frequently he lapses into foolish

ARTICLE II.—CHAPTER I.—<sup>1</sup> Called by Latin writers, Theodorus Campedonensis, from the place where he passed a part of his life as an abbot. He was a monk of St. Gall and of St. Magnus. It is stated, that by command of Bishop Tozzo, he wrote the life of his master, St. Magnus. He flourished A.D. 680. See Rev. Dr. William Cave's "Scriptorum Ecclesiasticorum Historia Literaria," volumen i. Sæculum Monotheliticum, p. 595.

<sup>2</sup> He died A.D. 866.

<sup>3</sup> Thus Basnage states: "Nec Theodori nec Ermenrici illud est opusculum, sed

cujusdam impostoris."

<sup>4</sup> Père Charles le Cointe holds the writer to have been a synchronus of St. Magnus, and to have thus flourished prior to Walafridus Strabo. See "Annales Ecclesiastici Francorum," tomus ii., at A.D. 614.

<sup>5</sup> Thus, the incidents told of St. Cagnoald, Bishop of Laon, who flourished in the seventh century, are related verbatim of Magnoald, the writer only changing the letter C into M. See Benkert's "Athanasia," vol. xi. Kritische Prüfung d. Lebensgesch. der Heil. Magnus, p. 414. Würzburg, 1832.

legend.<sup>6</sup> This scepticism about the *bona fides* of Theodore's Acts has been drawn in a great measure from an opinion of the learned Father Mabillon, that they were composed by some impostor<sup>7</sup> under such a shadowy title. This, however, is too sweeping a charge, and it seems far more probable that the writer's errors are owing to ignorance rather than to deliberate forgery.

The Bollandists have very fully treated about St. Magnoldus, or Magnus, at the 6th of September.<sup>8</sup> There is a previous commentary,<sup>9</sup> and then follows the unauthentic life of the saint,<sup>10</sup> attributed to the monk Theodore, of Kempton, as taken from a manuscript<sup>11</sup> of St. Maximinus of Treves. Afterwards succeeds an account of miracles,<sup>12</sup> attributed to the saint's intercession.<sup>13</sup> This holy abbot's Acts have been edited by Father Constantine Suysken, S.J., who has laboured much to investigate or unravel the obscure and often contradictory materials that are left for enquiry. In the first place the original life, as stated, if written by Theodorus,<sup>14</sup> and buried with the saint, was almost defaced and scarcely legible, when discovered in the ninth century, and at present it is not known to exist. Again, by four persons, that copy is said to have been given to a certain Ermenric,<sup>15</sup> a monk and levite of Elewanga, to revise and restore. Neither is that particular manuscript to be found, and we know not if the task committed to him had been reliably executed. But, in the third place, that same work appears to have fallen into other hands;<sup>16</sup> while in the process of emendation, the Acts of St. Magnus have become vitiated, in point of historic accuracy—whether through ignorance or fraud remains to be solved. When and where

<sup>6</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 6, p. 94.

<sup>7</sup> He adds: "Qui Magnum appellat Magnoldum, ut Chagnoaldi sancti Columbani discipuli facta personato suo Magnoldo affingat. Non immoror fabulis illius impostoris observandis, quas in actis sanctorum nostrorum manifeste detexi. Nihil itaque certi sive de Magno, sive de Theodoro nobis succurrit, nisi quod eos non Columbani, sed Galli discipulos, non Scotto-Hibernos, sed Alamanos fuisse constat ex Walafrido Strabone, qui eos Willimari presbyteri clericos extitisse ait, antequam in sancti Galli disciplinam cooptarentur."—"Annales Ordinis S. Benedicti," tomus i., lib. xiii., sect. xxxiii., p. 393.

<sup>8</sup> See "Acta Sanctorum," tomus ii., Septembris vi. De Sancto Magno Monasterii Faucensis, Abbate Primo Füsse in Sueria, pp. 700 to 781.

<sup>9</sup> In thirteen sections, and one hundred and seventy-five paragraphs.

<sup>10</sup> In eight chapters, and seventy-eight paragraphs, with accompanying notes.

<sup>11</sup> Collated with the editions of Henricus Canisius and of Melchior Goldast, together with six other manuscripts.

<sup>12</sup> Miracula auctore P. Ludovico Babens-tuber Benedictino Ettalensi.

<sup>13</sup> These miracles are contained in seven chapters, and in one hundred and fifty-six paragraphs, with illustrative notes.

<sup>14</sup> Said to have been a monk or eremite of Campidonum or Kempton. This Theodore is represented as the companion, or rather

disciple, of St. Magnus in his apostolic labours, to have been witness of nearly all the miracles he relates, and to have been a friend, at the hour of his death.

<sup>15</sup> By some, he is also named Ermenold, who lived in the time of the Blessed Raban Maur, whose life may be found in the second volume of this work, at the 4th of February, Art. iv. Ermenric became the seventh Abbot of the monastery of Elewangen, in the diocese of Augustana, A.D. 845, according to Mabillon. In his epistles to Gundramnus and Ruodolfus, he speaks very modestly of his abilities. "An vero S. Magni Vitam, qualis typis edita est exaraverit, certo pronunciare non licet." "Acta Sanctorum Ordinis S. Benedicti," sæc. ii.

<sup>16</sup> The third revisor or interpolator, in reference to Ermenric, states, that the latter, compelled by obedience, and not willing to contemn the order of a pontiff, undertook the patch-work, according to the best of his ability, although little learned to amend and insert what should be proper. However, he accomplished the task, through Divine assistance, renewing the writing and correcting what he found in a confused state, and making the text clearer by means of chapters. To his emendations or possibly corruptions of the original text, Father Suysken justly objects, and naturally preferred he had assumed only the role of amanuensis, and not that of interpolator. The Bollandist editor adds: "utinam, inquam, ipsa Theodori verba, confusa utcumque gestorum serie, integre fideliterque posteritate tradidisset."

the errors have crept in cannot well be determined;<sup>17</sup> but, a suspicion remains, that many of the mis-statements occurring are attributed to a compiler of the eleventh century,<sup>18</sup> who appears to have had access to the Acts of St. Magnus, said to have been written by the monk, Theodore, and restored by Ermenric. Under such specious mask, not a few have been deceived, who imagined that the Acts still preserved must have had their origin on a respectable and trustworthy ancient authority.<sup>19</sup> Of the later interpolated Acts, various manuscript copies have reached our time, and some of these have been already printed. In the Bollandist Library there were various copies. Among these were four distinct ones,<sup>20</sup> taken from a Manuscript Vita S. Magni, belonging to the Library of St. Maximinius of Treves. This latter the Bollandist editor selected as a text for publication.<sup>21</sup> Besides these, the Jesuit Father Gamans had formerly sent a double copy; one taken from the library of Saints Udalric<sup>22</sup> and Afra,<sup>23</sup> Augsburg, and the other from a monastery at Ratisbon.<sup>24</sup> Among all of these might be found some differences of statement.<sup>25</sup>

From the interpolated Acts of St. Magnus, all subsequent published accounts are chiefly drawn. Those Acts have been printed by Henricus Canisius,<sup>26</sup> and by Melchior de Haiminsfeld Goldast,<sup>27</sup> while Surius<sup>28</sup> has

<sup>17</sup> Mabillon supposed, that the Acts of St. Magnus, as manipulated by Ermenric, had been temerarily enlarged by a later writer. Father Suysken has a suspicion of another interpolation in the original of Ermenric, from a reading found in one manuscript copy, regarding a miracle related in substance, but in different words, from those found in other codices. And that the evident introduction of passages, from Walafrid Strabo's Life of St. Gall, into that of St. Magnus, should not be attributed to Ermenric, seems sufficiently established.

<sup>18</sup> There exists a copy of the interpolated Acts of St. Magnus, and written by an anonymous monk of Ratisbon. It bears the following title: "Ex pergam. antiquiss. codice MS. Augustæ ad SS. Udalr. et Afram ab an. 700 conscripto, in 4 Tit. Legendæ aliquot SS. lit. z. n. 36." In his "Vetara Analecta," Mabillon inserts a tract, written by a certain monk, of Ratisbon, whose name is not given, and in reference to his own temptations. After returning from Fulda to Ratisbon, alluding to his labours by candlelight, the monk writes: "Postquam vero redii Vitam S. Magni scripsi, compulsum fratrum duorum precibus intimis et assiduis, Wilhelmni scilicet ex congregatione nostra, et alterius qui ad nos descendit causa ex Monasterio S. Magni venit Adalham dictus, qui nunc in S. Afræ cenobio abbas est constitutus."—Pars ii. This unknown writer had already premised, that he left the Monastery of St. Emmeram at Ratisbon, A.D. 1062, so that he must have written the Acts of St. Magnus, after the middle of the eleventh century. This is further established, from certain passages to be found in a Prologue, attached to those Acts.

<sup>19</sup> Whether weight or consideration might be attributable to the earliest versions, the

additions made are so faulty in chronological accuracy, in several places, that even those Acts are rendered self-contradictory.

<sup>20</sup> One has for title these words: "Vita S. Magnaldi, qui et Magnus, discipuli S. Columbani et Galli." The second has this heading: "Vita Sancti Magni seu Magnaldi, ex Monacho Luxoviensi, abbatis monasterii Faucium, in diocesi Augustana, a Theodoro ejus socio primum conscripta, deinde ab Hermenrico, Elewangensi monacho, recensita et aucta." The other two properly add after the foregoing announcement, "denique ab anonymo recentiore digesta et aucta."

<sup>21</sup> By him and by Mabillon allusion is made to the Tract, as the Acta or Vita Pseudo-Theodori, a title by which it shall be subsequently designated.

<sup>22</sup> Or Waldrich, Bishop of Augsburg. His festival occurs on the 4th of July.

<sup>23</sup> Or Afre, Martyr at Augsburg. His feast is held on the 5th of August.

<sup>24</sup> "Ratisbon is one of the oldest cities of central Europe. Some of its buildings date from the time when it was fortified by the Romans and called *Castra Regine*."—"Picturesque Europe," vol. v., p. 274.

<sup>25</sup> See Acta Sanctorum," tomus ii., Septembris vii. De Sancto Magno, &c., Commentarius Prævius, sect. i., pp. 700 to 702.

<sup>26</sup> In "Antiquæ Lectiones," tomus v., Ingolstadt, A.D. 1604. This has been taken from a vellum manuscript belonging to the Monastery of St. Magnus, near the bridge at Ratisbon. In the year 1725, this work, reprinted and put into greater order by James Basnage, was published in seven folio volumes, at Amsterdam, under the title, "Thesaurus Monumentorum Ecclesiasticorum." It contains prefaces and valuable notes by the editor.

likewise the Life of St. Magnus. In 1621, Martin, Abbot of Fussen, edited the Acts of St. Magnus in Latin. Mathew Rader<sup>29</sup> wrote a Life of the saint, from the same compilation in "Bavaria Pia."<sup>30</sup> Again, Father Ludovicus Babenstuber composed the Acts of St. Magnus, in Latin, and to these he has added the particulars of many miracles wrought through the merits of the holy abbot. Father John Colgan had intended to issue the Acts of St. Magnus at the present date, as we find from the posthumous list of his Manuscripts.<sup>31</sup> Notices of him are in the work of Father Stephen White, S.J.<sup>32</sup> The Benedictines<sup>33</sup> have the Acts of St. Magnus, in sixteen paragraphs. In the Annals of his Order, Mabillon also has allusion to him.<sup>34</sup> In the year 1729, a Life of St. Magnus appeared in German, and by some anonymous writer belonging to the Monastery at Fussen. In this are inscribed many miracles, ascribed to the virtues of the Patron. Notices of this holy abbot are to be found in *Les Petits Bollandistes*,<sup>35</sup> under the name of Magne or Mang, and by Rev. S. Baring-Gould.<sup>36</sup>

According to the old Acts, attributed to Theodorus Campodunensis—meaning Kempton—St. Magnoald, or Magnus, was born in Hibernia.<sup>37</sup> Such account has been followed by nearly all subsequent writers who have treated about him. We may here observe that Magnoaldus was the name by which he is first introduced to our notice—Magnus was a title afterwards given him to designate his eminence and virtues. That statement of his having been a native of Ireland, however, has been questioned by Father Suysken, who thinks it more probable that he was born in Germany. Not believing St. Magnus to have been a disciple of St. Columbanus, as Jonas,<sup>38</sup> who wrote a life of him, does not introduce such a person to the reader,<sup>39</sup> and

<sup>27</sup> In "Almanicarum Rerum Scriptores," tomus i., Francfort, 1606. This is introduced with the following epigraph, which Father Suysken had not discovered in any other copy of the life: "S. Theodori eremitæ de Vita S. Magni Confessoris, sodalis sui, ab Ermenrico Elewangensi monacho emendatus et distinctus." After chapter the xiii. is another heading, which indicates a continuation of the work: "Ermenrici Elewangensis monachi supplementum." On comparing this with the edition of Canisius, whole periods and even chapters are wanting in the latter, not to speak of many minor differences.

<sup>28</sup> See "De Probatis Sanctorum Vitis," vol. v., vi. Septembris, pp. 73 to 81. The Life is comprised in thirty-three paragraphs. In the third edition of Surius, the Acts of St. Magnus, as published by Canisius, are to be found.

<sup>29</sup> Born in Inichingen in the Tyrol, A.D. 1561. At the age of twenty, he entered the Jesuit Order. This learned man died at Munich, on the 22nd of December, A.D. 1634. See Michaud's "Biographie Universelle, Ancienne et Moderne," tome xxxv., p. 59.

<sup>30</sup> The well-known work, "Bavaria Sancta," appeared in three folio volumes, 1615-1624-1627. "Bavaria Pia" was a supplementary volume published in 1628, and enriched by Sadeler's beautiful engravings.

<sup>31</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>32</sup> See "Apologia pro Hibernia," cap. iv., p. 44.

<sup>33</sup> See "Acta Sanctorum Ordinis S. Benedicti," tomus ii., sec. ii., pp. 505 to 510.

<sup>34</sup> See "Annales Ordinis S. Benedicti," tomus i., lib. xi., sect. xvii., p. 309; lib. xii., sect. xxix., p. 355; lib. xiii., sect. xxxiii., pp. 392, 393.

<sup>35</sup> See "Les Vies des Saints," tome x., vi<sup>e</sup> Jour de Septembre, p. 528.

<sup>36</sup> See "Lives of the Saints," vol. ix., September 6, pp. 94, 95.

<sup>37</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Septembris vi. De Sancto Magno Monasterii Faucensis Abbate Primo Fuessæ in Suevia. Vita auctore, ut fertur, Theodoro monacho Campodunensi, ab Ermenrico Elewangensi aucta," et ab alio interpolata, cap. i., p. 735.

<sup>38</sup> Jonas, born about A.D. 599, "gente Hibernus," was an alumnus of St. Columban, both at Luxeu and at Bobbio. Among other works, he wrote "Vita S. Columbani." He flourished about A.D. 630, and he was living in A.D. 665. See Dr. William Cave's "Scriptorum Ecclesiasticorum Historia Literaria," volumen i. Sæculum Monotheliticum, p. 580.

<sup>39</sup> Father Suysken, referring to the Pseudo-Theoderici Vita S. Magni, remarks, that the interpolator has plagiarized that portion of

that Walafridus Strabo<sup>40</sup> is the most reliable authority for making Magnoald and Theodore disciples of St. Gall, without allusion to the country of their birth; such are thought to be reasons sufficient for doubting Magnus to have been born in Ireland. In addition, Father Suysken remarks, that Notker Balbulus,<sup>41</sup> in his Martyrology, at this day, only regards St. Magnus as a disciple of St. Gall.<sup>42</sup> The foregoing are but negative and very inconclusive arguments, nevertheless, to counteract what seems to have been an ancient and a prevalent tradition. In his list of saints, Convœus calls Magnus, Abbot and Brother of St. Gallus.<sup>43</sup> If so, both may be classed as nephews of St. Columban,<sup>44</sup> according to the old Acts of our saint, attributed to Theodore and his continuators. However involved and confused may be the earliest records, which relate for us the Acts of St. Magnus, yet there appears to be a very general *consensus* that his birth took place in Ireland.<sup>45</sup> In what particular district is not known, and doubts regarding his family or early life may well be entertained. According to other accounts, he was of royal birth,<sup>46</sup> his father being named Severus, and his mother Theoclea.<sup>47</sup>

it, referring to our saint having been a disciple of St. Columban, from Jonas, by his substituting the name of Magnoaldus for Autiernus, which is deemed to have been in the original, and again by his changing the name of Chagnoaldus for Magnoaldus. Then Father Suysken proceeds to show, how the Pseudo-Theoderic Life blunders in chronology, and is contradictory to fact, in making Magnoaldus die A.D. 655, in the seventy-fourth year of his age; as in such case, if it be alleged, he left Ireland with Columban, who went to France, in A.D. 568, according to Le Cointe, this latter date should reach back to thirteen or fourteen years before Magnoaldus could have been born, or if the calculation of Mabillon be adopted, that Columban parted for Gaul, A.D. 590, then St. Magnoald must have been too young to have accompanied him in a missionary enterprise. However, if we allow for very probable chronological and other mistakes, occurring in the Tract to which allusion has been made, to suppose that St. Magnus had not been an Irishman and a disciple of St. Columban, should involve Father Suysken simply in a paralogism.

<sup>40</sup> Walafridus Strabo, or Strabus, a German by birth, and a disciple of Raban Maur, at Fulda, was Dean over St. Gall's, A.D. 842. He wrote many learned works, and among others, "Vita et Miracula Sancti Galli Abbatis," in two books. He died A.D. 849. See Dr. William Cave's "Scriptorum Ecclesiasticorum Historia Literaria," volumen ii. Sæculum Photianum, p. 31.

<sup>41</sup> St. Notker, surnamed the stammerer, was born about A.D. 830, at Elgau, in Thurgovia. At an early age he entered the Monastery of St. Gall, where he made great progress in sacred and profane literature. Several elegant treatises in prose and verse were composed by him. He died on the 16th of April—the day for his feast—A.D. 912. See M. Le Dr. Hoefer's "Nouvelle Biographie Générale," tome xxxviii., col. 300.

<sup>42</sup> This is his notice: "Nativitas S. Magni Confessoris, discipuli et comitis beati Galli."

<sup>43</sup> The feast of St. Gallus is held on the 16th of October. See his Life at that date, in the Tenth Volume of this work.

<sup>44</sup> The Festival of St. Columban has been assigned to the 21st of November. His Life is given at that date, in the Eleventh Volume of this work.

<sup>45</sup> Henricus, Abbot of Füssen, has left some Manuscript Notes illustrative of monastic and local tradition. "Notandum, quoad historicos constare, S. Magni fuisse Scotum ex provincia Hybernæ oriundum: sed quo sanguine, nobili vel ignobili, sit ortus, Legenda ejus non manifestat. Attamen ex traditione jam innotita dicitur progenitus ex regio Scottorum genere, cujus pater fuerit Severus, mater Theoclea. Hoc docuit anno MDXV, tempore abbatis Benedicti, quidam orator regis Franciæ, nomine Petrus Cordier, episcopus Parisiensis, decretorum doctor, qui tunc temporis ambasciator præfati regis apud imperatorem Maximilianum aliquo tempore hic in Fucssen propter quædam negotia moram trahebat, et erat abbat Benedicto valde familiaris et homo in historiis antiquis multum versatus. Hic ergo reliquit in scriptis abbati Benedicto, quod S. Magnus de præfatis parentibus ex regio Scotiæ sanguine sit progenitus. Quod didicisse se, aiebat, in ipsa Hybernia, quam tanquam Francorum ambasciator peragraverat."

<sup>46</sup> This is mentioned, also, in the German Life of St. Magnus, written by a monk of the Monastery of Füssen, and in confirmation of it, the writer refers to a very old picture he had seen, in which St. Magnus is represented in the garb of a young prince taking leave of his parents—his father sitting on a royal throne, and his mother as a queen being near him. This statement is in chap. i., sect. 2. Father Ludovicus Babenstuber has a similar account, in his Acts of the Saint, lib. i., cap. i.

<sup>47</sup> While the royal descent of St. Magnus

So far as he could form an opinion from the materials available for the Life, Father Suysken thinks St. Magnus was born about the year 582. If he lived not previous to that date, it does not seem probable he accompanied St. Columban, when the latter left Ireland for France, about A.D. 590. Nor do we find any record to give us an account of his early training and acts. Even his original name may have been Celtic, and different from Magnoaldus, or Magnus, which he bore in after life. He became the disciple of St. Columbanus, according to the old Acts, but it must be allowed there are mistakes and obscurities of statement to be corrected or explained, in reference to matters as related.<sup>48</sup> It seems probable enough, about the time when the holy Abbot of Luxeu had resolved on leaving France, and had taken his voyage from Nantes for Ireland, A.D. 610, or soon after he had been driven back by contrary winds, and then went to Clotaire II.,<sup>49</sup> King of Neustria, that Magnoaldus preferred his petition to St. Gall, to be received among the company of the religious subject to so great a master of the spiritual life. For his probation as a postulant,<sup>50</sup> Columban sent St. Gall, with another young man, named Sonarius or Sonarius,<sup>51</sup> and our saint,<sup>52</sup> into a desert place, with only a single loaf to refresh them. At the end of the third day, not a morsel of it remained, and then St. Gall despatched his companions through the wilds to search for food. This was found most providentially in a river called Ligno, or Lignona<sup>53</sup>—now the Loignon or Loughnon—in Burgundy. There they found a great many fishes. These were brought to their superior, and gratefully partaking of this most seasonable food, which had been so miraculously provided, they again returned thanks to God. Then repairing to St. Columban, our saint made his vows of obedience, and heard in return these words: “Magnus te faciat

is contended for by various writers, their arguments are examined by Father Suysken, who supposes it probable, that our saint had been confounded with a St. Magnus, Prince of the Orkney Islands, who is mentioned by the Scottish writers, Hector Boetius, John Lesley, and Thomas Dempster. In the Fourth Volume of this work, we have inserted his Acts, at the 16th of April, Art. ii.

<sup>48</sup> After the title of Vita Auctore, ut fertur, Theodoro Monacho Campodunensi, ab Ermenrico Elewangensi aucta, et ab alia interpolata, the Acts open with the following sentence: “Tempore illo, cum beatissimus simul cum beato Gallo nepote suo diversa loca perlustrarent, et ad diffamandum verbum Dei, et peregrinandi causa in Hiberniam pervenirent, quidam frater, nomine Magnoaldus ex prefata patria Hibernia procreatus, pulsare cepit aures beati Galli, discipuli sanctissimi Columbani, ita alloquens”: &c. This passage, however, has been thus emended by the anonymous monk of St. Emmeram, Ratisbon: “In tempore illo quo beatus Columbanus sanctusque Gallus virtutibus magnificis pollentes, in Hibernia clarissimi habebantur, frater quidam, nomine Magnoaldus, ex eadem Hibernia oriundus, ad beatum Gallum accedens, ita eum alloquitur,” &c.

<sup>49</sup> He was born in 583, and on the death of his father, Childeric, in 584, he was under

the tutelage of his mother, Fredegonde, who placed him under the protection of Gontran, King of Burgundy. In 613, profiting by the dissensions of the sons of Childbert, and by their death, he next overcame Brunehaut and the Austrasians, in 614, when he became King of Neustria and Austrasia. He waged war against the Saxons, who invaded his territories, and he died A.D. 628, leaving his throne to Dagobert I.

<sup>50</sup> Father Suysken remarks, that the phrase in this narrative, “utrum propositum animi arripias, an non,” is borrowed from a passage in Jonas: “Pergentes in eremum voluntatem Dei probemus, utrum desideratum iter arripias, an in cœtu Fratrum permaneam.”—Vita Sancti Columbani.

<sup>51</sup> The Bollandist editor remarks, that treating about this incident, Jonas in his Vita S. Columbani calls him Sonarius.

<sup>52</sup> Father Suysken supposes, that to one Autiernus, a monk of Luxeu, should be attributed what is here related of Magnoaldus. Autiernus had asked permission from St. Columban to visit Ireland, and had been brought into the desert, that he might learn the will of God in his regard.

<sup>53</sup> The Bollandist editor assumes, that the interpolator of our saint's Acts had absurdly placed this river in Ireland; whereas the proper inference to be drawn from the context is, that he wrote concerning the country near Luxeu.

Dominus in sapientia et astutia, a cujus magno nomine Magnoaldus vocaris."<sup>54</sup> Again he added: "Cognita tibi sint omnia ministeria monastica, a quibus cognomen habes Magnoaldus."<sup>55</sup> Then having become a monk, he was entrusted by St. Columban with care of the monastic cellar, or in other words, he became the bursar or econome of the entire establishment at Luxeu.

Again, the accounts of St. Magnoald state, that while acting in that capacity, his assistant, having brought a vessel,<sup>56</sup> and tapped a cask of beer to serve for the refectory, Soniarius heard the Master's voice calling him. In the spirit of ready obedience, he ran with the bung in his hand, forgetting to close the vent, and appeared before Columban, Gall and Magnoald. Reminded of his neglect, Soniarius ran back to the cellar, thinking that no liquor could have remained in the flowing cask. However, it was otherwise, and a miracle caused its stoppage, to reward the cellarer's and assistant's exact observance of monastic discipline.<sup>57</sup> On returning, Soniarius related what happened to Magnoaldus, and the latter asking a priest, named Winigozus,<sup>58</sup> to accompany him to the cellar, both saw the wonder, and agreed that it should be reported to St. Columban. A contest of humility ensued between Soniarius and Magnoald, each seeking to ascribe the miracle to the other's merits.<sup>59</sup> However, it was ended by Columban declaring, that he had seen the angel of the Lord making a sign over the vessel, and preceding Magnoald, when he had called the boy Soniarius.<sup>60</sup>

There are legendary accounts in his Acts, of how St. Magnoald sought apples in the wilderness, for the refreshment of Saints Columbanus and Gallus, and of how a bear allowed him to take a share of what had been found.<sup>61</sup> Again, it is told, that while the community had been in want of food, by an order from the holy abbot, Magnoaldus procured a number of birds, which allowed themselves to be taken by him and by the monks.<sup>62</sup>

<sup>54</sup> Thus rendered into English: "The Lord make you great in wisdom and prudence, from whose great name you shall be called Magnoaldus." The Goldast edition of the Acts, and another MS. has "voceris."

<sup>55</sup> Thus translated: "To thee be entrusted all the monastic services, from which you have the name Magnoaldus."

<sup>56</sup> It is called a Typrus or a Tybrus, by ancient monastic writers; the exact form or capacity of which does not now seem to be well understood. Compare the account given in the text with what is related in Fleming's "Collectanea Sacra." Vita S. Columbani, Abbatis, cap. xv., p. 227.

<sup>57</sup> Thus is the event related: "At ille, viso seraculo, recordatus negligentiae, velociter ad cellarium rediit, æstimans nihil in vase, de quo cerevisia decurrebat, remansisse. Intuitus ergo vidit, supra tiprum cerevisiam crevisse, quatinus, qualis et quanta rotunditas infra tipri inerat coronam, talis in altum crevisse urna videretur, et ne minimum stillam foras cecidisse."

<sup>58</sup> Goldast's version and that of another manuscript read Winiachus, while Canisius has the name Winniacus. In Jonas' "Vita S. Columbani," he mentions a "Winnocus presbyter," who was a familiar of St. Columban. Perhaps he was identical with the priest mentioned in the text.

<sup>59</sup> The Bollandist editor observes, that this contest is not to be found in the account of Jonas, from whom he supposes it to have been borrowed, nor does he mention Magnoald in connexion with the narrative. In Fleming's "Collectanea Sacra" is the following: "Hujusmodi olim in monasterio Sancti-gallensi exemplum contigit; cujus rei testes usque in hunc diem remanent versus aliqui in porta capituli, ubi tum loci cella vinaria fuerat, appensi. Perfecta obedientia sua imperfecta relinquit."

<sup>60</sup> The writer of our Saint's Acts then continues: "O magnum divinæ potentiae donum, qui adhuc neophito suo servo tantam gratiam conferre dignatus est, ut jam Magnus inter fratres voceris. Ad hæc conticuit beatus Magnoaldus, gratias agens Deo in corde suo de tanta miserecordia sua."

<sup>61</sup> It has been observed that this miracle, related in the Life of St. Magnus, has been ascribed to Chagnoaldus, and as having occurred near Brigantium in Rhætia, after St. Columban had been expelled from Luxeu in 610. Mabillon states: "Incantus lectores fefellit Pseudo-Theodorus in Vita Magnibaldi, cum Chagnoaldi facta Magnoaldo tribuit."—"Annales Ordinis S. Benedicti," tomus i., lib. xii., sect. xxix., p. 355.

<sup>62</sup> In the "Vita S. Columbani" of Jonas, he relates this miracle before the former one,

This supply was sufficient for three days; at the end of which time, those good people<sup>63</sup> who lived in the adjoining cities brought food to St. Columban's Monastery, through the agency of Saints Gall and Magnoald.<sup>64</sup>

At one time, a thought possessed the mind of St. Columban,<sup>65</sup> that he should open a mission among the Slaves<sup>66</sup> and Veniti,<sup>67</sup> in order to withdraw them from paganism<sup>68</sup> and open their minds to a knowledge of the true and living God. Wherefore he consulted St. Gallus and St. Magnoald. The former said to the latter: "Brother, what think you of this journey for our abbot?" Magnoald answered: "Master Superior, first ask for Divine direction; and afterwards, if you deem it proper to set out, let us depart." On hearing this, Columban ordered a fast for three days, imploring light from above on that subject. The third night, an angel appeared to all three, and showed them a small tracing of the world's map, saying: "You see, that the whole world is a void; say ye to Columban, go to the right and left, that you may reap the fruit of your labours, but it is not expedient for you to go thither." This admonition was enough for the holy abbot, that he was not to be the apostle of those nations; and, therefore, he resolved on resting where he was, content with the services of Magnoald alone, until the way was opened for his departure to Italy.<sup>69</sup>

To the rule of St. Columban, Magnoald seems to have conformed, while he was under the protection of King Theodebert,<sup>70</sup> and engaged on missionary labours near the Lake of Zurich.<sup>71</sup> While in Switzerland, war had been declared between the brothers Theoderic<sup>72</sup> and Theodobert, with

and states, that it happened during a time of famine, "cumque jam triduo jejuni fessa corpora essent." Here, however, there is no mention of Magnoaldus.

<sup>63</sup> Differently related from that in the "Vita S. Columbani" of Jonas is the account contained in the text: "Quarto deinde die quidam pontifex ex vicinis urbibus frumenti copiam, divina admonitus aspiratione, ad B. Columbanum direxit; sed mox Omnipotens, qui penuriam patientibus aligeros præbuerat cibos, ut farris adeps advenit, alitum phalanges imperavit abire."

<sup>64</sup> In Fleming's "Collectanea Sacra," Vita S. Columbani Abbatis, we find the name of Magnoaldus introduced into the text, and in the margin Chagoald is a different reading. See cap. xxvi., p. 239.

<sup>65</sup> Thus stated by Jonas, in his "Vita S. Columbani:" "Interea cogitatio in mentem ruit, ut Venetiorum, qui et Slavi dicuntur, terminos adiret," &c. See *ibid.*, pp. 239, 240.

<sup>66</sup> For a very complete account of the Slaves, their origin, tribal division, and history, the reader is referred to the Articles headed *Slavonia* and *Slavonians*, in Charles Knight's "Penny Cyclopædia," vol. xxii., pp. 100 to 128.

<sup>67</sup> See Dean Millman's "History of Latin Christianity," vol. ii., book iv., chap. v., p. 293.

<sup>68</sup> According to the early Christian missionaries among the Slaves, they worshipped various idols. It is said, that those who lived on the shores of the Baltic admitted two different principles—one for good and

the other for evil. The former was known as Biel Bog, or the "white god," from whom all benefits proceeded, and the latter was called Cherni Bog, or the "black god," who caused all sorrows and misfortunes. However, the Sixth Synod of Constantinople (A.D. 680) enumerates Slavonians among the Christian nations.

<sup>69</sup> The foregoing account varies from that given by Jonas, in his "Vita S. Columbani."

<sup>70</sup> Known as Theodebert II., son of Childebert, King of Austrasia, and who succeeded to this Kingdom of Austrasia, A.D. 596, after his father's death. His brother Theoderic II. was assigned the Kingdom of Burgundy. Both were left under the tutelage of their grandmother Brunehaut. See "Abrégé de l'Histoire de France," liv. i. Œuvres Complètes de Bossuet, Evêque de Meaux, tome x., col. 1177. Edition de l'Abbé Migne.

<sup>71</sup> "The situation of the Lake of Zurich in many respects resembles that of Constance; no part of it can be said to be within the mountain zone, though the neighbourhood is almost everywhere hilly, and the mountains are not far from its eastern end. The scenery is diversified, bright and sunny, rather than grand. Its shores in many parts are richly cultivated, and studded with goodly houses and thriving villages."—"Picturesque Europe," vol. v. Eastern Switzerland, pp. 87, 88.

<sup>72</sup> Known as Theoderic II., son of the aforementioned Childebert, who succeeded to his father's Kingdom of Burgundy, A.D. 596.

varied fortune;<sup>73</sup> and, at that very time, when the decisive battle of Tolbiac<sup>74</sup> was fought, both Columban and Magnoald had a revelation regarding its results.<sup>75</sup> This they communicated to each other.<sup>76</sup> Theodobert being defeated was treacherously delivered up by his own men to his brother, who sent him to their grandmother, the wicked Brunehault.<sup>77</sup> Having sided with Theodoric, she obliged the vanquished prince to receive holy orders, and not many days afterwards, she put him to death. Finding his enemy, Theodoric, to have become master of that country in which he then lived, Columban resolved on leaving it, and with many disciples, he went into the territories of Agilulf,<sup>78</sup> King of the Lombards. However, his disciples, Gall and Magnoald, remained behind, and after some time settled near Lake Constance.<sup>79</sup> Being seized with a fever, St. Gall could not prosecute his purpose of accompanying St. Columban into Italy. Thinking his desire was to remain in that country, and to avoid further missionary labours in a far-off region, the latter said reproachfully, "I know, brother, it will be disagreeable for you to be fatigued with other duties on account of me; however, now that we are about to part, I pronounce on you a prohibition to celebrate Mass, so long as I live." On hearing this, Magnoald, who was present, threw himself at the feet of the holy abbot, and cried out, "My father

<sup>73</sup> According to Fredegarius, in his chronicle, A.D. 612, the first battle fought between Theodoric and Theodobert was at Toul, where the latter was defeated with great slaughter. Having collected fresh forces, Theodobert attacked his brother at Tolbiac, where the issue was still more unfortunate for him, as he was there thoroughly defeated.

<sup>74</sup> Tulpiacum, or Tolbracum, formerly a town of the Ubii, a people of Germany, who in the time of Claudius Caesar lived beyond the Rhine, but who moved to the left bank, in the succeeding reign. It is now known as Zülch "x mil. pass. a Colonia Agrippina in Occasum, uti xvi a Bonna, Aquisgranum versus xviii."—Bodrand's "Novum Lexicon."

<sup>75</sup> In a copy of Jonas' Life, Chagnoald is substituted for Magnoald, in this narrative: "Eo igitur tempore vir Dei in eremo morabatur, contentus tantum unius ministri Chagnoaldi famulatu."—"Vita S. Columbani."

<sup>76</sup> In the Acts of St. Magnus is the following narrative of the vision, which is not to be found in the Life of St. Columban by Jonas: "Expergefactus ministrum vocat Magnoaldum qui et Magnus, cruentamque regum pugnam indicat, et humanum sanguinem multum fundi suspirat. Respondit Magnoaldus, qui et Magnus prostratus ad pedes ejus: Et ego pater domine, sopore oppressus jaculam subter unam arborem abiectis, et videbatur mihi, simul eos confictum inter se habere; arreptoque baculo, volebam percutere Theodericus, et liberare Theodebertum: sed prohibuit me species quadam dicens: Non est tibi necesse eum percutere, quoniam Dominus cito vindicabit magistrum tuum Columbanum de eo in interitu ignis. Illico evigilans festinabam huc ad vos venire, et narrare hanc visionem,

vos me interim vocantem audivi." Then is introduced the name of one Eunuchus, for Chagnoaldus, as given by Jonas, and for what in substance refers to the same incident, in his "Vita S. Columbani."

<sup>77</sup> Also called Brunechild, daughter to Athanagild, a King of the Spaniards, and wife to Sigebert I., King of Austrasia. She was an ambitious and unprincipled woman, who met her fate in the year 613, by orders of Clotaire. "She was tied by the leg and the arm to the tail of an untamed horse, which, running full speed, quickly dashed out her brains."—"The Modern Part of Universal History," vol. xix. The History of France, chap. lxxviii., sect. i., p. 238.

<sup>78</sup> At first he was Duke of Turin, but on the death of Antharis, the third King of the Lombards, at Pavia, A.D. 590, his widow, Theodelinde, married Agilulf. At first he was an Arian, but afterwards he embraced the Catholic Faith. This warlike prince reigned twenty-five years, and he died, A.D. 615 or 616. See Michaud, "Biographie Universelle, Ancienne et Moderne," tome i., pp. 225, 226.

<sup>79</sup> Also known as the Boden See, dividing the north-eastern corner of Switzerland from Württemberg and Baden. At its lower extremity is the town of Constance, at the head of the Unter See. It has declined in population since the Middle Ages, and also in commercial importance, when its linen stuffs were known all over Europe. Although on the left bank of the Rhine, it forms part of the Duchy of Baden. About the beginning of the Christian Era, a fortress, called Valeria, had been built on that site, and it was rebuilt by Constantius Chlorus, in the days of Imperial Rome. See "Picturesque Europe," vol. v. Eastern Switzerland, p. 82.

superior, what will you that I do? If I leave Gallus without attendance, he shall be forlorn and perish; nevertheless, if you require me, him I shall leave, as Peter followed our Lord, having parted with his nets." Whereupon, Columban answered: "I know Magnoald, that a great future is open for you, and that you shall gain many of the Eastern people<sup>80</sup> to God. Therefore, I am not willing you should come with me, but I leave you and our faithful Theodore to obey Gallus in all his requirements, and endeavour by all means to restore his health. Moreover, Magnoald, I tell you what I desire, and how you should dwell with him. Having spent some days, you shall receive the order of Deaconship from the Bishop of Constance. So I decide, that you remain with Gallus, until the time comes when I am about to die. Then, if it happen, that the Holy Spirit reveal to thee the fact of my last illness, I shall feel grateful, should you come to me; otherwise, if I die, and that you are divinely admonished, hasten to my tomb, and to my religious. Then shall you receive my Epistle and my *Cambuta*,<sup>81</sup> which you shall bear to Gallus, and which shall release him from my interdict. But, I tell you, that three years<sup>82</sup> after the death of Gallus,<sup>83</sup> you and Theodore shall witness his tomb destroyed by spoilers; and this being done, with his tomb restored, hasten to a place, where we have heard the holy bishop Narcissus<sup>84</sup> commanded the devil to kill a dragon, and there with Almighty aid, you shall convert many to the Faith, and gain their souls to the Lord.<sup>85</sup> There, too, shall you bear the name of Magnus,<sup>86</sup> imposed on you by God, as He desires to exalt you; and received by the people of that region, because of the doctrines you shall preach, you shall convert them from the folly and worship of demons to the faith of Christ. For the demons shall bring upon you many calamities; but do you be comforted in the Lord, who hath destined you there to dwell and remain."<sup>87</sup> Saying these words, St. Columban set out on his journey to Italy.

<sup>80</sup> By these are to be understood the Suevi.

<sup>81</sup> In his "Vita S. Galli," Walafridus Strabo calls it "cambotta;" Goldast's version has it "camboca;" while Babenstüber writes it "cambatta." The meaning is "a staff," but whether a pastoral or a walking staff has not been determined. The former, however, seems the more probable, as seen under the words "Cambuta, Cambutta, Cambuca, Gambutta," in Du Cange, where it is rendered: "Baculus incurvatus, virga pastoralis Episcoporum. Adrevaldus de Miracul. S. Benedicti, lib. i., c. 22. Baculo, quod gestabat, incurvo, more veterum Antistitum."—"Glossarium ad Scriptores Mediæ et Infimæ Latinitatis," tomus ii., col. 72.

<sup>82</sup> This is to be found in all the known Acts of St. Magnus, whether printed or in manuscript.

<sup>83</sup> In the "Vita S. Galli" of Walafridus Strabo, this desecration of the holy abbot's tomb is said to have occurred forty years after the time of his death. Mabillon writes: "Quamquam nec Walafridum erroris immunem hoc loco esse viri docti existimant."—"Annales Ordinis Sancti Benedicti," tomus i., lib. xiii., sect. xxxiii., p. 393.

<sup>84</sup> His festival has been assigned to the 18th of March, and to the 29th of October.

<sup>85</sup> St. Narcissus, Bishop of Girone, in Catalonia, during the persecution raised by Diocletian in the commencement of the fourth century, accompanied by his Deacon, Felix, passed the Pyrenees into Gaul, and arrived at Augsburg, where he baptized Afra, Hilary and their servants. He conferred orders on Denis, and returned to Spain, at the end of nine months. There he governed his church for about three years, and with his Deacon, Felix, was crowned with martyrdom, about the year 306 or 307. See Les Petits Bollandistes, "Vies des Saints," tome xiii., p. 11.

<sup>86</sup> The Bollandist editor, Father Suysken, notices here the contradictions of statement by the writer of St. Magnus' Acts, who first introduces him as bearing originally the name Magnoaldus, and then having had the name of Magnus bestowed on him by Columbanus, the same holy abbot now proclaiming in the spirit of prophecy, that the people of his future mission should bestow on him such a name.

<sup>87</sup> See the Vita Pseudo-Theodori—Bollandist version—chap. i. and ii., with accompanying notes.

## CHAPTER II.

ST. MAGNUS BECOMES THE ATTENDANT OF ST. GALL—HE IS SENT BY THE LATTER TO BOBBIO—HE BRINGS BACK AN ACCOUNT OF ST. COLUMBAN'S DEATH, AS ALSO HIS EPISTLE AND STAFF, TO ST. GALL—MAGNUS ASSISTS AT THE OBSEQUIES OF ST. GALL—OUTRAGES OFFERED TO THE REMAINS, AND RESTORATION OF HIS TOMB BY ST. MAGNUS AND THE MONKS—ST. MAGNUS AND THEODORE LEAVE ST. GALL'S MONASTERY AND JOURNEY EASTWARDS—THEY VISIT KEMPTEN, WHERE A DRAGON IS DESTROYED BY A MIRACLE—ST. MAGNUS GOES TO FUSSEN, WHENCE DEMONS ARE EXPELLED—THERE HE FOUNDS A MONASTERY.

THUS had St. Columban prophesied, that St. Magnoald should convert the people of the Julian Alps<sup>1</sup> to the faith of Christ; and, full of tenderness for the helpless condition of his new superior, after the departure of St. Columban into Italy, Magnoald attached himself to St. Gall.<sup>2</sup> At this time, a very holy priest, named Willimar,<sup>3</sup> lived at a place called Arbon, of which he had pastoral charge and direction. About the year 612, and during the summer or autumn season, St. Gall appears to have sought his protection.<sup>4</sup> Magnoald and Theodore<sup>5</sup> had then become the faithful disciples and servants of St. Gall, so that their cares were employed with those of Willimar, to procure their beloved superior's restoration to health. This was happily effected after some time, when St. Gall resumed his apostolic labours among the people, and by his preaching to them the words of truth, he also brought

CHAPTER II.—<sup>1</sup> The Alps are well known as the dominant chain of European mountains. The highest of those is Mont Blanc, 15,732 feet above the sea-level. From the knot or culminating points, in which meet the St. Gothard, the Vogelsberg, the Bernardine, the Splügen and the Septimer—that group known to the ancients under the name of *Mons Adula*—as in a common centre, branches are divergent, and by which a connection is established with the Apennines, the Pyrenees, the Vosges, the Hartz, the Sudetes, the Carpathians, and the Balkans. The highest summits are in Switzerland. The Julian, or Panonian, Alps send one branch northwards into Slavonia, separating the basins of the Save and of the Drave; while the other branches or southern Alps form a range of bare and rocky mountains, rising almost perpendicularly on the north-west shores of the Adriatic, and stretching thence to the confines of Servia and Macedonia. The course of the Julian Alps is very sinuous, in many cases; but, it lies generally to the south-east, and along the shores of the Adriatic. See "Gazetteer of the World," vol. i., pp. 180 to 185.

<sup>2</sup> Much of what here follows is omitted from the Acts of St. Magnus, as given by Goldast, and the substance appears to have been taken from Walafridus Strabo's Life of St. Gall. However, in Georgius Heinrichus Pertz's "Monumenta Germaniæ Historica," tomus ii., Ildephonsus von Arx, Librarian of St.

Gall, has edited, in 1829, a Vita S. Galli, and for nearly 900 years previous, it had been noted as a codex, in the Catalogue of St. Gall's books, as "Vita SS. patrum Columbani et Galli, in vol. ii. antiquitus dicata." This is much more ancient than the Life of St. Gall by Walafridus Strabo, who describes it as rude in style, as wanting a division into chapters, as incorrectly writing Alamanniam by the term Altimanniam, and as not having the Miracles which he added in the Second Book of St. Gall's life. Nevertheless, as Walafridus Strabo evidently used the more ancient Life in compiling his Vita S. Galli, it has an authenticity for particulars, superior to his own biography.

<sup>3</sup> So is he called in the Vita S. Galli, by Walafridus Strabo. By Canisius he is named Willimarus.

<sup>4</sup> In the excess of his zeal to extirpate idolatry, St. Gall had thrown the offerings of the pagans to their idols into the Lake of Zurich, and by even burning their temples, the indignation of the idolaters was so excited, that the missionaries were expelled from that neighbourhood. See Dr. Dunham's "Europe during the Middle Ages," vol. ii., chap. ii., p. 185. London, 1833, 12mo.

<sup>5</sup> According to Walafridus Strabo, at first, they had been clerics of Willimarus. In the more ancient Vita S. Galli, they are designated Maginoldus or Maginaldus and Theodorus. See Pertz's "Monumenta Germaniæ Historica," tomus ii., pp. 5, 13, 14.

salvation to their souls. A certain deacon, named Hiltibold,<sup>6</sup> knew all the passes of that rough country, and in the wilderness he selected an open and a spacious plain, with a circle of mountains around, and a river running through it—most beautiful and suitable for a religious establishment. But, it was infested with wild beasts and serpents, as also by demons who haunted the place. Thither St. Gall brought his disciples, Magnoald and Theodore, to a mountain called Himilberg.<sup>7</sup> Through their united exertions and prayers, the noxious animals were banished. Then a cell was there built.

While they were living in that place, a messenger came to the priest, announcing the death of the Bishop of Constance,<sup>8</sup> named Gaudentius,<sup>9</sup> and this caused them great sorrow, but they unitedly offered up prayers for the repose of his soul. After a short time, a letter was sent from a magnate named Gunzon,<sup>10</sup> who besought St. Gall to visit his only daughter<sup>11</sup> possessed by a malignant spirit, and to release her from such an evil. The holy superior, thinking very humbly of his own powers, refused to go; but, pressed repeatedly by the noble, and on being told, that for three days his daughter could not take food, St. Gall betook himself to earnest prayer. Trusting in God's mercy and goodness, he set out with the Duke's messengers for his house,<sup>12</sup> having Magnoald and Theodore as his companions. The prayer of Magnoald and the order of St. Gall caused the energumen's restoration to a sound state of mind, to the great joy of her parents. The father then offered St. Gall rich presents, and also prayed him to accept episcopal consecration.<sup>13</sup> Whereupon, the holy man answered: "Behold my witness of this incident here, for my beloved Magnoald is aware that my blessed superior Columban has interdicted my offering at the altar while he lives, and I dare not accept such an office without his permission. Wherefore, I cannot assume the weight of such government. But, if you greatly desire this to be accomplished, wait awhile, until I shall have sent my present companion with a letter to my abbot the blessed Columban, and if I learn his will, and have his permission, then shall I undertake the burden of pastoral care urged by you." Whereupon Gunzon replied: "Be it then as you have said." Accepting the gifts offered by the Duke, St. Gall took a courteous leave.

<sup>6</sup> According to Walafridus Strabo, he was a deacon subject to Willmar.

<sup>7</sup> In his glosses to the *Vita S. Galli*, Goldast writes regarding this mountain: "Mons Cœlius nunquam a monachis, interdum Mons Cœli, olim Monkelen, nunc Menkelen, dictus." According to Matthæus Merianus, this mountain was not far from the city of St. Gall. See "*Topographia Helvetiæ*," p. 59.

<sup>8</sup> See an interesting account of the Lake and Town of Constance, in Rev. William Cox's "*Travels in Switzerland, and in the Country of the Grisons*," vol. i., letter 3, pp. 14 to 23.

<sup>9</sup> He died A.D. 614, according to Père Charles le Cointe. See "*Annales Ecclesiastici Francorum*, tomus ii., at A.D. 614.

<sup>10</sup> "Scilicet Alamanniæ seu Sueviæ, auctoris illorum nummorum, qui hodieque a Suevis, vocantur Gunzenpfening, de quibus in libro *De Nummis Germanorum*,"—Goldast.

<sup>11</sup> In Walafridus Strabo's "*Vita S. Galli*,"

she is named Fridiburga. At that time, she is said to have been espoused to Sigebert, the son of Theodoric; but, after her cure by St. Gall, she embraced a religious life, and by Sigebert himself, she was installed as Superiress of the Parthenon of St. Peter, in Metz. However, several particulars recounted in this narrative are regarded as fabulous. See Père Charles le Cointe's "*Annales Ecclesiastici Francorum*," tomus ii., at A.D. 614.

<sup>12</sup> In the "*Vita S. Galli*" of Walafridus Strabo, "*ad Iburingas villam*." To this passage, Goldast has appended this note: "In dextro litore lacus Pontamici, tum Alamanniæ ac Sueviæ ducum sedes, nunc libera imperii Romani urbs, Uberlingen." In No. 5,314, among the Burgundian Library Manuscripts, Bruxelles, vol. xviii., there are extracts, from the "*Annales Suevici*," of Martinus Crucis, concerning Ireland.

<sup>13</sup> Namely, for the See of Constance, then vacant owing to the death of Bishop Gaudentius.

Magnoald assumed charge of these gifts presented, and with the aid of his helpmates, Theodore and Othmar,<sup>14</sup> he brought them to the vessel on Lake Constance. St. Gall had obtained from the Duke, that the Prefect of Arbon<sup>15</sup> should aid as desired in building his monastery. When he had come to the fort, at that place, St. Gall desired Magnoald to collect all the poor he could find, and distribute among them the gifts of Duke Gunzon. Then replied Magnoald: "Father, all you have commanded I shall willingly do; but I have a precious silver vessel, and are you pleased I should keep it, to serve as a sacred object?" St. Gall answered: "Son, take heed to give that vessel you possess with other valuables to the poor, lest you be in contradiction to a salutary example, remembering what St. Peter said to the paralytic asking for alms, 'Silver and gold I have none.'<sup>16</sup>" On hearing this, Magnoald gave thanks to God for such an order, and distributed all to the poor. These things accomplished, they retired to that chosen place in the wilderness, where with prudent design they commenced building their religious cell.<sup>17</sup>

Not long afterwards,<sup>18</sup> St. Gall sent a letter to a certain deacon John<sup>19</sup>—one of his disciples—requesting him to come, and when he complied, the holy Abbot gave him a course of instruction in the Sacred Scriptures. At length, of approved virtue and learning, John was presented to the Duke as a man eminently deserving episcopal promotion. Whereupon, with the approval of other bishops and of all the people, the patron selected him for the vacant See of Constance, and with the customary solemn rites, he was duly consecrated.<sup>20</sup> St. Gall preached a remarkable discourse on this occasion,<sup>21</sup> which the newly-consecrated bishop explained to the people in their own vernacular language. About the year 614, with the concurrence of St. Gall, and in the thirty-second or thirty-third year of his age, St. Magnus, who had lived with the priest named Willimar, at Arbon, near Bregentz,<sup>22</sup> is said to have been ordained deacon,<sup>23</sup> by Bishop John of Constance. After receiving that grade of Holy Orders, and with the bishop's benediction, he returned to the cell of his spiritual father, St. Gall, who afterwards gave name to the well-known town<sup>24</sup> and Canton<sup>25</sup> of Switzerland. Aided by the munificence of King Sigibert and Duke Gunzon, St. Gall and St. Magnoald are said to have

<sup>14</sup> To this statement, Father Saisken takes exception, as the well-known Abbot Othmar could not have been a disciple to St. Gall. Perhaps, however, the present Othmar may have been quite a different person.

<sup>15</sup> An ancient town of Switzerland on the south bank of Lake Constance, about 8 miles N.E. from St. Gall. See "Gazetteer of the World," vol. i., p. 318.

<sup>16</sup> See Acts, iii, 6.

<sup>17</sup> There subsequently arose the celebrated monastery of St. Gall, called by the people of that country St. Gallen, in the Canton of Switzerland so named, and near the southern shore of Lake Constance.

<sup>18</sup> The previous portion of the Acts of St. Magnus are omitted in that version published by Goldast.

<sup>19</sup> The writers of "Gallia Christiana" have dignified him with the title of Beatus, and style him the tenth bishop of Windisch and Constance, in Switzerland. See tomus v., col. 893.

<sup>20</sup> See Canisius, "Antiquæ Lectiones," tomus v., p. 896.

<sup>21</sup> "Canisius est le premier qui a tiré ce discours de la poussière. On le trouve dans le cinquième volume de ses *Legons antiques*, qui parut à Ingolstadt en 1604, et dans le premier tome de la nouvelle édition qu'en a publié M. Basnage."—"Histoire Littéraire de la France," tome iii., vii. Siècle, p. 563.

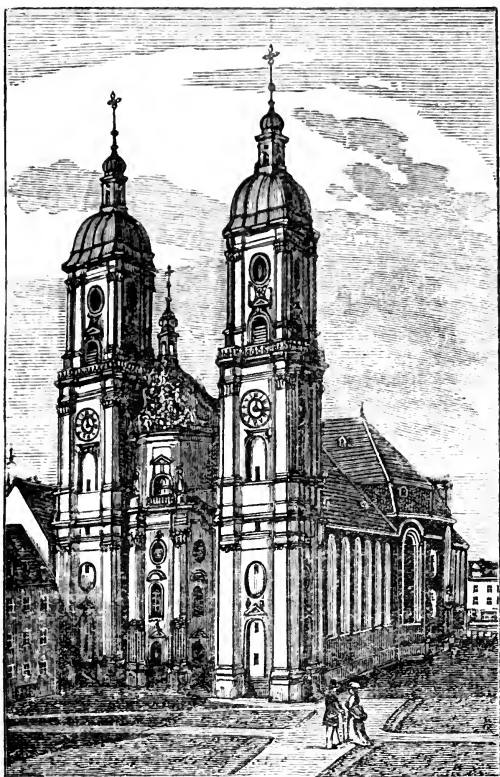
<sup>22</sup> Anciently called Brigantium by the Romans, "opp. Rhoetia, in Suevia, ad Brigantium lacum, comitat. olim, urbs Rhoetia primaria," &c.—Baudrand's "Novum Lexicon Geographicum," tomus i., p. 131.

<sup>23</sup> However, in a note, Father Saisken points out what seems to him conflicting statements, between what is to be found in the Acts of St. Magnus and those of St. Gall, as related by Walafrius Strabo.

<sup>24</sup> An interesting account of it may be found in Rev. William Cox's "Travels in Switzerland and in the Country of the Grisons," vol. i., letter 4, pp. 24 to 30.

<sup>25</sup> The borders of Lake Zurich "embrace the three Cantons of Zurich, Schwytz, and St. Gall."—J. S. Buckingham's "Belgium, the Rhine, Switzerland, and Holland," vol. ii., chap. ii., p. 26.

set about the construction of a magnificent monastery and church.<sup>26</sup> Both



St. Gall's Church.

of these have long since disappeared.<sup>27</sup> To them was added a school, based on the regulations introduced by St. Columban, in his former house at Luxeu. The former monastery has now been converted into a gymnasium, and the old Abbey Library still contains over 1,000 manuscripts,<sup>28</sup> many of these being most rare and valuable.<sup>29</sup> The former Abbey Church<sup>30</sup> of later erection is one of the finest in Switzerland; and the façade especially, with its magnificent towers on either angle, has been greatly admired.<sup>31</sup> In the old monastic school, a pious German youth, Othmar,<sup>32</sup> received his early education. By some, it has been supposed, he had been an early Abbot of St. Gall,<sup>33</sup> and to be distinguished from the celebrated Abbot of that name who governed the monastery there during the eighth century.<sup>34</sup>

<sup>26</sup> However, this seems to be an exaggeration, as it was only in the eighth century the monastery of St. Gall began to assume its truly noble proportions, under the rule of Abbot Othmar. At present, according to local tradition, a chapel is shown, as standing on the very site of St. Gall's original church.

<sup>27</sup> The monastery has been suppressed. The last Abbot of St. Gall, Pancratius, having lost all his domains and revenues, and having vainly endeavoured to interest the Allied Powers in his favour, refused a pension offered to him, in 1814, and claimed the restoration of his former rights. He afterwards retired to the Convent of Müri, in the Canton of Lucerne.

<sup>28</sup> Among these, Poggio Bracciolini and other learned men discovered in the Middle Ages copies of several classic works, which had been considered until then, as having

been lost. See Charles Knight's "Penny Cyclopædia," vol. xi., p. 48.

<sup>29</sup> A great number of Irish manuscripts are still pre-erved in that library, several of which have been brought under the writer's personal inspection, by the learned and courteous sub-librarian, on the occasion of a visit to St. Gallen, in September, 1886. The Chevalier Constantino Nigra, in his "Reliquie Celtiche," has examined and particularly described those Irish manuscripts in the Library of St. Gall, in his valuable and learned work. Firenze, Torino, Roma, 1872, 4to.

<sup>30</sup> Now the Cathedral of St. Gall.

<sup>31</sup> An illustration of it, from a local photograph, drawn on the wood and engraved by Gregor Grey, is here presented as an illustration.

<sup>32</sup> According to the Acts of St. Magnus,

After the recital of the midnight office, and when the monks had retired to their beds for a little rest, on a certain morning at day-break, St. Gall arose. Calling the Deacon Magnoald, he said: "Prepare what is requisite for the holy oblation, that without delay, I may celebrate the Divine Mysteries." Magnoald asked if he were then about to offer up the holy Mass. The Abbot answered: "After the vigils of this night, I learned from a vision, that my Abbot and Father Columbanus has passed from the troubles of this life to the joys of Paradise,<sup>35</sup> and for his eternal repose I must immolate the Victim of Propitiation." The usual sign being given, on entering the oratory, they prayed; then Mass commenced, and an offering was made for the repose of St. Columban.<sup>36</sup> Having concluded the Holy Sacrifice, the Venerable Gallus said to his Deacon Magnoald: "My son, let not the weight of my request be too great for you, but set out for Italy to the Monastery of Bobbio, and bring me an exact account of what has happened to my Abbot. Note also the day and the hour, so that if you find him to be dead, you may know whether or not my vision has been truly fulfilled. Learning all those circumstances, and with careful enquiries, bring the account back to me." Casting himself at the feet of his superior, the deacon declared the way was unknown to him. But, the venerable Abbot addressed him in gentle tones of comfort and assurance, that the Lord would guide his steps. Then recollecting the prophetic words of St. Columban, that he should go into Italy, and to his tomb, as also to bring back the *Cambuta*, for a token of St. Gall's absolution, Magnoald asked the abbot's benediction, and immediately he prepared for the journey. Thus, in the year 615, St. Magnus is said to have been sent by St. Gall to the Monastery of Bobbio,<sup>37</sup> in Italy, so that he might make exact enquiries, regarding the death of St. Columban.

In token of reconciliation with the great Abbot of Bobbio, St. Magnus, after one night's stay, brought a letter and his staff back to St. Gall. This latter was known as the *Cambutta*,<sup>38</sup> and it was to serve as a token of his reconciliation and absolution. This seems to have been a walking-stick, used by the venerable Abbot, and the original material was wood of an

he and St. Gall in conjunction "*juxta doctrinam magistri Columbani, disciplinam Grammaticæ artis, seu ceterorum librorum divinorum, eum erudientes, magistrum scolæ constituerunt.*"

<sup>33</sup> Such is the opinion of Père Charles le Cointe, who thinks that there had been two Othmars: the first a disciple of St. Gall and St. Magnus, and who flourished in the seventh century; the other renowned as the holy Abbot of St. Gall, who lived in the eighth century. See "*Annales Ecclesiastici Francorum,*" tomus iii., at A.D. 661, num. 2.

<sup>34</sup> This opinion is rejected by Father Suysken, who admits, however, that some Othmar—about whom little can now be known—had received his education from St. Gall and St. Magnus.

<sup>35</sup> St. Columbanus is thought to have departed this life on the xi. of the December Kalends, A.D. 615. "*Il est néanmoins certain qu'il avoit atteint l'âge de soixante-douze-ans, lorsqu'il écrivit son poëme a Fedolius, qui paroît avoir été fait pendant sa dernière maladie. Il dit expressément qu'il étoit à la fin de sa dix-huitième*

*olympiade.*"—"Histoire Littéraire de la France," tome iii., vii. Siècle, p. 509.

<sup>36</sup> See Mabillon's "*Annales Ordinis S. Benedicti,*" tomus i., lib. xi., sect. xvii., p. 309.

<sup>37</sup> It was built near the River Trebbia, at the foot of the Apennines, and about forty-five miles N.E. from Genoa. In course of time, a town grew around it, and it became the see of a bishop. See "*Gazetteer of the World,*" vol. ii., p. 787.

<sup>38</sup> Also written *cambutta* and *cambotta*. Du Cange derives it from "*cam-bot*" or "*bot-cam*," used by the Armorican Britons to express a crooked-stick. See "*Glossarium ad Scriptores Mediæ et infimæ Latinitatis,*" tomus ii., col. 72. But, it has other significations. It is used to denote an episcopal or abbatial crozier, while sometimes it seems to be distinguished from either, although ornamented with gold and silver, as we read, in *Gestis Gaufrædi Episcopi Cenoman*: "*Cambutam argenteam magni ponderis deauratam et opere decoram cum baculo pastoralis.*"—Mabillon's "*Analecta,*" tomus iii., p. 390.

unknown species, which, at a later period, had been covered with silver-plating,<sup>39</sup> partly intended for ornament, and partly to preserve it from the decay of time, especially as it was liable to be frequently used, and it bore other relics enclosed.<sup>40</sup> It was ornamented with a carved figure,<sup>41</sup> supposed to represent St. Magnus, with curious figures and designs. The staff is about three feet, Antwerp measure, in height; whether originally curved is not known, but at present it presents a straight appearance. This was long afterwards preserved at St. Gall,<sup>42</sup> and at a later time, as a relic in Füssen.<sup>43</sup> With all possible speed the messenger returned homewards, but it took him eight days to accomplish that journey through a rough and mountainous country. When the Epistle of Columban had been presented to St. Gall and read by him, tenderly recollecting their mutual love and former relationship, he shed tears. Calling the monks together, he manifested the greatness of his sorrow, and all joined in prayer and sacrifice for the beatitude of their illustrious Patriarch.

For ten years after this Italian visit, St. Magnus remained with St. Gall.<sup>44</sup> At the end of that period, seeing his superior begin to fail in strength, and when he had contracted a fever, a message was sent to John, Bishop of Constance. Hearing of that illness, the devoted prelate immediately set out, bearing with him delicacies of food and drink<sup>45</sup> for his venerable friend; but, when he approached the town of Arbon,<sup>46</sup> news reached him, that St.

<sup>39</sup> A description of this staff, furnished by the Rev. Father Columban Zeiller, a professed religious of the monastery at Füssen, to the Rev. Father Maurice Chardon, Rector of the Jesuit College of Constance, had been communicated to Father Suysken, and from his details, we have incorporated the particulars in our text. To make the description still more intelligible to the student of ecclesiastical antiquities, Father Suysken has introduced an interesting copperplate engraving of the subject, and which runs the length of a column on page 725.

<sup>40</sup> Whether this be of gold, or silver-gilt, is not stated.

<sup>41</sup> The Abbot Henry, writing on the 14th of August, A.D. 1607, caused the case in which they had been kept to be opened, in the presence of Father Abraham Hayl, sub-prior, Father Caspar Weber, sacristan, and some seculars. Then were disclosed seven particles—in German *siven penggelin*—elegantly arranged; yet no papers were to be found, or if such had been there placed, they were then destroyed through lapse of time. He adds: “Hac occasione et baculum S. Magni, aperire curavi, ubi, inveni, reliquias divæ Virginis, S. Benedicti, S. Magni, S. Galli, S. Udalrici, S. Sebastiani, S. Eustachii et Mauriti, cum schedis suis, *nomina continentibus*. Item aliam particulam absque schedâ legibili.”

<sup>42</sup> Among the sacred treasures of this church, we are informed, that the staff of St. Columban had been preserved at the altar dedicated to St. Gall, and on a certain occasion had been brought thence by the

Blessed Abbot Notker Balbulus, who flourished there in the ninth and beginning of the tenth century. At this time it sustained a fracture. The account is contained in the tract of Ekkehardus Junior—a writer of the eleventh century—“De Casibus Monasterii S. Galli,” cap. iii. This is also stated by another Ekkehardus, Dean of St. Gall, in a Life of the same Notker, and a writer of the thirteenth century, as found in the Bollandists’ “Acta Sanctorum,” tomus i., Aprilis vi., the date assigned for his festival.

<sup>43</sup> At what time it had been transferred to this place does not appear; but, in the process of Notker Balbulus’ Canonization, begun on the 2nd of July, A.D. 1513, Ulrich Herr, a professed religious of the monastery of St. Gall, testifies, that a very ancient staff, having a fracture, and of which mention had been made in the Twenty-sixth chapter of “Vita B. Notkeri,” was produced, “qui dicitur baculus S. Columban, cum quo idem B. Notkerus dæmonem verberasse asseritur.” However, we do not find any statement to inform us, as to whether the staff had been brought at that time from the monastery of St. Gall, or from that of Füssen.

<sup>44</sup> In Goldast’s edition we read: “Commoratus est autem B. Magnoaldus cum S. Galio terè annos decem post perpetratum iter ab Italia; decimo vero anno defunctus est B. Gallus.”

<sup>45</sup> These refreshments are not mentioned in the Acts of our saint as published by Canisius.

<sup>46</sup> In it, St. Gall departed this life.

Gall had peacefully expired in the ninety-fifth year of his age.<sup>47</sup> In tears and sorrow, Bishop John proceeded to the place where the body of the holy Abbot lay. The usual requiem offices were religiously celebrated. Afterwards, with prayer and benediction, the Bishop and Magnoald<sup>48</sup> placed the coffin on a chariot drawn by two untamed horses, who, without driver or rein, proceeded leisurely and in a direct course to the cell which St. Gall had previously erected. There they came to a stand, when Magnoald and Theodore, lifting the coffin, brought the sacred remains into the church, where they were placed before the altar. Having, with the Bishop, finished the prayers, in accordance with the funeral rites, St. Gall was religiously buried. When Bishop John returned to his place, Magnoald and Theodore, with Othmar and other monks, were left to guard the relics as a sacred deposit.

Three years after St. Gall's death, and in fulfilment of St. Columban's prophecy, it is related, that a certain Otwin,<sup>49</sup> and his prefect Erchonald,<sup>50</sup> who were men of abandoned lives, collected a multitude of spoilers, and attacked the monastery of St. Gall. They broke in the gates, and not only rifled the cœnobium of its gold, silver, and other precious treasures, but destroyed the tomb of St. Gall, thinking to find therein something of value. All those whom they met to oppose them were killed, while they left Magnoaldus and Theodorus beaten and lying wounded in the atrium. Hearing of these outrages, Bishop Boso,<sup>51</sup> who then ruled over the See of Constance, hastened to the scene of violence, and found both of those holy servants disabled, and incapacitated from repairing their master's tomb, much as they desired. However, the compassionate prelate consoled them as best he could, and the community of monks being assembled, chaunting psalms and hymns, with prayers, the body of St. Gall was again buried in the former grave, which was then filled with earth.<sup>52</sup> Bestowing his benediction on the two religious brothers, Magnoald and Theodore, Boso presented his own vestments to them, and furnishing other necessities, he gave them permission on the restoration of their strength, to seek whatever place of living the Lord had destined for them.

Recollecting the monition and prophecy of St. Columban regarding the eastern mission of Magnoald, he and his companion Theodore betook themselves to prayer.<sup>53</sup> The following night, Magnoald had a vision, which indicated, that he should have confidence in the Divine assistance which would be afforded him; and on the following morning, both companions prayed with all the greater fervour, that the Lord would guide their way as He willed, and show them how their destination could be accomplished. At

<sup>47</sup> His death has been generally assigned to the year 625.

<sup>48</sup> In Walafridus Strabo's "*Vita S. Galli*," it is stated, that the Bishop, with Willimar, Magnoald and Theodore had desired, in the first instance, to inter St. Gall at Arbon.

<sup>49</sup> Who he was seems to be unknown. In the "*Vita S. Galli*," the spoiler is described as "*præfectus et partium earumdem potestate prædius*."

<sup>50</sup> He is also designated Erchanoldus and Erwinus, but in any form of the name, he has no historic celebrity.

<sup>51</sup> Except from what is stated of him in the *Lives of St. Gall and St. Magnus*, little more appears to be known. Some writers

think him to be identical with a Buso, Buffo, Obihardus or Obbalius.

<sup>52</sup> Walafridus Strabo thus describes the bishop's action: "*Sumens loculum, in quo sanctum corpus erat, posuit super terram, inter parietem et altare, et desuper, ut moris est, arcam altiore construxit, fossam vero terra replevit*."—"*Vita S. Galli*."

<sup>53</sup> Father Suysken remarks, that the preceding narrative in the *Acta Pseudo-Theodori*, seems to have been taken from the *lives of Saints Columban and Gall*, and that what follows appears to be the product of the compiler or compilers. In the edition of Goldast, *Liber Secundus* is prefixed, at the beginning of the sentence substantially translated in the text.

noon, a certain priest, named Tozzo <sup>54</sup> or Tōsso, arrived from a distant country to pay his devotions at the tomb of St. Gall—the fame of whose holiness had spread abroad—and it was revealed to him, that he should make that pilgrimage, and meet those willing to set out for the east, and whom he should conduct thither until they reached the place desired. He brought with him a lighted candle in his hand, which the wind did not extinguish during the darkness of night, but which at day-break went out of its own accord.<sup>55</sup> After the death of St. Gall, St. Magnus and Theodore had resolved on travelling eastwards, and now they met that stranger pilgrim. On enquiry, they learned the nature and purport of his journey. Hearing the circumstance related by him, they recognised the guide of their course, promised by the Almighty, to whom they gave thanks. Having saluted Tozzo with the kiss of peace, they brought him into the Church of St. Gall, and to the holy patron's tomb. Afterwards, he was conducted to the guest-house, where he was hospitably entertained, and there he spent that night. Next morning, the two missionaries, having prayed before the tomb of St. Gall, parted from their brother monks with a blessing, and travelled onwards with Tozzo, leaving the Lake of Bregentz or Constance on their left. At length, they reached Bregentz <sup>56</sup> itself, where they remained for two days. While there, Magnoald cured a poor blind man, who, filled with admiration and gratitude for the restoration of his sight, expressed a desire to follow Magnoald wherever he went. Having obtained that permission, he desired to serve the Lord. Conscious of the miracle wrought in this case, the people of Bregentz are said then to have bestowed on him the title and name of Magnus. With Tozzo for their guide, Magnoald and Theodore resumed their journey, the poor man restored to sight following in their train.

After some days of travel, they came to a beautiful town which they found to be altogether deserted. Magnoald enquired its name, and that of the river running by it, and Tozzo answered: "This place, often visited by the country-people, is called Campidona;<sup>57</sup> but, they dare not remain here a single night, it is so infested with different species of serpents. The river is called Hilara;<sup>58</sup> not because it disturbs many persons, on account of its swift course, for rather it causes them sorrow than joy. It behoves us, however, to hasten onwards, lest the serpents find us to be here, and make an onset to devour us. For many men who have come hither to hunt, they have devoured, not permitting them to remain even for one night." The blessed Magnoald then answered: "Truly, our Lord Jesus Christ hath power to drive those serpents from this place, as He had in casting out bears, wolves and other wild beasts, nay even serpents and demons, through the prayers of our

<sup>54</sup> The festival of St. Tozzo is held on the 16th of January. The theatre of his apostolic labours was Algau, in Suabia, between Lake Constance and the Tyrolean Alps. Afterwards he became Bishop of Augsburg. See *Les Petits Bollandistes*, "*Vies des Saints*," tome i., xvi<sup>e</sup> Jour de Janvier, pp. 412, 413.

<sup>55</sup> Hence he is represented in art, with a lighted flambeau in his hand, and a rosary, to denote a pilgrim. See Rev. Dr. F. C. Husebeth's "*Emblems of Saints*," p. 205.

<sup>56</sup> This town is of great antiquity, being the Brigantia of the Romans. It is now the capital of the circle of Bregenz or Vorarlberg,

in Tyrol, on the Bregenzer-see, a gulf of Lake Constance. In the Middle Ages, it belonged, with the surrounding territory, to the powerful house of Montfort. In 1451, it was obtained by purchase and ceded to the Dukes of Austria. See "*Gazetteer of the World*," vol. iii., p. 24.

<sup>57</sup> Also called Campodunum, now Kempten, a German city in Bavaria. Here dwelt in a fortress the dukes of Suabia, from whom descended Hiltegardis, the wife of Charlemagne. See Martinus Crusius, "*Annales Suevici*," tomus i., lib. ix., cap. 3.

<sup>58</sup> The present Iller, which rises in the Tyrol, and flowing northwards by Kempten, joins the Danube at Ulm.

Superior and Master Gallus, and from that place where he choose to build his cell, and to have his sacred body buried. Therefore, with God's assistance, it will be expedient for us to remain here during the night." The Legend of our Saint's Acts then proceeds to state, that Magnus said to his companion: "Brother Theodore, pray and implore God's mercy, that He aid us to banish the dragon and demons that dwell in this place, since by thee is it designed to be built up and restored; wherefore let us pray unitedly, that the Lord shall be willing to hear us and purify a spot rendered uninhabitable for man." Then both prostrated themselves in prayer, and while so engaged, a hideous monster, called a Boas,<sup>59</sup> from the sound of its voice,<sup>60</sup> rushed upon them out of the town. In terror at the sight, the priest Tozzo and the man restored to vision ran to save themselves by climbing up a tree. Confiding in the Divine assistance, and while Theodore prayed, Magnoald arose. Making a sign of the cross, he took the Cambuta and a crucifix he bore, to meet the dragon, and crying out: "In the name of my Lord Jesus Christ, I command that there you remain, and that the demon you contain kill you, through the power of the true and living God." He then struck the Boas on the head with the Cambuta, and immediately bursting asunder the monster expired. The other vermin in and around the town immediately fled, and never afterwards returned.

When Theodore saw the wonderful miracle wrought, he arose from his kneeling posture, and raising his hand towards Heaven exclaimed: "Lord God Almighty, who hath created heaven and earth, the sea, and all things in them, I give Thee thanks, I invoke Thee, I adore Thee, I sing Thy praises, who hath deigned to free us from such a danger, and from such a pest of vermin." He then fell down, and kissed the knees, hands and face of Magnoald, and in a transport of joy exclaimed, "Truly, no longer shall you be called Magnoald, but Magnus, since the Lord hath granted such graces as to free this place not alone from monsters but even from demons." Whereupon Magnoald replied: "Do not so express yourself, brother, I am not *great*, but the *least* of God's servants. He alone has freed us from such dangers. Your own prayers were heard by the Lord, and therefore not to my merits, but by order of the Almighty, those monsters have departed. Now call our fellow-travellers, and let us remain here, since the Lord wills us to build a cell in it for His greater glory. Remember how our most holy Superior and Father Gallus came to the place he had chosen for his dwelling; so through his merits is it ordained by God, for there can be no doubt, he desires this spot to be consecrated to him."<sup>61</sup> Seeing all danger thus removed, Tozzo and the man who had recovered sight descended from the tree, and prostrated themselves before Magnoald and Theodore. Tozzo then cried out: "Truly the Lord is in this place, who hath given such power to the holy Magnus, who with his Cambuta hath wrought such a miracle: therefore I shall now boldly conduct both of you through the deserts and

<sup>59</sup> Pliny thus writes regarding such a monster: "Faciunt his fidem in Italia appellatæ boas, in tantam amplitudinem exeuntes, ut, divo Claudio principe, occisa in Vaticano solidus in alvo spectatus sit infans. Aluntur primo bubuli lactis succo, unde nomen habet."—"Historia Naturalis," lib. viii., cap. 14.

<sup>60</sup> In the editions of our saint's Acts by Canisius and Goldast, such derivation is not given. One very different is to be found in the works of St. Jerome, when he relates,

that a similar monster was destroyed by St. Hilarion, near Epidaurus, a town of Dalmatia: "Draco miræ magnitudinis (quos gentili sermone boas vocant ab eo, quod tam grandes sint, ut boves glutire soleant) omnem late vastabat provinciam; nec solum armenta et pecudes, sed agricolas quoque et pastores, tractosque ad se vi spiritus sui absorbebat."—"Vita S. Hilarionis."

<sup>61</sup> This latter sentence is not in the edition of St. Magnus' Acts as published by Canisius.

passes, to wherever you shall chose to dwell. I see such power is bestowed by the Almighty for your merits, because the various localities of this region are purified and rendered habitable." Magnoald answered: "Here shall we remain for the present week, and build a small oratory,<sup>62</sup> that the people of this district may know God's mercy to them, in this very place." During the short time of their stay there, Tozzo visited all the neighbouring places familiar to him, and made known to the inhabitants the great miracle wrought. Many flocked thither, and admired the power of God. St. Magnus preached His Word, while still a deacon, and numbers converted to the true Faith were baptised by the priest Tozzo. They brought more than sufficient food for the missionaries' wants, and giving thanks to God, the country people willingly aided Magnus and Theodore in the work of building their cell. For three days they continued working, and spent the nights in prayer. After the matutinal office on the third dawning of day, the demons were seen flying through the air, and screaming. Suddenly they set upon Tozzo, crying out: "Thou, hostile to our leader<sup>63</sup> and to us, why hast thou brought this man and his companion to our place, who hath chased us from where we and our confederates have subjected many souls? Their Master always conquers us with his agencies, as he does also those who invoke the name of the Lord. Yet, he has not alone vanquished and expelled us, but also our members by the awe-inspiring name of Adonai." Hearing this, the aforesaid priest made a sign of the cross on himself, and went to the holy man to tell him what he had seen and heard. Then the brave athlete and elect of God, with Theodore, prostrate in prayer, addressed the Omnipotent in these words: "O powerful God, ineffable goodness, inestimable piety, who, according to Thy mercy and not through our merits, hast deigned to save us from those monsters and demons, graciously hear our prayers as You have those of our Superior Gall, and banish the demons from this place, that it may be sanctified in Thy name, by daily orisons."<sup>64</sup> Then rising from prayer and going out from the oratory, they heard evil spirits howling and crying out: "You, Magnus, bear three names on your forehead, and with the Trinity cause such ills to us, and you, Theodore, what do you to us? The day must come when Magnus shall not be with you, and then we can assail you, and excite the various passions of the inhabitants of this region against you." Magnus then replied: "Miserable beings, acknowledge if you can the Trinity of God." They answered: "We know it to be ineffable and immense." Then said the blessed Magnus: "Now that you have acknowledged the Holy Trinity, I command you, not in my own poor capacity, but through the immense power of the Holy Trinity, that you quit this place, and go into mountain deserts wherever the Lord permits you, and that you no longer have permission to return." On this sentence being pronounced, the demons cried out: "Alas! what shall we do? Here have we met another Gallus: nay more, this Gallus is worse than the former, who with his morning canticles<sup>65</sup>

<sup>62</sup> In the Latin Acts, "*ædificemus oraculum parvulum.*"

<sup>63</sup> In the Latin Acts, "*senioris nostri*" has many observations regarding the signification, by Goldast, in a lengthy note.

<sup>64</sup> The Latin phrase in the Acts of St. Magnus is, "*cottidie cantantibus gallis.*" Goldast omits it, and Father Suysken understands it to mean: "*Locus iste quotidie sub gallicinium laudibus tuis resonet.*" It may thus be rendered in English: "This place

shall daily resound at cock-crowing with Thy praises."

<sup>65</sup> The text of the saint's Acts reads thus: "*Heu! quid faciemus? alium Gallum hic habemus: imo iste Gallus peior est priori, quia cum suis galliciniis nos et membra nostra pariter ejicit: sed nec in heremo manere permittit.*" The demons are here allowed to have a play on the proper name of Gallus, the master of St. Magnus. Thus: "*gallus gallinaceus.*" See also Cicero *pro Murena*, 29.

drives away us and our companions, not even permitting us to remain in the wilderness." From that day forward the demons disappeared, and never returned; for, as the evil ones left, through the prayers of Magnus, so did the poison of error depart from many souls there, holiness taking its place. Thenceforth the inhabitants enjoyed peace in their dwellings.<sup>66</sup>

Magnus stayed a short time at Campidonum<sup>67</sup> or Campodunum,<sup>68</sup> now Kempten,<sup>69</sup> as he was obliged to accomplish the prediction of his master, St. Columban.<sup>70</sup> That is now a town in Bavaria, and in the circle of Suabia, on the left bank of the Iller. Having recommended Theodore to build a church in that place,<sup>71</sup> and leaving the man who had recovered sight with him, Magnus gave him the kiss of peace and bade farewell, taking with himself the priest Tozzo as a companion. About the year 629, St. Magnus is said to have thus journeyed *ad Fauces Julias*,<sup>72</sup> where he intended to select a site, on which to build a monastery. On the way, a river was passed, before they came to a place called Eptaticus,<sup>73</sup> where they found a bishop belonging to the renowned Church of Augsburg,<sup>74</sup> in Germany. He was named Wictherpus.<sup>75</sup> Tozzo was intimate with that prelate, and went in advance of Magnus, to relate all he knew about the holy man, and the object of his visit, which was to seek that spot which Providence had designed for him. The bishop asked Tozzo from what country the stranger had come, and he received for answer: "My lord, as I have heard from Theodore, who has been left at Campidona, he was born in the province of Ireland." Having heard the report of his virtues and miracles, the Bishop cordially received Magnus, who remained with him a few days, and related all he knew regarding Saints Columban and Gall, their characters, conversation, wanderings, miracles and lives. Then Wictherp enquired about the place to which he was going. Then Deacon Magnus replied: "The Lord willing it, I am directed to a locality denominated Fauces,<sup>76</sup> near springs of the Julian Alps, and where was a dragon killed by a demon, according to a command of Bishop Narcissus, and there, with God's assistance, I shall do all the good

<sup>66</sup> This sentence is omitted in the editions of Canisius and Goldast.

<sup>67</sup> At A.D. 752, Mabillon writes: "Positus est hic locus in Sueviæ finibus ad Hilarem amnem, a quo inditum pago Hilergovæ nomen. Nobile in primis cœnobium, nobilium Suevorum seminarium, ac totius Sueviæ monasterium facile princeps cujus abbas inter principes imperii quatuorviros locum habet."—"Annales Ordinis Sancti Benedicti," tomus ii., lib. xxii., sect. lxxv., pp. 159, 160.

<sup>68</sup> It lies 61 miles W.S.W. from Munich. It consists of two parts: the old town and the Stifts-Stadt, having close upon 8,000 inhabitants, with a fine collegiate church, library, and manufactures of cotton and linen. See "Gazetteer of the World," vol. viii., p. 473.

<sup>69</sup> See Baudrand's "Novum Lexicon Geographicum," tomus i., p. 154.

<sup>70</sup> The Benedictine writers state of Theodore: "à qui on rapporte la première origine de la célèbre Abbaie de Kempten."—*Histoire littéraire de la France*, tome iii., vii. Siècle, p. 635.

<sup>71</sup> Theodore is called by Canisius the first

Abbot of Kempten. However, Hermann states, that Audegarius was the first founder and abbot there, A.D. 752. See Mabillon's "Annales Ordinis Sancti Benedicti," tomus ii., lib. xxii., sect. lxxv., p. 159.

<sup>72</sup> Mabillon states "ad Fauces alpium Juliarum accessisse," &c.—*Ibid.*, tomus i., lib. xiii., sect. xxxiii., p. 392.

<sup>73</sup> Rader calls it Heptaticus, a village in Boica, between Landsperg and Schongavie, near the River Lich. See "Bavaria Sacra."

<sup>74</sup> Bearing the Latin denomination of Augusta Vindelicensis.

<sup>75</sup> He is venerated as a saint, on the 18th of April, the day for his feast. He was bishop of Augsburg about the year 654. See Les Petits Bollandistes, "Vies des Saints," tome iv., xviii. Jour d'Avril, p. 470.

<sup>76</sup> Baudrand has the following description of the place: "Abusiaceum, seu Abodiaceum, Füssen, oppidum aliàs Vindelicæ in Rætia, nunc Sueviæ, provinciæ Germaniæ, in ipse limite Bavarie, in ditone episcopi Augustani. Distat xii. milliaribus Germanicis ab Augusta Vindelicorum in Meridiem."—"Novum Lexicon-Geographicum."

within my power. Now let your reverence prescribe for me, how I shall obey you, as I desire to become your subject, and receive the Lord's command from your mouth. I am now an old man, and I desire in my closing years, if it be your pleasure, to see that place, and prepare in it to serve God, following the rule of my most blessed superiors, Columban and Gall." The Bishop replied: "The place you seek is very rugged and deserted by man, and various wild animals, such as deer, boars and bears abound there, so that my Lord the King Pipin<sup>77</sup> has reserved it as a hunting-ground for his own use. Serpents of various kinds are also to be met with." Then Magnus said: "Father, such grace had my masters Columban and Gall, that when they came to places where they desired to dwell, our Lord Jesus Christ through their prayers banished the wild animals and vermin. In like manner, through His mercies, I believe, He will not allow such pests to remain there when I come." Giving his assent, and spreading before them some food, the Bishop sent attendants with Magnus and Tozzo to that spot, known to the inhabitants as Rosshaupten,<sup>78</sup> rendered Head of the Horse,<sup>79</sup> where a fierce dragon lurked in a crevice, and would not permit any man nor horse to approach that way.

When there arrived, the Deacon Magnus said to the Priest Tozzo: "Brother, let us set up our tent here for the night, and pray to the Lord, that He would expel the present demoniac subject from this spot, and permit us to advance." Accordingly, they rested there, but during that night, Magnus prayed and invoked the Divine assistance to overcome the dragon. At midnight, however, he said to Tozzo: "Give me a man, who will lead me to the den where that dragon lies." Tozzo replied, that he feared the monster should devour him, but Magnus answered: "If the Lord be with us, who shall be against us, let us therefore go in confidence, since he who released Daniel from the lion's den<sup>80</sup> can also snatch me from this wicked monster's power." Saying these words, Magnus placed some bread that had been blessed, in his satchel, hanging a small crucifix from his neck. He took some pitch and rosin, and the Cambuta of St. Gall, in his hands; then he prayed, "O Almighty Lord, who hath brought me into a distant country, send Thy angel with me, as in the case of Thy servant Tobias,<sup>81</sup> deliver me from the power of this dragon, and show me the place destined for our most ardent desires." Then having a little of the blessed bread and water in his mouth, and taking with him a single guide, leaving all his other companions in the tent, Magnus set out for the place where the dragon lay in wait. Immediately he arose to attack the holy Deacon, who threw burning pitch and rosin into the monster's mouth, with a prayer to God for the result. The dragon burst asunder, and died on the instant.<sup>82</sup> The man who had accompanied him, on seeing that miracle, ran back to the tent, and brought those who remained behind to witness it. They found Magnus engaged in prayer and thanksgiving, in

<sup>77</sup> As Pépin, surnamed the Short, did not begin to reign until A.D. 750; no other prince of the name can here be intended, if not Pippin the Senior, Major-domus of Dagobert I., and Sigebert, Kings of Austrasia.

<sup>78</sup> By the Germans *ros* means "horse," and *haupt* "head." Hence Rader gives it the Greek rendering, *Hippoccephalum*. In the map, prefixed to the "Commentarius Rerum Augustinarum" of F. Charles Stengel, the spot is shown at the River Lech, and a little more than a German mile

from the town of Füssen, and in the direction of Augsburg.

<sup>79</sup> The author of our saint's Acts remarks, "idecirco vocatus est iste locus Caput Equi, quia omnes venatores reliquerunt ibi caballos suos, et pedestres ibant, quocumque poterant ad venandum."

<sup>80</sup> See Daniel, c. vi.

<sup>81</sup> See Tobias, c. v.

<sup>82</sup> Father Suysken believes, that this account is taken from what is related in a nearly similar manner in Daniel, xiv. 26.

which Tozzo devoutly joined. Afterwards, they left that rugged place, and went to the River Lech. From the neck of Magnus depended a crucifix or case,<sup>83</sup> containing relics of the Holy Cross, of the Blessed Virgin Mary, of the holy Martyrs, Maurice and his companions, as also of the Blessed Confessors Columban and Gall.<sup>84</sup> Near the banks of the River Lech was found a spacious and beautiful plain,<sup>85</sup> where a large apple-tree grew,<sup>86</sup> and on its branches Magnus hung the reliquary, and called Tozzo to him. Both engaged in prayer, and Magnus exclaimed: "Lord Jesus Christ, who hast deigned to be born of the Virgin and to die for our salvation, despise not the contrition for my sins, but allow us to construct an oratory here in honour of Thy holy Mother, and prepare also a dwelling for Thy servants."

Whereupon, they began to dig the foundations and to build a church there. Afterwards, they invited Bishop Wicherp to come and consecrate it to our Lord and to Holy Mary.<sup>87</sup> Their request he complied with, and it was dedicated to the Mother of God and to St. Florianus.<sup>88</sup> In it, the Divine Mysteries were soon celebrated. Hearing of the great miracle wrought through his merits, the people flocked far and near to the cell of St. Magnus—for such they chose to call it, on account of his virtues and miraculous powers. It was also enriched with gifts by the faithful.<sup>89</sup> Leaving Tozzo there to minister for their spiritual welfare, and commending him to the congregation,<sup>90</sup> Magnus knew that another place not far removed was destined for his own habitation.

Thence he went to Fauces—the present Füssen—situated on the River Leck, in the circle of the Upper Danube, Bavaria.<sup>91</sup> There, too, the evil spirits are said to have had previous possession of the locality, and while some were buried in the depths of the River Leck, others held possession of the mountains near it.<sup>92</sup> They were heard mutually to lament the arrival of

<sup>83</sup> This was afterwards kept in the monastery of Füssen. The Abbot Henry, in 1607, opened this case, and found within it seven different objects, but without any inscription. In German they are called *siven penggelin*, but Father Suysken states, he could not anywhere find the interpretation of the words.

<sup>84</sup> Father Suysken rather supposes the narrative in the text to have been drawn by the interpolator from an incident of a nearly similar character related by Walafridus Strabo in his "Vita S. Galli."

<sup>85</sup> Rader states, that in his day it was called Waltenhofen. See "Bavaria pia," p. 186.

<sup>86</sup> Father Babenstuber, in his "Vita S. Magni," relates, that in his day it was stated this apple-tree grew in the garden of a certain Adam Mayr of Waltenhofen, near the parish church. Although from time to time that tree had been imprudently mutilated, still it recovered growth, and many strangers came from a distance to obtain its leaves and branches, which were thought to drive away mice from their meadows and fields. See lib. ii., cap. 5.

<sup>87</sup> The Abbot Henry, in annotations to his manuscript, writes: "Collige falli eos, qui hanc ecclesiæ dedicationem attribuunt ecclesiæ Faucensi: nostra enim prima

ecclesia non in honorem divæ Virginis et S. Floriani, sed in honorem Salvatoris nostri est dedicata."

<sup>88</sup> The Benedictine Father Charles Stengel understood this dedication, as referring to the monastery of Füssen, in his "Monasteriologia, in qua insignium Monasteriorum Familiae Sancti Benedicti in Germania, Origines, Fundatores, Clarique Viri, &c., æri incisæ oculis subjiciuntur." Augsburg, 1619, 1638, two tomes in one folio volume. However, in this he was mistaken, as Waltenhofen was really the place destined for St. Tozzo, as the Bollandist Father Henschenm shows in his Acts, at the 16th of January. See "Acta Sanctorum," tomus ii., at that same day.

<sup>89</sup> In the edition of our saint's Acts by Goldast, much of what follows in the text is omitted.

<sup>90</sup> The Vita S. Magni states: "relinquens præfatum præbyterum Tozzonem in ecclesia sanctæ Mariæ ad populum illis venturum custodiendum vocavitque ipsum locum Synagoga, id est Congregatio populorum."

<sup>91</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., Jour vi<sup>e</sup> Septembre, p. 528.

<sup>92</sup> The Bollandist editor invites the reader to compare this account, with what is related regarding St. Gall, by Walafridus Strabo;

Magnus in the district, when signing himself with the cross, he said : " In the name of our Lord Jesus Christ, and not through my merits, but those of the blessed Gallus, his confessor, and through his glorious deposition, I adjure you to depart from this place and return not, nor retiring presume to injure any person." Soon afterwards, the holy deacon crossed over the river<sup>93</sup> to the Church of St. Mary, which he had built for Tozzo, and related all he had heard and seen.<sup>94</sup> When the hour for vespers came, with its sacred song, were heard the loud howls of the demons from the mountain tops, as if terrified on departing. The servants of God gave thanks in prayer for this victory over the wicked spirits. On the next day, Magnus and Tozzo returned to the place already described, and there, with the assistance of the people, a small oratory was erected. It was dedicated to our Saviour,<sup>95</sup> by Bishop Wicherpus.

This chapel had a *cœnobium* attached to it, but in the lapse of time, both were more than once destroyed and again reconstructed ; until in the ninth century, the bishops of Augsburg<sup>96</sup>—and especially Lanto<sup>97</sup>—took care that a larger church should be erected. This was dedicated to our Saviour and to St. Magnus. It was also regarded as a parish church. In the year 1701, the Most Rev. Dom. Gerard, the fifty-second Abbot of Füssen, had the church and monastery magnificently renovated, and in the year 1717, on the 15th of February, the consecration took place, by the Most Rev. and Serene Lord Bishop of Augsburg, Alexander Sigismund, Count Palatine. According to the description given of this church, it was built in magnificent proportions, being of noble design, while the materials were superior, and the workmanship was most elaborate.<sup>98</sup> The structure was cruciform, two hundred feet in length, by sixty in height, whence a roof arose to the apex of forty additional feet. The transepts were eighty-four feet in width, elsewhere the breadth was sixty feet. Twelve columns supported the roof within, and on each of these was the beautiful and artistic figure of an apostle carved in fine marble ; while sixty triple windows, oblong, rounded and lunated, threw light into the building. Within the church were four oratories ; the two larger devoted to the choristers, and the other two fitted for the practice of devotion. The choir was rounded off and elongated for accommodation of the religious, who used it both by day and night, and the stalls were elegantly carved in mottled wood. Moreover, within the church were

and, he must find, that what has been attributed to the latter saint at Bregentz is also ascribed by the interpolator to St. Magnus at Füssen. Wherefore, he deems the story in the text worthy only to be regarded as a fable.

<sup>93</sup> Waltenhofen and Füssen were on opposite banks of the River Lech.

<sup>94</sup> The Abbot Henry alludes to a spot near the Lech, called S. Mangen schritt. Regarding it, Father Ludovicus Babenstuber states : " *Extra suburbicem Füßsensem, ubi est fullonia, in utraque ripa Lyci notantur partes petreæ depressiores ceteris, quas vulgus S. Magni vestigia (S. Mangen schritt) nominat ; quæ Divus destituerit ibi impressa, quando omnem superavit, seu vado, seu portatus ab angelo. Non tamen referunt ea, ut satis agnosci queat, figuram plantarum humanarum : in causa ajunt esse vetustatem, quæ madore imbrium, niveumque adjuta, manifestiora lineamenta exederit.*"

<sup>95</sup> Of it, the Abbot Henry writes, that in his opinion, it rested on a rock above the great church of his time, and that it was near their conventual garden, "*ubi jam constructa manet ecclesia nostra major.*"

<sup>96</sup> Much chronological uncertainty prevails regarding the order of succession and dates for the episcopacy of Augsburg during the Middle Ages, as shown by Father Suysken, in the "*Acta Sanctorum*," tomus ii., Septembris vi. De Sancto Magno, &c., *Commentarius Prævius*, sect. viii., pp. 716 to 720.

<sup>97</sup> This prelate—also called Hanto—is said to have presided over his see for seven years, and to have been present at the Synod of Mayence, held A.D. 847.

<sup>98</sup> We have here abridged a detailed description of this grand church, dedicated to St. Magnus, from that given by the Rev. Father Chardon, Rector of the Jesuit College of Constance, to the Bollandists.

admirably pictured incidents in his life, and representations of some miracles wrought by St. Magnus. The high altar, magnificently and skilfully carved from precious marble, closed the choir, and the pavement of the choir was of black and white marble, in a varied and harmonizing pattern. There are eight chapels within the church: two larger ones within the transepts; and six smaller ones—all of their altars being marble; also, a large organ, and two smaller ones. A few steps conduct to the entrance of two subterranean chapels: one of these is dedicated to St. John the Baptist, and there is the baptismal font, enclosed within a marble baptistery. But, the chapel of St. Magnus, which adjoins, is still more ornate; for not alone is the altar of marble, but the walls and pavement are exquisitely adorned with varied coloured marbles, and arranged with great artistic taste. Tradition maintains, that this latter chapel stands on the original site of the cell of St. Magnus.<sup>99</sup>

### CHAPTER III.

ST. MAGNUS IS PATRONISED BY KING PIPPIN—ORDAINED PRIEST BY BISHOP WICTHERP—MIRACLES WROUGHT AT FUSSEN—BISHOP TOZZO VISITED ST. MAGNUS AT THE TIME OF HIS DEATH—INTERMENT BY THEODORE—A MEMOIR PLACED IN HIS COFFIN—RESTORATION OF HIS CHURCH BY CHARLEMAGNE—TRANSLATION OF ST. MAGNOALD'S REMAINS TO A NEW SHRINE—MIRACLES THEN AND AFTERWARDS WROUGHT—COMMEMORATIONS AND FESTIVALS—CONCLUSION.

SOME religious clerics were soon found to place themselves under the rule of St. Magnus,<sup>1</sup> and they were recommended to his care by the good prelate, who also furnished the means necessary for their support. He is said, likewise, to have furnished a recommendation in person to the renowned King Peppin<sup>2</sup> or Pippin d'Héristall,<sup>3</sup> who then ruled over Germany and Gaul,<sup>4</sup>

<sup>99</sup> Father Chardon adds: "*Sacellum S. Magni ab initio et prima monasterii fundatione erectum, antiquissime documenta dicunt fuisse habitaculum et ipsissimam cellam, in qua S. Magnus primus fundator et patronus noster habitavit in vivis; et ideo semper in summo honore habitum, sæpius cum monasterio et ecclesia, partim incendi, partim devastationibus destructum, sed semper iterum innovatum, cum ecclesia et monasterio anno MDCCI. noviter et fundo erecto et hoc sacellum e fundo noviter extractum et pulcherrime exornatum fuit, ut hodie visitur; ita tamen ut eundem semper locum servaverit, quem habuit, vivente S. Magno, postejus obitum posthac in sacellum mutatum est.*"

CHAPTER III.—<sup>1</sup> The Acts of St. Magnus, as published by the Bollandists, state, that he ruled over them for thirty years; but this account does not accord with other versions of his Acts, which give him only twenty-five years, as a superior. Even the aforesaid Acts are inconsistent with their subsequent relation of the death of St. Magnus, "*expletis viginti sex annis commorationis suæ in illo cenobio,*" &c.

<sup>2</sup> He was grandson, through his mother,

Begga, of Pepin le Vieux, or of Landen, mayor of the palace under Sigebert III., son of Dagobert, who died A.D. 638, and whom he survived only one year. In concert with his brother Martin, Pepin d'Héristal declared war against the King of Neustria, or rather against the mayor of his house, the able minister, Ebroyin. Their career commenced by getting rid of the Merovingian King Dagobert II., who then ruled in Austrasia. However, having levied a powerful army, they marched against Ebroyin and the Neustrians, but were signally defeated near Laon, in 680, when Martin was killed, and Pepin saved himself by flight. Not long afterwards, Ebroyin was assassinated, and his successors gave such offence, that many of the Neustrian leudes sought refuge in the dominions of Pepin. The latter then levied a confederacy of those malcontents, together with the Saxons, Frisons, Cattes, Hessians, Thuringians and other Germans; and with these he fought a decisive and bloody battle near Testri on the Somme, in 687. Afterwards, Thierry III. being made prisoner, Pepin consolidated his authority over all provinces occupied by the Franks. See *Le Dr.*

while he presented also an epistle of St. Columban<sup>5</sup> directed to Lothaire,<sup>6</sup> in favour of the holy men, Gallus and Magnus,<sup>7</sup> who had settled in his kingdom. Whereupon, moved by that epistle, Peppin<sup>8</sup> enquired from some of his German chiefs about that place, for which Bishop Witcherp preferred his petition. Then Gungo,<sup>9</sup> Duke of Augsburg and Rhetia, told him about its desert character, and of its being only a haunt for wild animals and serpents. Extolling the virtues of Magnus, Witcherp stated, so marvellous had been his sanctity, while in that country, that like the first man, Adam, he exercised an absolute power over the savage animals,<sup>10</sup> and how in that vicinity was a stronghold occupied by a frightful demon, which assumed the figure of a dragon, and who, under such form, usurped the supreme honour, due to God alone, among the poor and ignorant mountaineers.

However, St. Magnus resolved to encounter that demon, and fortified by prayer, he touched the monster on the neck, with the end of St. Columban's staff. Immediately, the demon's wrath was excited, but swelling up in fury, he expired on the spot, and with him disappeared all the other demons, that were thought to infest those mountainous regions. While there, it was stated, that he also freed the neighbourhood from serpents.

On hearing such accounts, King Pippin declared, that as wonderful miracles had been already wrought where the body of St. Gallus was deposited, so should that wild district have its fame diffused abroad in after times. He then asked Gunzon if there could be found tax-payers to the royal treasury in that neighbourhood, who might have their tributary returns sent to St. Magnus, instead of to the royal fisc. The king learned, that there was a village, called Geltenstein,<sup>11</sup> that might serve for that purpose. Whereupon, he bestowed by charter<sup>12</sup> a large tract of woodland, with the village in

Hoefer's "Nouvelle Biographie Générale," tome xxxix., cols. 540, 541.

<sup>3</sup> So designated from a celebrated *villa*, in which he dwelt on the banks of the Meuse, near Liège. See Henri Martin's "Histoire de France," tome ii., liv. xi., p. 160.

<sup>4</sup> In the year 700 he was Mayor of the Palace for the whole of the French Empire, "tant en Neustrie qu'en Austrasie."—Kohlrusch's "Histoire d'Allemagne," traduite de l'Allemand, par A. Guinefolle, Deuxième Époque, p. 77.

<sup>5</sup> In his "Vita S. Columbani," Jonas states, that when King Clothaire earnestly besought the holy Abbot to return and again preside over Luxeu, St. Columban wrote to Eustasius—then Superior over Luxeu—that he would excuse him to the King for not undertaking such a charge, but only to ask for the assistance and protection of the monarch on behalf of his community, that then lived in the monastery at Luxeu.

<sup>6</sup> Jonas adds: "Litteras castigationem affamine plenas regi dirigit gratissimum munus," &c.

<sup>7</sup> Jonas makes no mention of Gallus and Magnus, and Father Suysken observes, "non dubito taman, quin hasce litteras interpolator noster designet."

<sup>8</sup> "Gros et court comme son surnom le portait, il étoit d'une taille à n'imprimer

pas beaucoup de respect; mais il y suppléoit par une grande force, et par un certain air de fierté, qui reparoit en lui ce défaut de la nature."—M. de Limiers' "Annales de la Monarchie Française, depuis son Etablissement jusques a Present." Première Partie. Seconde Race, Pepin dit le Bref, pp. 49, 50. Amsterdam, 1724, fol.

<sup>9</sup> Goldast has the name written Cuntzo. He seems to have been the magnate, from whose daughter, Frideburga, St. Gall is stated to have expelled the evil spirit.

<sup>10</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., Jour vi<sup>e</sup> Septembre, p. 528, n. 1.

<sup>11</sup> So written in the Acts, as published by the Bollandists. In the edition of Canisius, it is written Geltinstein; in that of Goldast, Keltinstein, and called by the Abbot Henry Geltenstein. The latter writer notices, that no longer was it known by such a name, but he supposed it to have been in the Tyrol. Mabillon quotes a charter of Ludovicus Augustus, in favour of Kempten, and in which mention of it is thus made, "in pago Keltenstein." See "Annale Ordinis S. Benedicti," tomus ii., lib. xxxii., sect. xiv., p. 609.

<sup>12</sup> In the Acts as published by Goldast we read: "Dedit ei totum ipsum saltum cum marcha, firmitatemque in epistola," &c. At this passage Goldast remarks, that by

question,<sup>13</sup> and a yearly payment of one hundred and twenty-three pounds<sup>14</sup> of silver. This was to be binding on himself and his successors for ever.<sup>15</sup> That grant was placed, also, under the jurisdiction of Bishop Wictherp and all his episcopal successors. Receiving some royal present for Magnus, the bishop returned with great satisfaction to urge him there to supplement the religious services of St. Mary and of St. Afra,<sup>16</sup> as also to regulate and institute all canonical observances. There accordingly St. Magnus founded his chief monastic institution, and during the life-time of King Pepin<sup>17</sup> enjoyed his friendship and patronage. The latter monarch was virtual sovereign, as Major Domus, in the palace of the French kings, and he died December 16th, 714,<sup>18</sup> while Dagobert III.<sup>19</sup> was under his tutelage.

No sooner had he been well settled in Füssen, than his former companion, Theodore of Kempen, paid him a visit, and after the usual religious salutations had passed between them, Magnus was informed and consulted about the persecutions and injuries Theodore had suffered from the people around him,<sup>20</sup> and how he had built a small church on the banks of the Iller. He was desirous of having it consecrated in honour of the Holy Mother of God, Mary, by Bishop Wictherp. Both of those attached friends then went to see the bishop at Eptaticus,<sup>21</sup> where he then resided, and preferred their request. He was then sitting and at prayer in his oratory. On learning the object of their interview, the venerable prelate said: "I will first tell you what I had in my mind before you came, and then at a proper time, in the name of God, I shall go with you. Indeed, my most dear Father Magnus, as the Lord hath

*marcha* he means the village, previously called Keltiustein, and that such term has the modern signification of a territory or district.

<sup>13</sup> Henry, Abbot of Füssen, gives the following interpretation: "Nota saltum illum, quem Pippinus S. Magno donasse dicitur, fuisse totum illum districtum et fundum, magnum et spatiosum desertum, quod se extendit ab Hornbach et parochia Aschauer usque ad Espach, et quo spatio præcipuè continetur tota parochia Aschaver, Saxeuredt, Hohenfurch, bona in Niderhoffen et Altenstat, Dienhausen, Weyssensee et Füessen," &c.

<sup>14</sup> In the Acts as published by the Bollandists, the text reads, "vectigalia centum viginti tria," but in other copies "centum et tredecim." The Abbot Henry notes: "Si conjecturari licet, puto esse centum et tredecim libras argenti, quæ quotannis pendendæ erant ex Aschawensi S. Magni ecclesia: nam centum et tredecim libræ faciunt sexaginta quatuor florenos, triginta crucigeros et unum halerum. Sic hodie dum nobis etiamnum pendunt Aschawenses quotannis pro censu sexaginta quatuor florenos. Quod ego pro ratione conjecturæ meæ assertum volo."

<sup>15</sup> Father Suysken, in a note, points out certain coincidences of statement and phraseology, between what is given in the Acts of St. Magnus, and in the text of Walafridus Strabo, in "De Miraculis S. Galli," cap. xi.

<sup>16</sup> In Goldast's edition of St. Magnus' Acts, there is no mention of St. Afra.

<sup>17</sup> By his wife, Plectrude, he had two sons, Drogon and Grimoald, who pre-deceased their father. Her he repudiated, and afterwards cohabited with Alpaide, by whom he had two illegitimate sons, Charles and Childebrand. However, repenting his illicit connexion, he recalled Plectrude to the position his religious obligation and her virtues so justly merited. Grimoald left a son named Theudoalis or Theobaktus, who was styled Major Domus while still a youth; but, during his minority, Plectrude, the wife of Pepin, took upon herself the chief administration of public affairs in the kingdom, which afterwards became the prey of great disorders. See Natalis Alexander's "Historia Ecclesiastica Veteris Novique Testamenti," tomus xii., sæc. vii., cap. vi., art. vi., p. 102, and sæc. viii., cap. vii., art. i., ii., iii., iv., v., pp. 382 to 388.

<sup>18</sup> See Georgius Heinrichus Pertz's "Monumenta Germaniæ Historica," tomus v., Bernoldi Chronicon, p. 417.

<sup>19</sup> Son of Childebert III., who died A.D. 711. See J. C. L. Simonde de Sismondi's "Histoire François," tome ii., chap. xii., p. 104.

<sup>20</sup> The Acts have it, "narravit ei Theodorus diversa et innumerabilia, quæ passus est a pagensibus Hilargaugensibus," &c. This means either the people living near the Iller, or in the village situated on its banks. In the Ratisbon Manuscript is substituted "ab incolis Campidonensibus."

exalted you in this place by His great miracles, I had intended to send for and ordain you a priest through Divine assistance, on the coming fast of the seventh month."<sup>22</sup> However, the humble Magnus declared himself to be unworthy of such an exalted dignity, on account of his many sins. Still, if on their meditated journey, the Almighty should manifest His approval of that intention, Magnus declared, as an obedient servant, he would oppose no further obstacle to the prelate's desire. On making that statement, Wictherp and Theodore saw a brilliant crown of glory encircling his head. The prelate, then rising, embraced Magnus, and cried out: "Almighty Lord, who hath deigned in the plenitude of Thy power to show such virtues in you, who have left your country to observe His precepts, may He cause you to magnify and guard the place destined for you, through the grace of Thy Holy Spirit." Theodore devoutly answered, "Amen." Again the Bishop said: "Well has this place been called Eptaticus,<sup>23</sup> because it lies midway<sup>24</sup> between the monastery of the Blessed Afra<sup>25</sup> and your own cell. Therefore shall you know, that after my departure, I desire this possession to belong to the Blessed Virgin and to St. Afra,<sup>26</sup> as if this place is destined to be a mediator between thy monastery and my church of Augsburg." All three then came to Kempten, and on the day of the church's consecration, Wictherp preached an impressive sermon before a great number of people. About the same time, Magnus was duly ordained a priest.<sup>27</sup> There they remained for two days. Leaving Theodore in charge of Kempten, Magnus set out for Füssen, and the venerable prelate, Wictherp, went to his own place of residence.

St. Magnus spent six-and-twenty years of his life, at Füssen.<sup>28</sup> The

<sup>22</sup> Father Charles Stengel supposes he had discovered the site of this place, not far from the River Lech, and an hour's journey from the village of Eppach. There in a lonely and uncultivated situation was a small chapel, dedicated to the Blessed Virgin and to St. Laurence. This information he received from a rustic. "Quo responso in eam omnino deveni sententiam, ut mihi persuaderi paterer, hanc ipse esse ecclesiam, qua delectatum fuisse B. Wictherpum legimus, ubi et postea Herluca vitam egerit."—"Monasteriologia."

<sup>23</sup> By this is understood the fast of Quatuor Tense, in the month of September. It was called the seventh month, because it is held, that Romulus had ordered the year to commence from March; and although Numa Pompilius placed January and February before March, nevertheless the previous numerical order of the months continued in the writings of the ancients and ecclesiastical authors. "That the year originally began with March is shown by the names of several of the months; as Quintilis, Sextilis, September, &c.: for Quintilis, afterwards Julius, was the fifth month from March; Sextilis, afterwards Augustus, the Sixth, &c.: January and February were added to the end of the year."—Thomas Henry Dyer's *History of the Kings of Rome*, &c. Prefatory Dissertation, p. cxxvii.

<sup>23</sup> The anonymous writer of the saint's Ratisbon Acts thus finds fault with the deri-

vation of the name as given in the text, "quasi idem vocabulum (Eptaticum) interpretetur medium, et non potius numerum sonet Septenarium, qui Græcè dicitur ἐπτά."

<sup>24</sup> To the objection in the previous note, Father Suysken replies: "Recte: sed quidsi locus ille septem circiter leucis utrimque dissitus fuerit, inter Augustam scilicet et Fauces medius? Tum sanè nihil erit, quod improbet anonymus."

<sup>25</sup> Unless this be an interpolation of the more recent writer, according to Father Suysken, by the monastery of St. Afra, we are to understand a community of Regular Canons, that occupied it before A.D. 1012, when the Benedictines succeeded them, as Bernard Hertfelder states. However, Father Suysken would hesitate to place the Regular Canons there in the age of St. Magnus.

<sup>26</sup> The festival of St. Afra and Companions, Martyrs, is celebrated on the 5th of August.

<sup>27</sup> St. Gelasius, who flourished towards the end of the fifth century, thus writes: "Ordinationes etiam presbyterorum et diaconorum, nisi certis temporibus et diebus exerceri non debent; id est, quarti mensis jejuni, septimi et decimi," &c.—*Epistola ix.*

<sup>28</sup> This town of Bavaria is about 90 kilometres, south from Augsburg, and 33 kilometres south-east from Kempten. At present it contains about 2,000 inhabitants. On the 18th of April, 1745, a treaty was

miracles he wrought there caused the conversion of numberless infidels, so that he was afterwards regarded as the Apostle of Suabia.<sup>29</sup> It is related, in the Legend of his Life, that when he travelled through the mountains and valleys in different places, the bears remarkable for their ferocity, through the efficacy of his prayers, lost all their wildness, and went before him tamely as did oxen before the herdsman. At one time, having ascended a high mountain, called Suilinc,<sup>30</sup> through a miracle, veins of iron were discovered by him, in that district of country where he dwelt.<sup>31</sup> These were afterwards worked to great advantage by the inhabitants.<sup>32</sup> He is said to have founded many monasteries, in the diocese of Augsburg. It may here be observed, that Joannes Tamayus Salazar<sup>33</sup> has converted this saint into a bishop and abbot of Spain; but, this is a ridiculous statement, and not deserving the slightest attention. He also absurdly places Fauces in Spain, and states, that the saint had been canonized by Benton or Lanthon of Cæsar Augusta, the classic name for the present city of Saragossa.

After the death of Bishop Wictherp, it is stated, that through the recommendation of the Blessed Magnus, Tozzo was elected to succeed him in the see of Augsburg. In the twenty-sixth year of his incumbency,<sup>34</sup> the holy Abbot took ill of a fever, and then Tozzo sent word to his most faithful friend, Theodore, at Kempten, to hasten and comfort him. Immediately he sorrowfully set out, taking with him what he supposed requisite for the aged patient. He found the holy Abbot of Füssen in the last extremity, and then Theodore sent a message for the Bishop to hasten with all speed. Tozzo lost no time in coming to his bed-side, and seeing the Blessed Magnus near death, said in tears: "Alas! beloved Father, alas! illustrious teacher, do you leave me as an orphan in the midst of my dangers!" To these exclamations, Magnus was able to reply: "Weep not, venerable prelate, because you see me struggling in the storms of worldly adversity, since I have faith in God's mercies, and that my soul shall rejoice in the freedom of immortality; however, I entreat you, not to withhold your pious prayers for me a sinner, nor cease to afford the aid of your intercession."

The Life of St. Magnus states, that he departed on a Sunday, about the ninth hour, and on the viii. Ides of September,<sup>35</sup> which correspond with the 6th of this month. While Bishop Tozzo and Theodore stood weeping, they heard a voice from Heaven saying: "Come, Magnus, come, and receive the crown prepared for you!" Then Tozzo said to Theodore: "Brother, let us cease weeping, for rather should we rejoice than grieve, on hearing such

there concluded between Bavaria and Austria. See Pierre Larousse's "Grand Dictionnaire Universel du XIX. Siècle," tome viii., p. 895.

<sup>29</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., Jour vi<sup>e</sup> Septembre, p. 528, n. i.

<sup>30</sup> In the edition of Goldast, it is written Swiling, and in the German Life of our saint Seyling. Under the latter form, it is noted by Merianus, in "Topographia Sueviæ," as being near the town of Füssen, on the other side of the Lech River.

<sup>31</sup> In the Manuscript of our saint's Acts, used by the anonymous writer of Ratisbon, about the middle of the eleventh century, is read: "ab illo igitur diversæ ferri venæ inveniebantur in ipso loco, usque in præsentem diem."

<sup>32</sup> In his "Vita S. Magni," Babenstuber states, that they had been deserted in his day, "sed cum ferrum habeant notæ non adeo bonæ, ut aliud, quod ut vicinis negociatoribus importaretur, venditurque tolerabili pretio, pridum desectæ sunt."—Lib. iii., cap. iiii.

<sup>33</sup> In his Spanish Martyrology. He writes: "Ad Fauces, oppidum in Vettonia Hispaniæ, sancti Magni, qui cum Hispaniis cum S. Columbano venisset, et monasterium S. Martini in Placentinæ urbis territorio abbas inclytus construxisset, et alia plura contra hæreticos machinasset, post hujus vitæ excursus miraculis celebris et sanctitate conspicuus, ad æternam quietem confessor properavit strenuus."

<sup>34</sup> Others have it the twenty-fifth.

<sup>35</sup> Such is the statement in the Acta

words, since his soul is taken to immortal bliss; but let us go to the church, that we may prepare to immolate the Sacred Victim for our dearly loved friend."

St. Magnus died in the seventy-fourth year of his age, and A.D. 655, according to the best computation. The exact date for his death, however, has divided the opinions of various writers;<sup>36</sup> some placing it, at 654, 655,<sup>37</sup> 665,<sup>38</sup> 670,<sup>39</sup> 673, 683, 689, and 691.<sup>40</sup> After the departure of the holy servant of God, his friends, Bishop Tozzo and Theodore, found a beautifully-formed stone coffin, fashioned in ancient times by a magnate named Abuzac,<sup>41</sup> who also gave the name Abuzacum<sup>42</sup> to a fort he had erected. In that coffin, no corpse had been previously deposited. Having carefully prepared the interior, the body of our saint was then placed in it, and buried in that place, where he had built an oratory. Moreover, in the tomb was deposited a Memoir of his virtues, written by Theodore. With this was placed a certificate in the Latin language, and which may thus be rendered into English: "Wherefore I, Theodorus, monk from the monastery of St. Gall, by order of Bishop Tozzo, as I have learned from Theodegisilus,<sup>43</sup> monk of St. Columban, from conversations with him, as also with the Blessed Columban,<sup>44</sup> and from what I have seen with my own eyes and heard with mine own ears, either after he left me in the cell at Kempton, and as afterwards from the aforesaid venerable Bishop Tozzo, I have learned about his virtues many things; but, not all have I cared to write in my tract,<sup>45</sup> and I have placed at his head within the coffin for future times, when the Lord revealing it, then those who shall be pastors and rectors of the church, may find it to be just and right; so that those things that should be corrected they may correct, and what should be emended they may emend; moreover, may they not forget to pray for me to the servant of Christ, so that supported by the suffrages of such a Patron, my soul may obtain eternal rest."<sup>46</sup>

Pseudo-Theodori. In the Goldast edition is the reading, "in die S. Dominici." This seems to be the error of a copyist; for if allusion be made to the founder of the Dominican Order, he expired on the 6th of August, A.D. 1221. Moreover, in the Ratisbon and other copies of the saint's Acts we read, "in die Dominico."

<sup>36</sup> See Matthew Rader's "*Bavaria Pia*," p. 188.

<sup>37</sup> Father Constantine Suysken supposes from the Chronotaxis of his Acts, that this is the most probable date for the death of St. Magnus. Moreover, he calculates, that in 655, the viii. of the September Ides fell upon Sunday, which the ancient life of St. Magnus states to have coincided with the day he died.

<sup>38</sup> Mabillon thinks he departed about this year.

<sup>39</sup> Bernard Hertfelder, in *Basilica SS. Udalrici et Afræ*, pars iii., in *Chronico*, has this date.

<sup>40</sup> Carolus Stengelius states, that the death of St. Magnus occurred in A.D. 689 or in 691. See "*Commentarium Rerum Augustanarum*, pars ii., cap. iii.

<sup>41</sup> About this chief, nothing more seems to be known.

<sup>42</sup> By others called Abodiadum or Abudiadum. It is supposed to have been on the site of the present town, named Füssen. See Philipus Cluverius, "*Germaniæ Antiquæ, Libri Tres, necnon Vindelicia et Noricum*," Leyde, 1616, folio.

<sup>43</sup> He was probably the same as Theodegisilus, mentioned by Jonas, in "*Vita S. Columbani*," cap. xxiii.

<sup>44</sup> This passage in the "*Acta Pseudo-Theodori*," "*de tanti viri conversationibus simul cum B. Columbano comperi*," is rightly omitted from the copies in Goldast, and in another anonymous manuscript, according to Father Suysken, who will not allow St. Magnus or Theodore to have lived under the rule of St. Columban.

<sup>45</sup> The Acts have it, "*in pitatione mea*." Canisius has "*in epitatio meo*," and Goldast "*in pictatio meo*." According to Du Cange, "*pittacium*," "*pitacium*," and "*pictacium*" can be variously interpreted, and have been by the various authors quoted, but they have generally the signification of tablets, papers, epistles, briefs, parchments, and tracts. See "*Glossarium ad Scriptores mediæ et infirmæ Latinitatis*," tomus v., col. 511.

<sup>46</sup> In the edition of Goldast, the fore-

In art, St. Magnus or Magnoald is represented with a dragon,<sup>47</sup> transfixed by his pastoral staff, or with a bear at his side,<sup>48</sup> in allusion to legends contained in his Acts.

After the death of Magnus,<sup>49</sup> Bishop Tozzo—so far as was within his power—gave protection to the monastery and its inmates, guarding their rights very carefully. To the last day of his life, also, the sacred remains of the Patron were preserved with honour, lights being placed around his shrine, and clerics reciting the Divine Office. Bishop Tozzo survived the death of his friend for five years, and four months, departing this life on the xvii. of the February Kalends.<sup>50</sup> He had previously bequeathed some property for maintenance of the shrine of Blessed Magnus, according to a bond and stipulation of the German laws.<sup>51</sup> Subsequent to the death of the glorious King Pippin,<sup>52</sup> however, his sons<sup>53</sup> began to quarrel among themselves.<sup>54</sup> Utilo or Odilo<sup>55</sup> became Duke of Bavaria, and Godefredus or Godefrid<sup>56</sup> was King over the Germans. Their wars caused great devastation throughout those districts where they were waged. No longer was Theodore and his monks able to bear the persecutions and losses he sustained<sup>57</sup> at the hands of the spoilers around Kempton. Wherefore, he left the place, and sought refuge at St. Gall, where he found the Blessed Othmar,<sup>58</sup> then oppressed with the weight of years. Theodore told him all about St. Magnus, as also what

going account in the text is considerably abridged.

<sup>47</sup> He is held to have banished such a monster from the neighbourhood of Füssen.

<sup>48</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 6, p. 95.

<sup>49</sup> What follows purports to have been a subsequent addition to the narrative of Theodore. In Goldast's edition it is headed, "Ermenrici Elewangensis monachi Supplementum." The Bollandist editor considers, that it has been improperly interpolated by a later writer.

<sup>50</sup> St. Tozzo died about the year 661. The "Vita Pseudo-Theodori" inserted "tres menses," instead of "menses quatuor," for such was the difference between the 6th of September, the day of Magnus' death, and the 16th of January, that assigned for the death of Tozzo. The Ratisbon Acts have: "Post obitum B. Magni in pontificatu annos v. et menses vi. gerens, xvii. Kal. Feb. vitam presentem finiit."

<sup>51</sup> See Goldast's "Alamanicarum Rerum Scriptores," tomus ii., pars i. The writer of our saint's Acts adds: "sepultusque a clero suo Augustensi sub testimonio in eadem hereditate."

<sup>52</sup> His death has been assigned to September 24th, A.D. 768. He ruled over France very gloriously for forty-seven years, having carried his arms against the Saracens, and his conquests into Italy and Germany. Before his death, which was caused by dropsy, at the age of fifty-three, he divided his dominions between his two sons, Charles and Carloman; a third son, Gilles, having been educated in a monastery, became a religious. See Henri Martin's "Histoire de France," tome ii., liv. xii., pp. 250, 251.

<sup>53</sup> Namely, Charles, who, when twenty-four or twenty-five years of age, had been crowned at Noyon, King of Burgundy and Neustria; and Carloman at the age of eighteen was crowned, at Soissons, King of Austrasia, which included a large part of Germany. The latter died after a brief reign of four years, and the Austrasian nobles, disregarding his two infant sons, offered the crown to Charles, who then became sole monarch of France. See an account of these events in Capefigue's "Charlemagne," chap. vii., pp. 117 to 142.

<sup>54</sup> Their mother, Bertha, or Bertrada, had much difficulty in trying to reconcile their differences. See L.—P. Anquetil's "Histoire de France," Deuxieme Race dite des Carlovingiens, sect. i., p. 60.

<sup>55</sup> He died about the year 747. He was in rebellion against Carloman and Pepin, Majors-domi to the Kings of France, but he was conquered by them. See John George Eckhart's "Commentarius de Rebus Franciæ Orientalis et Episcopatus Viceburgensis," tomus i., lib. xxiii., num. 102, Würtzburg, 1727, fol.

<sup>56</sup> According to a fragment of Erchanbert, he shook off the French yoke, and died A.D. 709. See Duchesne's "Historiæ Francorum Scriptores," tomus i., p. 780, and tomus ii., p. 3.

<sup>57</sup> Certain anachronisms are pointed out by Father Suysken, in the Acta Pseudo-Theodori, at this portion of the narrative.

<sup>58</sup> This must have been intended for St. Othmar, whose feast is held on the 16th of November, and who became Abbot of St. Gall, A.D. 720, and who presided over it for nearly forty years, having died A.D. 759. However, this statement in the text cannot

he and his community suffered from the pagans and bad Christians. In turn, Othmar informed him about the losses himself had endured,<sup>59</sup> owing to the action of the wicked Counts Ruadhard and Warin, the tyrants of Germany. Then Othmar selected a good and prudent member of his community, named Peretgothus,<sup>60</sup> and four other monks, to take charge of Kempten, until peace should be restored. He permitted Theodore to remain at St. Gall, to the day of his death.

Affairs remained in this state of confusion, until the great monarch, Charlemagne,<sup>61</sup> subdued the petty dynasts of Germany and the Saxons.<sup>62</sup> Then hearing, that the religious establishments at Augsburg, Kempten, as also the monasteries of St. Afra and of Magnus, had been utterly ruined, that great monarch resolved on restoring them. He procured the election of Sintpert<sup>63</sup> for the see of Augsburg. Afterwards, Sintpert ruled that church for nearly thirty years. That prelate restored the monasteries of St. Afra and St. Magnus;<sup>64</sup> he also enlarged the limits of his diocese,<sup>65</sup> so as to make it extend,<sup>66</sup> on both banks of the River Lech.<sup>67</sup>

be historically accurate, as Theodore could not have survived even to the first year of Othmar's incumbency.

<sup>59</sup> See in Mabillon the "Acta S. Othmari, at the 18th of November. He died A.D. 761. See J. C. L. Simonde de Sismondi's "Histoire de Français," tome ii., Seconde Partie, chap. i., p. 212.

<sup>60</sup> Canisius has the name Berthgozus; Goldast Perechtgozus; and the Ratisbon Acts have Pertgozus.

<sup>61</sup> On the death of his brother Carloman A.D. 771, Charles—better known as Charlemagne—became sole ruler of France, having taken possession of Burgundy and South Gaul. See Eginhard's "Vita Caroli Magni." After Charlemagne had forced the Saxon chiefs to give hostages for their future obedience, "so far from observing the treaty, they poured their wild hordes into Franconia, burnt every church and monastery that fell in their way, and put every creature to the sword."—A. S. Dunham's "History of the Germanic Empire," vol. i., book i., chap. i., p. 28.

<sup>62</sup> The Saxons, under their brave and able leader, Witikind, had given him a strenuous opposition from A.D. 772 to 780. After several sanguinary campaigns, Witikind was at length obliged to submit. Having received baptism, his days were afterwards ended in peace on his domains in the north of Germany. Charlemagne had occasion to wage war against Tassilo, Duke of Bavaria, a feudatory of the Frankish monarchs, who had assisted or connived at Witikind's incursions. He was subdued and taken prisoner, but his life was spared by Charlemagne, who had him confined in a convent A.D. 794. In the year 800, this renowned monarch was everywhere victorious and master of the best part of the European Continent. In January, 814, Charlemagne died of pleurisy at Aix-la-Chapelle, after a reign of forty-seven years. He was buried with great pomp in the

cathedral of that city. See Charles Knight's "English Cyclopædia of Biography," vol. ii., col. 169. It is strange, that no tradition remains, regarding the spot where this great Emperor's remains had been deposited in that venerable cathedral, although the marble sarcophagus, brought from Rome, and in which he desired to be buried, is there preserved.

<sup>63</sup> He is called Simpertus, by Matthew Rader, in "Bavaria Sancta," vol. iii.

<sup>64</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomos ii., lib. xxv., sect. xiii., p. 255.

<sup>65</sup> The following Latin verses commemorate Simpertus, together with other religious founders:

"Cœnobium Fuessen regali dote Pipinus  
Fundavit, sancti permotus numine Magni:  
Vastatum Cæsar reparavit Carolus idem,  
Atque Augustana Simpertus præsul in  
urbe:  
Austriacæ posthæc Leopoldus marchio  
terræ,  
Guelpho Suevorum dux ampliter augmen-  
tarunt."

<sup>66</sup> In the Acts of St. Magnus, "parochia" is the word used for "diocesis." This is stated by Abbot Henry, in certain notes appended to the manuscript Life of our saint. Also, Velserus relates, that Charlemagne made that extension in favour of Bishop Simpertus. He adds: "In vetusto manuscripto codice legere memini, Simpertum Augustanam diocesim Novicorum finibus auxisse: antiquum Noricum \*\*\* ad Oenum tantum, posterius ad Lycum usque pertingit."—"Rerum Augustanarum Vindelicarum," lib. iv.

<sup>67</sup> In the editions of our saint's Acts by Canisius and Goldast, it is stated that Leo III., whose pontificate began A.D. 795, authorised that extension of the diocese of Augsburg, and that it was confirmed by Charlemagne.

After the death of Sintpert,<sup>68</sup> it is stated<sup>69</sup> that he was succeeded by Bishop Hatto,<sup>70</sup> who ruled for seven years, and who acquired much property for the church through his family connexions,<sup>71</sup> but who was not able to effect any improvements in it during so short a term.<sup>72</sup> However, his successor, Nittarius,<sup>73</sup> it is said, first commenced the building of a large church in honour of St. Magnus. A consultation had been held with the Archbishop of Mayence, named Otgar,<sup>74</sup> and his other suffragan Bishops, to know if it should be desirable, that the sacred remains might be translated to a more ornate and conspicuous shrine. This project was approved of by all, and the permission of King Ludovicus was also obtained.<sup>75</sup> The work of church building was prosecuted by other prelates, and especially by Lanto,<sup>76</sup> who finished the nave, in the fifth year of his episcopacy, through the aid afforded by the renowned King Ludovicus I.,<sup>77</sup> third son of the illustrious Emperor Ludovicus, surnamed Le Débonnaire.<sup>78</sup> That elegantly appointed church<sup>79</sup> was built over the spot, where the body of Magnus had been consigned to the tomb.

<sup>68</sup> He is stated to have died about A.D. 818.

<sup>69</sup> There is much uncertainty regarding the order of succession of Bishops over the see of Augsburg, especially in the ninth century, and owing chiefly to the misconceptions and opinions of writers in after years. Their varying statements are pointed out and critically examined by Father Suysken in 'Acta Sanctorum,' tomus ii., Septembris vi., De S. Magno, &c., Commentarius Prævius, sect. viii., pp. 716 to 720.

<sup>70</sup> Besides the "Acta Pseudo-Theodori" of our saint, two other manuscript copies have Hatto, as in the text; while the Ratisbon and another copy have the name written Hanto; Canisius and Goldast read Lanto. Hatto or Hanto is said to have belonged to the noble family of the Andecensian Counts.

<sup>71</sup> In the Ratisbon manuscript: "Verumtamen ex parentela, quam in Bagoaria habuit, quædam bona ad episcopatum acquisivit."

<sup>72</sup> The saint's Acts state, "minimè quivit in hiis rebus sublimari."

<sup>73</sup> He is also named Nitarius, Nidgarius, and Nitkerus; he is also called Witgarius and Nitger.

<sup>74</sup> The Ratisbon copy of our saint's Acts writes the name Otkerus, and Goldast has it Otkarius. He ruled over the see of Mayence, from A.D. 825 or 826 to A.D. 827.

<sup>75</sup> Henry, Abbot of Fuessen, states, that this work was undertaken in the year 870, with the consent and order of Pope Adrian II. He filled the chair of St. Peter from A.D. 867 to 872. However, in none of the other manuscript accounts of St. Magnus is such a statement to be found; and, it is only necessary to observe, that Otgar, the Archbishop of Mayence, had died twenty years before Pope Adrian II. had been set over the Universal Church.

<sup>76</sup> The various writers, such as Bruschiuss, Bucelin, Demochares, Stengel, Joannes

Krueger, Corbinian Khamm and others, who have allusion to Lanto, place the commencement of his episcopacy over the see of Augsburg at different dates: some have it at 869; others at 870; others again so late as A.D. 878, while none of those historic writers connect him in any way with Otmar, Archbishop of Mayence. The latter date is inconsistent with Lanto having received aid towards the church of St. Magnus from Ludovicus I., King of Germany, during the life-time of that monarch, who died at Frankfort, August 28th, A.D. 876.

<sup>77</sup> He bears the surname of *Le Pieux* or *Le Vieil*. He was born A.D. 806, and was brother to Lothaire and Pepin of Aquitaine. His father, known as *Louis le Débonnaire*, had three sons by his first wife, Ermengarde. After her death, he espoused Judith of Bavaria, by whom he had a fourth son, known under the designation of *Charles le Chauve*. The reign of that monarch was remarkable for many and great disorders. Among these were unnatural rebellions of his sons against his authority, and subsequently of divisions among themselves. Fearing the designs and ambition of Lothaire, Ludovicus, in league with his step-brother, *Charles le Chauve*, raised an army, and in 841, a memorable battle was gained at Fontenoy over Lothaire and the Franks. This gave Ludovicus supremacy over France and Germany.

<sup>78</sup> Son of the Emperor Charlemagne, by his second wife, Hildegarde. From this father, by his first wife, Ermengarde, the kingdom of Bavaria was obtained in the year 817, by Ludovicus, and he had possession of all Germany to the Rhine, A.D. 843, according to the Annalist of Metz. He died in the seventieth year of his age, leaving three sons, viz., Carloman, Louis, and Charles, known under the designation of *Le Gros*. These divided the vast Empire of Charlemagne between them. See Michaud's "Biographie Universelle, Ancienne et

At that time, a poor student,<sup>80</sup> the son of respectable parents belonging to the village of Durach,<sup>81</sup> happened to be in the monastery, and in exchange for his manual labour, he acquired learning and a maintenance. He had been attacked with some kind of evil, which caused sores to break out over one side of his body, and he was so afflicted as to become almost lame. Touched with his misfortunes, Bishop Lanto asked many of the priests in his diocese to institute a Triduum, so that the Almighty would mercifully hear their prayers for his recovery. At the end of three days, when the physicians had tried their skill in vain, and all had despaired of the patient's cure; in his sleep, a venerable man appeared to him, and with a benign look and gentle tone of voice inquired the nature of his infirmity. This having been explained to him, the senior said: "My son, ask from the Bishop, when to-day he shall have found my body, and taken it from the crypt in which it lies, that he would permit you to kiss that crypt, and when you shall have done so, that you take some dust from the place, mixing it with blessed water and oil.<sup>82</sup> Ask, that before the new altar you be allowed to prostrate yourself, and moreover, that your sores be anointed. If all this you do, the Lord will restore you to former health." Immediately awaking, the patient at early dawn went to the church, and told the care-taker what had happened during his sleep. Afterwards, as advised by the guardian, both went on their knees, relating what had occurred to the Bishop, whose assent was obtained to fulfil what had been directed in the vision.

The next process was that of unearthing the remains, and soon the workers reached that beautiful stone coffin, in which lay the relics of St. Magnus. On opening it, the body was found to be undecayed, but with the colour somewhat changed.<sup>83</sup> Placed at the head was found that Life, written by Theodore, with some faded linen. In fulfilment of the permission given, the patient to whom allusion has been already made was brought to the tomb,

Moderne," tome xxv., 148 to 150, and pp. 294, 295.

<sup>79</sup> Thus Father Stengel writes: "Cum Lanto episcopus templum restauraret et ornaret, sacrum D. Magni corpus in medio ecclesie requiescere sinens, sicut prius positum fuerat, donec cum omni diligentia ac reverentia consensum ab Hadriano summo Pontifice expetisset: deinde venerabilis præsul Lanto, Othgarium seu Otgerum S. Moguntinæ ecclesiæ archiepiscopum accessit, suumque illi affectum aperuit. Tum Metropolitanus omnes fratres suos episcopos ac suffraganeos convocavit, quatenus cum eis consultaret, si eum ausus esset ab illo loco in alium transferre. Concluserunt autem, dignum fore, pretiosum ac sanctum corpus in meliorem atque sublimiorem locum, si Deus vellet, transponere. Sicque reversus est cum licentia piissimi regis Ludovici ad propria," &c. — "Monasteriologia," &c. Rerum Augustanarum, pars ii., cap. 14, num. 2. This account, however, seems to be inconsistent with comparative chronology.

<sup>80</sup> Although styled "frater," in our saint's Acts, Father Suysken understands the word rather to be interpreted "discipulus," or scholar, in the house, and which is manifest from the tenor of this narrative.

<sup>81</sup> The anonymous writer of the German Life of St. Magnus thus identifies it—although in the text written Duria—and he states, that the place is in the district, near Kempten. Book iii., chap. v., sect. 2.

<sup>82</sup> The use of oil—regarded as a symbol of Divine Grace—had been blessed to cure diseases, in former ages of the Church; and the practice was derived from that of the disciples of Christ, who "cast out many devils, and anointed with oil many that were sick, and healed them"—St. Mark, vi. 13. Sometimes oil had been taken from the lamps which burned before the shrines of saints for the same purpose, as Mabillon shows, in his Prefacio ad Sæculum Benedictinum primum, sect. ix., num. 101.

<sup>83</sup> In the saint's Acts we read: "Pars vero corporis in vestimento corrupta apparebat, corpus vero tantum quasi colore mutato jacebat candidum." This removal of the relics must have been at least one hundred and seventy years after the saint's death. How long the remains afterwards continued whole is not known; but, the Abbot Henry believed, that while John Hesse was Abbot of Füssen, a skeleton was found, supposed to have been that of St. Magnus. According to Bucelin, John Hess was Abbot there to the year 1480.

which he was permitted to kiss, and the church guardian taking some dust from the coffin mixed it with water and oil, which were applied to the boy's sores. Next day, the Bishop asked the care-taker to inform him regarding the result, and on going to where the boy lodged, he was able to report, that scarcely a trace of the sores remained. Then having been brought by the Bishop before the new altar of St. Magnus, the patient returned home quite healed. As a manifestation of his gratitude, for the rest of his life, the youth devoted himself as watchman in that monastery. The Bishop returned thanks to God for the performance of such a remarkable miracle.<sup>84</sup>

When the translation of the body of St. Magnus had thus been accomplished, the next care of Bishop Lanto was to examine the Life which had been taken from his tomb. The tract was found to be almost decayed, through the effects of damp and age; yet, was it legible for the most part. To one Ermenricus,<sup>85</sup> of the monastery of Elwanga,<sup>86</sup> was afterwards committed the task of reading and emending it, although protesting his inability and want of skill for the competent performance of that duty. After the translation of our saint's remains to the new shrine, many and great were the miracles wrought through his intercession. According to some accounts, Magnus was canonized by Pope Adrian II.;<sup>87</sup> others have it by Pope John VIII.;<sup>88</sup> while others state that Pope John IX.<sup>89</sup> officiated on that

<sup>84</sup> Father Suysken is of opinion, that this translation should most probably be referred to between the years 825 and 847 under Bishop Lanto, who within the latter year is thought to have assisted at the Council of Mayence in September or October, as convened by Raban Maur. In the first place, a Bishop Lanto was present, but his see is not named. Again, that he was Bishop of Augsburg seems most probable, because none of the other bishops—eleven in number—is styled bishop of that see, although it cannot be doubted such a prelate had been present. Moreover, because among the other sees, that of Augsburg seems most likely to have been Bishop Lanto's, and to him it has been attributed by Eccard, in "*Francia Orientalis*," tomus ii., p. 394.

<sup>85</sup> In the saint's Acts we read: "Accersivit quemdam monachum prudentem et industrium ex monasterio Elewanga, nomine Ermenricum," &c. This passage betrays the interpolator's work, as Ermenricus would not be likely to indulge in such self-glorification. Ermenricus became Abbot over the monastery of Elwangen, A.D. 845, and held this position to A.D. 862, according to the catalogue of the Abbots of Elwangen, as given by Corbinian Khamm, in "*Hierarchia Augustana*," pars i., in Auctario. An account of his life and Writings may be seen in "*Histoire Littéraire de la France*," tome v., siècle ix. Ermenric, Abbé d'Elwangen, pp. 324 to 326.

<sup>86</sup> From the foregoing dates, it may be seen, that the Emperor Ludovicus, Otger, Archbishop of Mayence, and Ermenricus of Elwangen, could have been contemporaneous, yet not with Lanto, Bishop of

Augsburg, the term of whose episcopacy, at the earliest, is placed at A.D. 869. This must invalidate the accuracy of chronology for the statement in the text. However, it is stated by the Benedictine writer: "Lanton Evêque d'Ausbourg chargea Ermenric de retoucher, et de châtier les actes de S. Magne premier Abbé de Fuesen au même diocèse. \*\*\* Ermenric exécuta sans doute ce dessein en homme d'esprit et de scavoir, tel qu'il étoit. Mais il est arrivé, ou que les actes qu'il avoit revûs et corrigés, sont perdus, ou qu'une main étrangère bien différente de la sienne, les a entièrement corrompus dans la suite."—*Ibid.*, p. 326.

<sup>87</sup> He filled the chair of St. Peter from A.D. 867 to 872. In his *Vita S. Magni, Martinus*, under the title, *De Translatione et Canonizatione S. Magni*, ascribes the latter process to Pope Hadrian II., probably because he had read in the Manuscript Life, that Lanto, Bishop of Augsburg, had obtained permission from that Pontiff to have the saint's relics transferred. Henry, Abbot of Fausen, also, seems to be of opinion that the translation and canonization occurred during the episcopacy of Bishop Lanto.

<sup>88</sup> He ruled from 872 to 882. The Bolandist Jesuits had in their Library a little Italian book, edited at Rome, A.D. 1726, on occasion of the Canonization of Saints Aloysius and Stanislaus; and the anonymous writer gives a double catalogue of saints canonized by the Sovereign Pontiffs. There he states, that St. Ampelius, Bishop, and St. Magnus, Abbot, were canonized A.D. 873, by Pope John VIII. However, this statement does not appear to be substantiated.

<sup>89</sup> He was Pope only from A.D. 898 to 900.

occasion.<sup>90</sup> But great uncertainty attends the supposition, and it does not appear to rest on any reliable or very ancient authority.<sup>91</sup> Nevertheless, the saint's cultus was well established—especially throughout Germany—in the ninth century. In Suabia, the commemorative Translation of Magnoald's remains is held on the 21st of March, as a festival. In concluding the account of St. Magnus, the *Acta Pseudo-Theodori* states, that his solemnity—by which we are to understand the principal one—was held on the viii. of the September Ides,<sup>92</sup> which corresponds with the 6th of this month.

Many of those miracles recorded, and several seemingly well authenticated, as having occurred, owing to the merits and intercession of our saint, have been enumerated by Father Ludovicus Babenstuber. The dates and details of those may be found, on referring to his work. Those records have also been re-produced by the Bollandists,<sup>93</sup> but must here be omitted; the narrative of St. Magnus having been already so much extended. They refer to cases of Phrenesis, Rabies, Parturition, Plague among people and cattle, Demoniac Possession, Punishment for Irreverence, Expulsion of Verniin from Houses and Fields, Inundations suppressed, Healing from Dangerous Diseases, Evils averted from Men and Cattle, &c. Many of these benefits were obtained by the use of St. Magnus' staff and of his other relics. In the church of Füssen, the staff of St. Magnoald is still preserved, and through its instrumentality several wonderful miracles have been wrought. It is carried about by the people, to chase destructive vermin from their fields. Through prayers and invocations offered to the saint, various benefits of a spiritual and temporal character have been obtained. In latter times, the once celebrated Abbey of Füssen has been sequestered.<sup>94</sup>

Towards the end of the ninth century, a nobleman, named Salomón Ramschwagius, who as a boy had been educated in the monastery of St. Gall, afterwards living near it as a *frater conscriptus*,<sup>95</sup> and entering there as a monk, at length he became Abbot over the monastery. As a *frater conscriptus*, he had exchanged a property of his own for one near the monastery of St. Gall. This was a pleasant site on a hill, and on the opposite bank of the river, formerly called Ira—at present known as the Steinach, an affluent of the Sitter.<sup>96</sup> There he erected a church, in shape and honour of the Holy

An Office of St. Magnus which his Eminence the Cardinal Bishop Andreas of Austria caused to be printed A.D. 1599, states in one of the Lessons: "Quem miraculis clarum Joannes IX. Pont. Max., qui creatus legitur anno Christi octingentesimo septuagesimo, Dantonis Augustani episcopi precibus in Sanctos adscripsit." It seems evident from the date, John VIII. must have been intended. An Office, issued A.D. 1671, and again printed A.D. 1687, ascribes the saint's canonization to Pope John IX. The Proper Office of St. Magnus for the Diocese of Constance, printed A.D. 1725, and re-issued A.D. 1739, reads: "Quem miraculis clarum Joannes IX., Pontifex Maximus, in Sanctos adscripsit."—Noct. ii., Lect. 3.

<sup>90</sup> The earliest Manuscript and Printed Offices of St. Magnus do not mention his canonization.

<sup>91</sup> See the Bollandists' "*Acta Sanctorum*," tomus ii., Septembris vi. De Sancto Magno, &c., *Commentarius* Prævius, sect. ix., num. 112 to 115, p. 722.

<sup>92</sup> In the saint's Acts, as published by Goldast, the text runs: "Celebratur autem solemnitas S. Magni confessoris Christi atque abbatis, quarto Idus Septembris ad laudem et gloriam nominis Domini." However, the phrase "quarto Idus Septembris" is clearly an error for "octavo Idus Septembris."

<sup>93</sup> See *Acta Sanctorum*, tomus ii., Septembris vi. Miracula, auctore P. Ludovico Babenstuber Benedictino Eitalensi, pp. 759 to 781.

<sup>94</sup> At present, it is the property of the Freiherr von Poniskau. See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. ix., September 6, p. 95.

<sup>95</sup> A *frater conscriptus* meant one who was allowed to be an honorary member of a religious community, without being bound to observe its rules, except as a matter of choice; but, being permitted to join in the devotions, and many of the religious services, therein practised.

<sup>96</sup> See "*Gazetteer of the World*," vol. vi., p. 508.

Cross, and richly endowed it.<sup>97</sup> Afterwards, Adalbert, Bishop of Augsburg, dedicated this church in a solemn manner. Through the influence of Salomon, an arm of St. Magnus was obtained from Füssen, and brought with solemn ceremonies to that church, in which it was deposited.<sup>98</sup> This Translation of the Relic took place between the years 887 and 889.<sup>99</sup> In the archives of St. Gall's monastery are Latin Hymns, apparently of contemporaneous date, and written to commemorate this event.<sup>100</sup> Some of these have been published by Canisius<sup>101</sup> and by other writers. To that church, also, Salomon attached Canons, who were there obliged to sing the Divine praises. When he had been created Abbot of St. Gall, and afterwards when he had been advanced as Bishop to the see of Constance, he enriched the endowment with additional possessions. Thenceforth, the church was regarded as specially dedicated to St. Magnus. The annual festival celebrations at St. Gall's to commemorate his Translation were observed with peculiar ceremonies and rejoicing. Beside the church another institute of Recluse Virgins of St. Benedict's Order had been established. The Bishop of Constance blessed a cell in which St. Guiborat or Viborade<sup>102</sup> lived an enclosed life, and where she obtained the crown of martyrdom, at the hands of the Hungarians,<sup>103</sup> on the 2nd of May,<sup>104</sup> A.D. 925, when these barbarians brought devastation on Suabia, and on all the adjoining countries. At this time, likewise, they burned the church of St. Magnus. This, however, was soon restored, and the body of St. Viborade, having been in the first instance deposited in St. Gall's monastery, was subsequently removed to the oratory of her cell, and finally it was translated. There too were deposited the remains of her companion, St. Rachilde, who survived her for twenty-one years. Both were held in the greatest veneration by the faithful. In fine, the church and cemetery of St. Magnus—which originally extended beyond

<sup>97</sup> An interesting account of this pious nobleman may be found in Mabillon's "*Annales Ordinis S. Benedicti*," tomus iii., lib. xxxviii., num. xl., pp. 178, 179.

<sup>98</sup> Such is the account given by Ekkehard Junior in his book, *De Cassibus S. Galli*, cap. i.

<sup>99</sup> This inference is drawn from the circumstances, that Adalbert commenced his episcopacy in the former year, while the monastic life of Saloman began in the latter year, as the authors of "*Gallia Christiana*" state. See tomus v., col. 901.

<sup>100</sup> One of these hymns is published by Henricus Canisius, and it was written apparently by one of the monks of St. Gall. It seems to have been intended as a Festival Carmen, inviting our saint to return and be the patron of the monastery, where he formerly lived with St. Gall. The following are the heading and opening Sapphic verses:—

Invitatio S. Magni.

"Miles, ad castrum poperes novellum,  
pridem et notos repetas locellos,  
posside terram tibi præperatam,  
jam comes Galli, sociare sibi."

—"Antique Lectiones," tomus v., pp. 750 *et seq.*

<sup>101</sup> One of those hymns, by Ratpert, of St.

Gall's monastery, has the following heading and opening verse:—

Versus Ratperti de S. Magno.  
"Mire cunctorum Deus et creator,  
mitis et fortis solidator orbis,  
vota servorum tibi subditorum  
accipe clemens."

<sup>102</sup> See an account of her life, and that of her companion, St. Rachilde, in the *Les Petits Bollandistes*, "*Vies des Saints*," tome v., ii<sup>e</sup> Jour de Mai, pp. 268 to 273.

<sup>103</sup> In the commencement of the tenth century, these barbarous people began to extend their ravages into Germany. "*L'an 912, ils pillèrent sans resistance la Franconie et la Turinge; l'année suivante ils ravagèrent l'Allemagne, c'est à dire, le haut Rhin; et il y en eut grand nombre de tués sur la rivière d'In, par les Allemands et les Bava-rois. En 915, ils désolèrent toute Allemagne par le fer et par le feu, coururent la Turinge et la Saxe, et vinrent en 916 au monastere de Fulde. L'année suivante par l'Allemagne et l'Alsace, ils pénétrèrent jusqu'en Lorraine.*"—Abbé Fleury's "*Histoire Ecclésiastique*," tome xi., liv. liv., sect. liii., p. 596.

<sup>104</sup> This is the day assigned for her festival.

the town of St. Gallen—were subsequently embraced within the circuit of its walls.

Besides the religious establishments at Füessen and at St. Gall, dedicated to St. Magnus, and to which allusion has been already made, a parochial church had been erected to his memory, at a remote period, near the ancient fortification of Sorethanum, called by the natives Schussenreid, now a town of Würtemberg, in the circle of the Danube, about eight miles N.E. of Waldsee, near the source of the Schussen.<sup>105</sup> About A.D. 1188,<sup>106</sup> Beringerus and Conradus, in favour with the Emperor Frederick I., surnamed Barbarossa, and having no sons as heirs for their possessions, resolved on founding a monastery to the glory of God and to the Blessed Virgin,<sup>107</sup> near the church of St. Magnus, and on the site of the old castle.<sup>108</sup> This foundation was given in charge to monks of the Premonstratensian Order,<sup>109</sup> to whom also was transferred in perpetuity the aforesaid parochial church of St. Magnus, with the care of souls. In course of time, that monastery was endowed with many privileges, and it became a free and an Imperial Abbey, in the Germanic Confederation. It was secularised in 1803, when the Municipal and Ecclesiastical Sovereignities were swept away,<sup>110</sup> and Austria lost the position, which had given her a natural authority and pre-eminence in the Empire.

Another church and monastery, dedicated to St. Magnus,<sup>111</sup> had been erected at Ratisbon, in Bavaria, near the bridge which spans the Danube,<sup>112</sup> and as stated in the year 1138. There many miracles were wrought through the saint's intercession.<sup>113</sup> That coenobium is said to have been an establishment created by the efforts of the venerable Gebehard, a priest and canon of Ratisbon church, and through the patronage of King Conrad and his brother Henry, Duke of Bavaria. It was destroyed by the Swedes, in 1633, when they obtained possession of Ratisbon, but afterwards it was restored.<sup>114</sup> The site now belongs to the Canons Regular of the Augustinian Order. Another note-worthy circumstance, connected with this monastery of St. Magnus, was

<sup>105</sup> See "Gazetteer of the World," vol. xii., p. 489.

<sup>106</sup> According to a Manuscript Chronicle, of nearly contemporaneous date.

<sup>107</sup> This was endowed with all the lauded property of the founders.

<sup>108</sup> The endowment took place, during the Pontificate of Clement III., who ruled from A.D. 1187 to 1191.

<sup>109</sup> See "Annales Ordinis Præmonstratensis," tomus ii., p. 820.

<sup>110</sup> See an impartial account of these transactions, in that admirable work of Professor J. R. Seeley's "Life and Times of Stein, or Germany and Prussia in the Napoleonic Age," vol. i., part ii., chap. iii., pp. 199 to 217. Cambridge: 1878, 8vo.

<sup>111</sup> Father Babenstuber relates a legend regarding St. Michael the Archangel, in the shape of a beautiful young man, and also respecting St. Magnus, as a venerable old pilgrim, appearing to the ferryman, before a bridge had been there built over the Danube. On being passed freely over the river by the charitable man, they promised Heaven to him as a reward. This is regarded by Father Suysken as only a popular tradition; but it is held, that to commemorate that legend, a chapel was there dedicated to St.

Magnus, which was afterwards joined to the church and convent of St. Andrew, belonging to the Augustinians. For authority, Father Francis Griewald, a Carthusian of the monastery of St. Vitus, without the city of Ratisbon, is cited, and also Martin, Abbot of Füessen, A.D. 1624.

<sup>112</sup> This celebrated bridge of cut-stone facings, and which joins the suburb Stattenhoff to Ratisbon, was commenced A.D. 1135, according to the chronicle of Andreas, a priest of Ratisbon, as published by the learned Benedictine, Dom Bernard Pez, in "Thesaurus Anecdotorum novissimus, seu Veterum Monumentorum collectio recentissima," tomus iv. This valuable historical work, in six folio volumes, appeared from 1721 to 1729. In the year 1146, the bridge was finished, according to Matthew Merian, in his "Topographia Bavarie."

<sup>113</sup> See "Miracula," auctore P. Ludovico Babenstuber, Benedictino Ettalensi, cap. vii.

<sup>114</sup> In the year 1634, and on the 6th of September—St. Magnus' day—the Swedes experienced a crushing defeat at Nordlingae, and their disaster was attributed to the saint, whose chapel had been so sacrilegiously violated during the previous year.

its containing Irish manuscripts,<sup>115</sup> and referable to a very remote date. Other places had erections in honour of our saint: viz., at Chiebach or Kuebach, in Bavaria, there was a nunnery of pious virgins;<sup>116</sup> at Steinbach, in Suevia, a chapel; and at Huglfingan, in Bavaria, there was a parochial church.

Besides the staff of Columban, which had fallen successively into the keeping of St. Gall and St. Magnus, and which had been preserved in later ages at Füssen; the Canons Regular or Præmonstratensian Fathers, at Schussenreidt,<sup>117</sup> procured a portion of that relic, which was kept in their convent, but at what time is now unknown. This was inserted in a beautiful and an artistic staff, fashioned of silver, adorned with gold workmanship and various precious stones.<sup>118</sup> It was four feet, four inches, in length—according to the local measurement—from the top, surmounted with a figure of St. Magnus, at the end.<sup>119</sup> On the breast of the silver figure is a cavity, containing a particle of the *cambuta*, and it has a crystal covering, about two inches in length, by one inch in breadth.<sup>120</sup> As in the case of the staff at Füssen, this artificial staff is held in great veneration by the people at Sorethan, who carry it about the fields and gardens, for the destruction of noxious insects.<sup>121</sup> Another small particle of the staff had been obtained by the Rev. Cistercian Abbot, Stephen Jung, of the Salemitan monastery, in Suevia, and Vicar General of his Order, when on a visitation of his houses, he came to Füssen. He then had a staff, fashioned like that at Füssen, and in it he enclosed the relic presented to him. This staff was used, likewise, to drive away worms and other noxious insects from lands subject to the Cistercian monastery.<sup>122</sup> In the sacristy at Füessen were to be seen the ornamented cowl,<sup>123</sup> stole and maniple,<sup>124</sup> which St. Magnus used while he celebrated Mass. Moreover, the silver chalice, which served him at that time, was drank from by infirm persons, and they recovered health.<sup>125</sup> Another prized memorial of St. Magnus was the cross, which hung from his neck, while he was a Deacon, and which contained various sacred relics.

<sup>115</sup> Among these was an old codex *Vita S. Brigidæ*, attributed to St. Ultan of Ardbraccan as author. He lived in the fifth and sixth centuries. See his Acts, in the present volume, at the 4th of September, Art. i., and especially n. 50, *ibid*.

<sup>116</sup> Hundius thinks this had been founded in the beginning of the eleventh century. See in "*Metropolis Salisburgensis*," tome ii., p. 246.

<sup>117</sup> Schussenried is a town of Würtemberg, in the circle of the Danube, near the source of the river Schussen, which flows into Lake Constance. It had formerly an Imperial Benedictine Abbey, founded in 1183, and it was suppressed in 1803. See "*Gazetteer of the World*," vol. xii., pp. 488, 489.

<sup>118</sup> The account here inserted had been received from Very Rev. Father Evermod Lorinzer, of the Præmonstratensian Order, by Father Suysken.

<sup>119</sup> A copper-plate engraving, given by the Bollandists, at p. 726, represents this artistic staff.

<sup>120</sup> The Annalist of the Præmonstratensian Order states, that this particle had been inserted by Didacus Strobele, who was elected Abbot at Sorethan, in 1719: "*Prodigissum*

*S. Magni abbatis baculum preciosis acclusit lipsanis*," tomus ii., col. 833.

<sup>121</sup> This was called in Latin, "*prodigiosus baculus S. Magni*," because of the many miracles attributed to its use.

<sup>122</sup> In a letter to Father Chardon, in 1744, he writes on this subject: "*Ante annos autem quatuor, scilicet MDCCXL, die S. Joannis Baptistæ, obtuli Reverendissimo DD. nostro præsuli Constantino Müller partem de cuculla S. Magni, quam ab ejusdem monasterii abbate, cum sigilli abbatialis impressione obtinui supplex.*"

<sup>123</sup> The lappet of this hood is said to have been applied to the sick, in former ages, and usually with the result of a happy recovery.

<sup>124</sup> Although applied to the sick, we have no account of cures effected through them. They were woven from green silk.

<sup>125</sup> Father Babenstuber adds: "*Illi quidem crebrius, quibus aut febris, aut venenum, aut magica maleficientia perneciem consciverat: sed et aliis inde hausisse, multosces remedio fuit præsentis, qui vertigine rotabantur, dolore dentium cruciabantur, syncopen patiabantur, aut aliis quibusdam agritudinibus conflictabantur*," lib. iii., cap. 5.

At Schussenreidt, not only the Præmonstratensian Fathers, but the people surrounding their monastery, were accustomed, from times very remote,<sup>126</sup> to celebrate the chief feast of their Patron, St. Magnus, with the obligation of hearing Mass and abstaining from servile works.<sup>127</sup> Even a special Office had been composed for him, the Lessons of which were chiefly taken from his ancient Life. In like manner, the Hymns for the first Vespers of his Festival<sup>128</sup> were Proper; likewise those for Matins<sup>129</sup> and Lauds,<sup>130</sup> as also the Responses for the Nocturns, and the Antiphons for all the Hours. Moreover, in the great diocese of Constance, the feast of St. Magnus was celebrated yearly on the 6th of September, while he was venerated and invoked as the Thaumaturgus, and Apostle, as also the Common Father and Auxiliator of all those suffering and in affliction. He is thus numbered among the Sancti Auxiliatores<sup>131</sup> of the Germans, and they were so designated and invoked as being their special Patrons before God, either for averting or removing calamities, or for obtaining particular benefits. In the old Missal<sup>132</sup> of the Diocese of Mayence,<sup>133</sup> and in an old Missal<sup>134</sup> of Utrecht,<sup>135</sup> in

<sup>126</sup> Father Evermod Lorinzer of that Order testifies, that for about two hundred years, in the middle ages, the special Office for St. Magnus was sung on the day of his Festival and during the Octave; but, after that lapse of time, the practice fell into desuetude, in the year 1632, when the fathers were obliged to fly, and their monastery was burned, during the Swedish war, waged by Gustavus Adolphus. See R. de Prade, "L'Histoire de Gustave-Adolphe, dit le Grand," Paris, 1686, 8vo.

<sup>127</sup> On the saint's chief feast, September 6th, a great concourse of people and clergy flocked to the Præmonstratensian church at Schussenreidt, not only from the neighbourhood, but also from the churches apart, and they formed in religious procession. The large statue of St. Magnus, adorned with rich vestments, was set up in the middle of the church, and it was an object of great popular veneration. A solemn High Mass was sung by the Abbot, in pontificals, with his assistant ministers, or by some bishop, who had been specially invited to officiate. A select choir was chosen for the occasion, and usually a distinguished and an eloquent preacher was selected to eulogise the saint's merits and virtues. Such devotion extended also to those cities, towns and parishes, where benefits had been obtained through the intercession of St. Magnus.

<sup>128</sup> The first strophe thus commences:

"Sydus refulget jam novum,  
Magni clarum solemnitis,  
Germaniam et Galliam  
Novo beat Apostolo."

<sup>129</sup> The Hymn for Matins is taken from that ascribed to Ratpert, as given by Henricus Canisius in "Antique Lectiones," tomos v. The first verse runs as follows:

"Mire cunctorum Deus et Creator,  
Mitis et fortis solidator orbis,  
Vota servorum tibi subditorum  
Accipe clemens."

<sup>130</sup> The following is the first verse of the Hymn at Lauds:

"Vos clara laudes resonet  
Noctis quieto tempore,  
Magni patris encomiis  
Miscens devotos jubilos."

<sup>131</sup> In the middle of the seventeenth century, the Very Rev. Father Abbot Thomas, of the Cistercian Order, wrote a work in Germany, on the Holy Helpers, who were invoked at Lanchem, in the Diocese of Bamberg, under that title. He only names fourteen, from which list St. Magnus is excluded. Nor in the Mass peculiar to their festival is his name to be found.

<sup>132</sup> Printed A.D. 1493.

<sup>133</sup> In it is a Mass, with the title, De Quatuordecim Adjutoribus Sanctis, although fifteen names are included in the Collect, thus: "Omnipotens ac mitissime Deus, qui electos sanctos tuos, Georgium, Blasium, Hierasum, Pantaleonem, Vitum, Christoferum, Dionisium, Ciriacum, Achatium, Eustachium, Magnum, Egidium, Margaretam, Barbaram, et Katherinam, specialibus privilegiis decorasti; quæsumus, ut omnes, qui in necessitatibus eorum imploramus auxilium, secundum tuæ promissionis gratiam, petitionis nostræ salutarem consequamur effectum. Da nobis, Domine, veniam peccatorum, et ipsorum intercedentibus meritis, ab omnibus adversitatibus libera, et deprecationes nostras benignus exaudi. Per Dominum, &c. In like manner, the name of St. Magnus is to be found in the Missal of the Dominicans printed A.D. 1550.

<sup>134</sup> Printed at Leida, A.D. 1514.

<sup>135</sup> Among the Masses for averting various calamities, is one headed, De Quindecim Auxiliatoribus, and having the name of St. Magnus included, with a Collect agreeing with that in the previous note. In the Secreta and Postcommunio, the same names occur.

Holland, the name of St. Magnus is found added as a fifteenth<sup>136</sup> to the fourteen Helpers most generally enumerated. By the German writers, Babenstuber<sup>137</sup> and Francis Peter,<sup>138</sup> Canon Regular of St. Augustine, St. Magnus is called Auxiliator.

Although not mentioned in the Roman Martyrology, yet Notker Balbulus<sup>139</sup> and many German Martyrologists commemorate this saint, at the 6th of September. Thus, in the Martyrologies of Rheinau,<sup>140</sup> of Augsburg,<sup>141</sup> and of Treves,<sup>142</sup> he is entered. At the same date, he is noticed by Galesinius,<sup>143</sup> and by Bucelin.<sup>144</sup> The Bollandists had in their Library a number of German Diocesan Missals and Breviaries, which proved that veneration for St. Magnus obtained not alone in Suevia, but also in Bavaria, the circle of the Rhine, Franconia, Alsace, and Belgium. No less than sixteen of those Breviaries are named, viz., Mayence, and its suffragan Sees, Augsburg, Argentinensis, Saltzburg, Constance, Eistad, Spire, Worms; also Vienna, in Austria, Pataviensis and Ratisbon, in Bavaria; Wratislaviensis, in Silesia; Minden, in Westphalia, and Cologne, on the Rhine. To these may be added the two Belgian Breviaries of Tongres and Utrecht. There can hardly be a doubt, but that in other dioceses his *cultus* had spread, as to him was given the title "Auxiliator Germaniæ." Among the Kalendars which Dominicus Georgius edited at Rome, in 1745, together with the Martyrology of Ado, two especially note this festival; one of these called the *Kalendarium Palatino-Vaticanum*, prefixed to a Sacramentary of St. Gregory, belonging to the twelfth century; the other called *Kalendarium Mediolanense II.* Both, at the present day, enter "Sanctus Magnus Confessoris." Not less frequent are entries in the Additions to Usuard, as Father Soller shows. Father Henry Fitz-simon<sup>145</sup> inscribes St. Magnus or Magdobaldus on his List of the Irish Saints, and ascribes his feast to the 6th of September. At the same date, he is in the Calendar of Conveus, and in that Anonymous one, published by O'Sullivan Beare.<sup>146</sup>

A secondary festival was held on the 22nd of March, which was that for the Translation of his relics. At Schussenreidt, the same Office, as that on

<sup>136</sup> In his additions to Usuard, Greven at the 8th of August prefixes the name of the glorious Mother of God, to the fourteen Helpers; but among these, he has not included the name of Magnus.

<sup>137</sup> He thus describes our saint in his work, "Sanctus Magnus Algoiorum Apostolus, Germanorum communis Auxiliator."

<sup>138</sup> He writes: "Etiam apud longè distitas et exteris nationes S. Magnus honore, festoque die solemniter colitur, interque eos Divos, quos ob speciales quasdam prærogativas Auxiliares vocamus, præsentissimus patronus habetur."—"Suevia Ecclesiastica," p. 326.

<sup>139</sup> He states: "Nativitas sancti Magni confessoris, discipuli beati Galli, mirabilis et sanctissimi viri."

<sup>140</sup> Thus: "VIII. Id. Sept. Natale sancti Magni confess."

<sup>141</sup> Thus, at the same day, that of the monastery of Uldaricus records "Magni conf."

<sup>142</sup> The Martyrology of St. Martin, which Father Soller places among the Hieronymian ones. This he suspects to have been originally compiled for the use of some

church of Treves, or perhaps of Belgium. In it is found, at the viii. Ides of September: "Ad Fauces, Magni confessoris."

<sup>143</sup> He writes: "Ad Fauces, sancti Magni confessoris: qui sancti Galli discipulus, divino prædicandi munere multorum animos ad piè agendum inflammavit, miraculorum que ac vitæ religiose actæ laude nobilis in sanctos summi Pontificis auctoritate ab episcopo Augustano adscriptus est."

<sup>144</sup> He writes: "Decessit, ut annis, sic meritis cumulatissimus, in suo, quod considerat, ad Fauces Julias (vulgo Füessen) coenobio tumulatus; cujus memoria apud Germanos longe est celeberrima: ita ut propter continua miracula, quæ per ejus venerandas reliquias, tam in agris, quam in jumentis et hominibus, passim patrantur, quatuordecim Sanctis, ut vocant AUXILIATORIBUS, memorabili sane meritum commendatione, decimus quintus ipse adjunctus sit."—"Martyrologium Benedictinum."

<sup>145</sup> See "Catalogus Aliquorum Sanctorum Hiberniæ."

<sup>146</sup> See "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. x., xi., pp. 48, 51, 55.

the 6th of September, was recited; except that in the Lessons of the Second Nocturn, the *Sermo Venerabilis Bedæ presbyteri in Natali S. Benedicti*<sup>147</sup> was substituted, and a few minor changes took place. Nor was this the only honour paid to the memory of St. Magnus, as on every Thursday throughout the year, not engaged for a double Office, a special Antiphon<sup>148</sup> and Prayer<sup>149</sup> were prescribed, at Lauds and Vespers. Moreover, on every Tuesday, on which there was no proper Office, the *Missa Major* or Conventual Mass was sung in honour of St. Magnus, excepting the common suffrage occurring in Lauds and Vespers.<sup>150</sup>

The Acts of many early saints, and those even of great celebrity in the Church, are occasionally obscure and defective, so that a critical writer must hesitate to assert as facts, what may prove at best to be only probable or possible conjectures. However, nearly all ancient history or biography, even that of the Pagan writers most admired, abounds in fallacies, with the flow of eloquent narrative. Nor would we be willing to lose the trend of those facts preserved, even though wreathed with their unsubstantial, imaginary and florid adornments. We have still more than enough of interesting material interwoven with the acts of St. Magnus, to illustrate the manners of his own and of subsequent ages; nor should we permit to remain uncared for and unnoticed those traditionary and ancient documents, that have come down to our time, and that serve to perpetuate his virtues and miracles.

ARTICLE III.—ST. MAC CUILINN, MACULINUS OR MACULIND, BISHOP AND PATRON OF LUSK, COUNTY OF DUBLIN. [*Fifth or Sixth Century.*] Much confusion exists in the documents and traditions which remain, regarding the time when the patron saint of Lusk flourished, and as to how far we can have reliance on his rather modernly transcribed Proper Office, still preserved in the Library of Trinity College, Dublin.<sup>1</sup> The original from which it had been transcribed seems to have been lost. Wherefore, we have deemed it well to present the Latin Version,<sup>2</sup> now published, as we believe,

<sup>147</sup> "Audiens a Domino Petrus," &c.

<sup>148</sup> *Antiphon*: "Laudemus virum gloriosum et parentem nostrum sanctum Magnum in generatione sua, cujus intuentes exitum, conversationis ejus sequamur vestigia." V. Justum deduxit Dominus per vias rectas. R. Et ostendit illi regnum Dei.

<sup>149</sup> *Oratio*: Sancti Magni confessoris tui, quæsumus, Domine, meritis adjuvemur, ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Per Christum, &c.

<sup>150</sup> Father Evermod Lorinzer, who supplied the foregoing information to the Bollandists, adds: "Et hæc de cultu S. Patroni nostri tam antiquo quam moderno."

ARTICLE III. — <sup>1</sup> In the Manuscript classed E., Tab. 3, No. 8, fol. 128, 129.

<sup>2</sup> On the margin of this transcript are the words *Vita S. Maculini*, in a different handwriting. The following are the Lessons:

#### LECTIO IMA.

Venerabilem hujus diei sanctissimam memoriam recolentes quo gloriosus Christi pontifex Maculinus, deposito carnis onere, ad gaudia transmigravit æterna. Qui dum

viueret: in opes alere: pauperes recreare: nudis vestimenta triburare: esurientes pascere: peregrinis et viduis, cæteraque opera misericordiæ largire solebat. Deuiantes etiam et a via veritatis declinantes; ad spem fiduciæ verbo suæ predicationis reuocabat. In Dei templo quasi Lucifer aparuit Maculinus: Quicquid enim erat in eo Dei virtute atque potentia mirabiliter refulcit. In Dei seruitio in ecclesia iugiter existerat, tum stando, tum orando: tum legendo: tum genua flectendo: continue laborando corpusque suum vigiliis jeiuniisque macerabat. Insistebat itaque diuino operi pietatis: ecclesias: monasteria et oratoria iugiter continueque fabricando. Quid plura referam? Tantas per eum Deus operatus est vitutes, quas præsens libellus nequeat continere: nec hominum lingua enucleare valeant. Tu autem Domine miserere nostri.

#### LECTIO 2DA.

Igitur de beatissimi militis Maculini vita admirabili, pauca reuocemus ad memoriam: qui multo iam tempore priusquam terris innotuit virtutibus admirandum claruit. Rex etenim quidem nobilissimus (brumen-

for the first time, in the phraseology, and order here given ; but, lengthening the contraction of words, which occasionally occurs, and including within brackets those words which appear to be meaningless, or which probably are mistakes of the scribe. This narrative of the saint's Acts is ill-digested and frequently obscure, even were the statements it contains to be relied

cium ?) ortus ad Loth similitudinem : ebrietate repletus : nefando scelere sororem premendo violauit : quæ mox cōcepit in vtero : ac duos genuit filios. Ille autem sceleris iniquitatem celare est conatus ; inuentis illis nequitiis grauioribus : unum ex illis dimisit : alium mater arripuit : quem nutriuit ac baptizari fecit, Maculinumque vocauit : qui literarum studiis est traditus : cepit moribus florere, virtutibus et miraculis corruscare. Quotidie sedulo insistendo orationibus et vigiliis : corpusque suum jeiunijs inacerando non desistit. Sicque fama sancti peradjacentes circumquaque prouincias aduolauit. Quid plura. Defuncto illius regionis episcopo Maculinus ab omni clero et populo elegitur, et infula pontificali sublimatur. Tu autem Domine miserere nostri.

#### LECTIO 3TRA.

In diebus illis erat quidam rex Rathlunensis Tugerna nomine, qui quidam virgunculam habuit forma et vultu pulcherimam : a quo etiam edictum exiit : ut nemo thorum illius virgunculæ violaret. Vnus autem ex ejus militibus Amargen nomine : optimus scilicet : faber ferrarius illam cognouit. Quæ mox concepit in vtero. Rex autem cum illam partui proximam, interrogauit eam de quo concepisset. At illa statim confessa est. Tunc Rex valde iratus : iussit alligari ambos, et in ignem mitti nudos. Sed qui cuncta condidit, hoc non permisit. Fulmina enim et tonitruum pluuiæque de coelis, precibus sancti Maculini facta sunt in illa hora. Elementa inter se (in uicem ?) repugnauere : atque edax ignis parcendo lignis, vim negauit naturæ. Interea infans de matris vtero nouam protulit loquelam : claraque voce dixit ad regem. O Rex impie, imo crudelissime tyranne ! nequissimum sacrilegumque scelus agere disponis. Nam ut dicam acceptabilior fueris si hoc non consummaueris. Ac si manifestius diceret, cur illos qui me fecerunt ad vitam, detrudis ad mortem ? Rex autem perterritus, valdeque ad ineffabilem admiratus allocutionem, ait : quid sibi vult hoc nouum prodigium ? Tunc Rex iussit fabrum ferrarium, cum virguncula prægnante, honorabiliter custodiri. Quæ peperit filium sanctitate et vita laudabilem : in bonis cepit operibus vigere, et in Dei ecclesia mirabiliter florere.

#### LECTIO 4TA.

Post hæc autem prædicti tres viri, beatum puerum ad fines Laginencium perduxerunt. Vbi inter cætera, quæ ibidem gessit miracula ;

quamdiu ipse psalmos didicit : tamdiu domum niue vestitam respexerit. Ac si de intus crebris ardentibus flammis videretur : nec non et de foris ardoribus solis feruentibus, eodem omnino habitu permanere fecit. Post ea vero monasterium illis signauit : ibi aliquando tempore permansit. Denique Laginencium relinquendo partes Carbrinum adiuit, sancti Gregorii discipulum, per cuius magisterium, euangelium et epistolam legit. Eodem tempore Rex quidam Achoreus nomine sanctum Maculinum rogauit ut orbatum luminibus filium, necnon et filiam, videlicet, linguæ ex parte curaret. Protinus autem orante beato Maculino : vnus illorum munera luminum, altera linguæ, facundiam loquendi recepit. In eodem temporis momento, ejusdem regis coniugem diaboli sagitta subito percussam ; idem gloriosus Dei famulus renocauit ad vitam. Eodem quoque die Rex memoratus ; Maculinum quum postulando de miraculis amplius faciendis rogauit. Erat enim vernale tempus, et illius dicto nondum finito : corylus sub cuius vmbra positi fuerant, priusquam flores extulisset, maturos fructus protulit : eiusque sinus vernali tempore autumnalibus repleuerat nucibus. Tunc Rex glorificauit beatum Maculinum, eique partem terræ suæ donauit.

#### LECTIO 5TA.

Post hæc venerabilis Christi miles Maculinus Albaniam petiit ; ibique aliquanti temporis spatio permanens innumeris coruscavit miraculis. Erat autem eo tempore quedam immense magnitudinis, ac tante ferocitatis bestia, quod omnes Albanienses fines inuasit, ac totam prouinciam pene euacuauit. Tunc omnes Albanienses se in vnum congregati, ad sancti Maculini pedes cateruatim prouoluuntur ; qui omnes quasi ex vno ore dixerunt, Salua nos : ab illa etiam die euacuata est terra, nec vsquam comparuit. Sancti Maculini meritis libati sunt.

#### LECTIO 6TA.

Post hæc autem et alia plura miracula quæ beatus Maculinus operatus est, reliquit Albaniam, et ut proposuit Romanam adiit. Gregorius autem tunc Apostolicam rexerat arcem. Cum vir Dei Maculinus peruenit ad illam, qui cum episcopali diademate sanctum sublimare cepisset Maculinum, flamma cadens de cælo intersit. Tunc Gregorius de coelis per angelum admonitus, sancto ait Maculino, Reuertere ad prouinciam tuam, et in loco quo reserecturus fueris ; a summo pontifici pontificali infula sublima-

upon; while the persons and places named appear not in Irish history or topography—at least in their present form. Vague tradition and popular legends seem to have furnished, to a considerable extent, the materials for St. Maculin's Office; nor have we any notification of special Matins, Lauds, Hours, Vespers, or Psalms, Hymns, Antiphons, Versicles or Responses, as

beris. Angelico igitur ductu peruenit beatus Maculinus ad prouinciam de Durpconyle, opidum uidelicet in quo protinus sanctificauit monasterium. Deinde agitatus motu angelico; Albamense monasterium fundauit; in quo tanto tempore permansit. Duodecim monasteria fundauit, ac pro sue claritatis et nomine opere, suis proximis ea concessit.

#### LECTIO 7MA.

Orante autem Maculino cum turba iustorum in eadem ciuitate dominus noster Ihesus C<sup>tus</sup> angelicis ministrantibus choris; illum pontificali diademate, ut beatus Gregorius iam ante predixerat insulauit: atque in eius officio fons olei largus de terra emanauit. Huius autem ordine pontificii completo; coemeterii spatium angeli signauerunt. Tunc ergo sermo exiit, quod si quis fidelium poenitentiam agentium in illo quiesceret coemeterio inferni cruciatibus careret in futuro. Corpore autem ipsius Maculini magistri primus in illo dormire sacro-sancto promeruit coemeterio. Post hæc autem gloriose ac honorabiliter beatus Maculinus in sua ciuitate sanctorum nimia multitudine illius ministerio prout doctrinæ salutaris norma fuerant informati permansit. Ac inde semetipsos cum suis monasteriis in æternum obtulerunt. Sanctus autem Maculinus desiderans subesse plusquam præesse, venerabilem virum Eolangu adiiit, quem presulem elegit. Igitur ad præfati senioris beato Maculino cum suis præueniente monasterium, idem lætus in eorum aduentu; quos antea ad suum hospitium venturos esse præiudicauit in spiritu. Sic rem, tantamque cur Maculinus aduenisset ille cognosceret; ministris suis ait. Hospites sancti bene reficiantur, et in crastina die vnde venerunt reuertantur. Ego enim non alloquar illos, donec post septem dies ad Luske peruenero villam. Ministris hæc verba magistri Maculino narrantibus; ipse crastina die sicut venerabilis senex præcepit ad suam perrexit villam.

#### LECTIO 8VA.

Igitur cum septem transacti essent dies, beatus Eolangu sicut prædixit Luske peruenit villam: ac protinus ad sancti pedes Maculini pronus procidit, dicens, Tibi, Deoque offero memetipsum, meumque monasterium. Tunc Maculinus amare flevit, et dixit, non hoc ego proposui, sic ut semper tibi subditus essem. Ille respondit, sic et ego a te inde remunerari expostulo; vt in loco vno simul resurrectionem expectemus. Cui Maculinus dixit, hoc tibi Deus præstabit.

Si adhuc multum mouet me, quum præpositum siue idoneum non habeo præsulem: cui non dedignatus semper subditus atque subiectus essem. Tunc Eolangu dixit, hodie te summo committam pontifici: cui cuncti prepositi famulantur. Sicut enim a nullo mortalium nisi a semetipso te pontificio concessit sublimari: ita et nemini nisi semetipso et vult famulari. In eodem ergo loco dominus noster I; C<sup>stus</sup> cum angelorum agmine aparuit eis: cui Eolangu dixit. Deus meus suscipe a me hunc hominem iustum. Qui continuo manum illius beati Maculini contingens dexteram; eleuauit eum in sublime. Tunc Eolangu quasi penitus perterritus dixit. O rex gloriose et qui dominaris in celis, adhuc modicum concedere digeres illum in terris. Tunc dominus remisit illum, et ab illa die nemo præpositus nimiam claritatem illius manus cernere potuit; atque circa illam manicam continebat accinctam. Hinc igitur completum est, quod veritas protulit, qui se humiliat exaltabitur. Quotocunque enim Maculinus se humilem atque subiectum vniuersis præferrebat, tanto illum excelsum ac perlatum cunctis Deus dirigebat. Nemo enim multitudinem virtutum eius enarrare potuit, nisi qui cuncta creauit. Nam si temporum curricula non preterirent: signa autem eius superessent.

#### LECTIO 9NA.

Cum dies exitus eius imminerit monasterium de Luske adiiit, quo sancti Kuadam discipulos antea reliquit. Ibique postquam eisdem benedixit, acceptis tam salutiferis pacis muneribus. corporalem deposuit glebam; sedem promeruit adire supernam. Tunc plurimus Hibernienicum chorus collectus est ad Maculini corpus sanctissimum sepeliendum: qui angelorum noua cantica modulantium permixtus erat exercitus, quorum numerum nouerat Deus. Sol autem illius diei protelando spatium, per quindenos non cognouit occasum. Postea vero sanctum illud corpusculum, cum hymnis et canticis ad Luske translatum erat villam; quo cum honore maximo in sarculo seruatur dignissimo: quo etiam plures sanctorum Hibernienicum venerande requiescunt reliquæ; ab ipso Maculino primum congregatæ, nec non hactenus venerabili successore postremo recollectæ. Quam igitur veneranda est fratres charissimi ista dies per orbem; qua post victoria felix Maculinus concendit ad arcem? Et quamuis mirabilis fulgebat in terris, nunc multo mirabilis resplendit in coelis. Nos autem ut sufficiant timeamus

connected with the Proper Lessons. A brief allusion to the particulars furnished can only be introduced in the following account, as collated or contrasted with notices found in our Martyrologies and Annals. That the present saint lived at an ancient period does not admit of dispute; but, whether it dates back to the fifth century is very questionable. In the Feilire of St. Ængus,<sup>3</sup> St. MacCuilinn of Lusk is commemorated, at the 6th of September. Also, the Martyrology of Tallagh<sup>4</sup> registers a festival, at the 6th of September, in honour of MacCuilinn, Bishop of Lusca, now Lusk, in the County of Dublin.<sup>5</sup> This place was also written Lusga.<sup>6</sup> This holy bishop, styled St. Macculinus, is commemorated at this date by Rev. Alban Butler.<sup>7</sup> Bishop Forbes has a notice of him, likewise, in his "Kalendars of Scottish Saints."<sup>8</sup> By some writers, this saint is called the son of Cathmoga, and by others of Cathbad. But, MacCuilind or MacCullin is the name by which he is generally known, and hence we are allowed to assume, that he was son to a man named Cullin. We are well inclined to disbelieve the story of his descent from an unknown King, and the circumstance related regarding his origin, as found in the Second Lesson of his Office. The O'Clerys state, that Cuinnigh was his first name,<sup>9</sup> and that he belonged to the race of Tadhg, son to Cian, son of Oilill Olum.<sup>10</sup> This of course overleaps his genealogy for many generations. Under the head of Lusca, Duaid Mac Firbis enters Mac Cuilinn, bishop of Lusca.<sup>11</sup> We are told, that Luachan Moc Cuilinn was his proper name, and that Cainnigh, Caindigh, or Caindedh, was his first name. This Saint is likewise called Cinnheadh, Cuindedhe, Cuinnigh and Cainnech. According to the Office, from his mother when baptised he received the name of Maculinus, and he was carefully instructed in a course of studies. As he advanced in years, his morals were exemplary, and his religious dispositions were manifested in prayer, vigils, and fasting. Even while a youth, miracles are attributed to him, and his fame for sanctity was very generally diffused. We can well afford to pass over what is vague and obscure in his office, with the names of unknown persons and reported

verba quibus sancti Presulis congrua laude enerramus gesta. Erat enim aspectu angelicus: in sermone verax et nitidus: in iudicio iustus. Nulli odibilis; cunctis amabilis. Ille erat stabilis, et constans in fide: ut Petrus doctor egregius, et vas electionis ut Paulus: virilis ut Andreas, diuina gratia plenus ut Joannes. Quid moror in verbis? nam omnibus Apostolis erat consimilis; per omnia illorum sequens vestigia. Qui felici commercio, caduca pro æternis, peritura commutauit mansuris. Vbi inter æternos Dei sanctos et electos, in regno patris sui fulget tanquam sol, et tanquam scintilla in arundinetis discurret: nationes iudicabit: et cum vero justitiæ sole electos congregabit. Qui cum patre, et spiritu sancto viuunt in secula sæculorum. Amen.

<sup>3</sup> In the Leabhar Breac copy, we find the following rann:—

Lusca la Macc Cuilinn  
Cainnigh arpaos  
Feil Seachairne linn  
Colum Ruir gile slanarai.

Thus translated into English by Dr. Whitley

Stokes: "With Mac Cuilinn of Lusk a fair pair of champions divides (this day), the feast of Sciath here we have: Colomb of fair Ross Glandae."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the calendar of Oengus, p. cxxxvi.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>5</sup> In that copy found in the Book of Leinster, we read at this date, Macculinn Ep'r Lusca.

<sup>6</sup> See "Extracts for the County of Dublin." Ordnance Survey Records, p. 131.

<sup>7</sup> See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ix., September 6.

<sup>8</sup> See p. 379.

<sup>9</sup> See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 236, 237.

<sup>10</sup> Oilill Olum, King of Munster, died A.D. 234, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 112, 113.

<sup>11</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 120, 121.

acts, that have no authentication in other historic documents. We may accept, however, the traditions regarding his charity and kindness towards the poor and strangers; that his preaching effected the conversion of many sinners and led them on to the path of salvation; that he was assiduous in study, and in his devotions. It is stated, moreover, that he laboured much, in founding churches and monasteries; and that he left the province of Leinster, to become a disciple of a St. Gregory,<sup>12</sup> who dwelt in the district written Carbrinum;<sup>13</sup> and under such direction, he read the Gospel and Epistle, by which we are probably to understand a curriculum of theology and of Sacred Scripture. While there, it is related, that he procured the restoration of sight to the blind son, and the use of speech to the dumb daughter; of a certain Regulus, named Acchoreus.<sup>14</sup> Other miracles of his are also reported. Next we are told, that Maculin went over to Scotland, where he wrought many celebrated prodigies, such as that of delivering the country from the ravages of a monstrous beast, and for which he received the thanks and gratitude of all the Albanians. Thence he is said to have undertaken a journey to Rome, where Pope Gregory then presided, and where by him, through angelic monition, Maculin was promoted to the episcopal dignity. On that occasion, a remarkable light from Heaven seemed to be diffused around them. Afterwards, Pope Gregory directed him to return to his own province, and to seek the place where his resurrection was to be. An angel led him to a province and town called Durponyle,<sup>15</sup> where he erected a monastery. Again, by angelic inspiration, it is said, he founded a monastery designated Albamense,<sup>16</sup> and in it he remained for some time. He is stated, likewise, to have founded twelve monasteries, but in what particular places, we do not find mentioned in St. Maculin's Proper Office. An ancient Life of St. Ciaran, of Clonmacnois, states, that it was Mac Cuilinn and Odhran of Lettrech,<sup>17</sup> who told Ciaran,<sup>18</sup> that his life should be a short one. As he died towards the middle of the sixth century, if the Mac Cuilinn alluded to be identical—as would seem—with the present holy man, our saint must have lived before that time! St. Maculinus became Bishop of Lusk,<sup>19</sup> but under what circumstances, and at what time, we are not creditably informed. In one particular Manuscript, he is styled an Archbishop; but this is likely to be an error. The village of Lusk,

<sup>12</sup> This was probably the locally celebrated Gregory of the Golden month, who has been from time immemorial venerated along the south-western and western shores of Ireland, although his name is not to be found in our calendars.

<sup>13</sup> No district in Ireland is known to have borne such a denomination; but, probably it is a transcriber's error for Carbreum, and for which, in the form of Carbry, there are equivalents in the south and west of Ireland.

<sup>14</sup> Such a personage does not turn up in our annals.

<sup>15</sup> No such name is known in Irish topography; but, it seems to have been incorrectly written or altered, from the original by the scribe who copied our Saint's Proper Office, and who was evidently unacquainted with the Irish language and history.

<sup>16</sup> Such local denomination in Ireland is unknown.

<sup>17</sup> His feast occurs, on the 2nd of October.

<sup>18</sup> His festival occurs, at the 9th of September. See at that date, his Acts in the present volume, Art. i.

<sup>19</sup> The commentator, on that copy of the Feilire of St. Aengus in the Leabhar Breac Manuscript, thus attempts in an Irish note—translated by Whitley Stokes, LL.D.—to account for the origin of this name: "A house of *lustoc*, i.e., of ragweed (?), i.e., a house and weed *diustoc* (?), for he had no house *prius*. A house was made of weeds *prius*, et ab eo nominatur lusca quasi weed-house, because what is now called *teched* used formerly to be called *ca*. Whence *ulcha* 'beard' quasi *ol-cha* ('cheek-house'), whence also *cerd-cha* ('artisan-house,' 'forge'). *Lusca*, then i.e. *ca. talamlusca*, i.e. house of earth."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxliii.

in the parish of the same denomination, is situated in the Barony of Balrothery East, and County of Dublin. It is a place of undoubted antiquity, and the present cemetery and Protestant Church occupy the site of the more primitive monastic establishment. The church there is of medieval erection. Before the latest alterations, the interior consisted of two aisles, divided by a range of seven arches, which had been built up, the east end only having been used as a place for worship.<sup>20</sup> Except in the eastern part, the windows had been closed with masonry, and the whole body of the fabric wore a chill and neglected air. The north aisle was 150 feet in length. In the west end is a square embattled turret, and attached to three of its angles are rounded towers, finishing with the graduated parapets, so often observable in the



Church and Round Tower of Lusk.

ecclesiastical and medieval edifices of Ireland.<sup>21</sup> On the fourth angle there is a fine round tower, attached to the embattled turret, and it rises near the site of the more ancient church.<sup>22</sup> It is of greater altitude than the other towers, and it seems to be the most ancient part of the structure. It is of greater diameter than is usual in most of those curious fabrics, although the height is not equal to many of the same class throughout Ireland.<sup>23</sup> A very learned authority, on subjects connected with the civil and ecclesiastical History of Ireland, says, that St. Maccullinn, as he was its first bishop, is undoubtedly the patron Saint of Lusk. The terms found in his Proper Office lead to an inference, that when settled at Lusk, Macalin was surrounded

<sup>20</sup> There is a spirited wood-engraving of a sketch by Samuel Lover, Esq., R.H.A., showing the church of Lusk, its eastern window, and a portion of the turret, in the "Irish Penny Magazine," vol. i., No. 19, Saturday, May 11th, 1832, p. 145.

<sup>21</sup> The present illustration of Lusk church and Round Tower is drawn from a photograph on the wood, engraved by Gregor

Grey. It represents the church as lately restored, and differing from that presented in a previous engraving, in the Second Volume of this work, at the 20th of February, Art. i.

<sup>22</sup> See Mr. and Mrs. S. C. Hall's "Ireland: its Scenery, Character," &c., vol. ii., p. 347.

<sup>23</sup> See J. N. Brewer's "Beauties of Ireland," vol. i., pp. 253, 254.

with numbers of just men, who probably lived in a community life under his direction. Moreover, it is asserted, that when he had there exercised pontifical functions, Angels appeared, and marked out the boundaries for a cemetery; and therefore an impression went among the people, that whosoever might be interred there should escape the punishment of Hell in the future life. At that place St. Maculin afterwards lived, while many flocked to him as a master of the spiritual life, and others presented themselves to him with their monasteries for his guidance. However, Maculin desired rather to be a subject himself, than to rule; and, he selected a venerable man, named Eolagus,<sup>24</sup> whom he wished to serve and select as his superior. This latter had a presentiment of his intention, and was rejoiced to receive Maculin and his companions. At that time, Eolang said to his disciples; "Let our religious guests be hospitably entertained, but on to-morrow, let them return whence they came. I shall not address them until after seven days, when I shall go to the village of Lusk." When this had been reported by the ministers to Maculin, he set out the next day, and, as Eolang had directed, towards his own habitation. Wherefore, when seven days had elapsed, according to his promise, Eolang went to Lusk, where, falling at the feet of its holy superior, he said: "To thee and to God, I offer both myself and my monastery." Then, in tears, Maculin replied: "This I did not expect, as I would desire always to be your subject." Eolang answered: "And thus I expostulate, in demanding from you a reward, that in the same place our resurrection shall be." Maculin replied: "This request the Lord will grant you. If hitherto it has greatly troubled me, that I have not had a suitable superior or prelate—to whom should I always be a subject and subjected, without being deemed unworthy?" Then returned Eolang: "To-day I commit you to the care of that Sovereign Ruler, whom all superiors obey. For, as to no one but Himself has been given an ecclesiastical superiority over you, so to none but Himself does He wish you to be a servant." Soon, in the same place, our Lord Jesus Christ, with a choir of Angels, appeared to them. Then cried out Eolang: "My God, receive from me this just man." Immediately, taking Maculin by the right hand, our Lord raised him aloft. Wholly astonished and filled with anxiety lest his friend was about to be removed from this life, Eolang cried out with emotion: "O glorious King, who reigneth in Heaven, deign to leave him for some time longer on earth!" Then the Lord released him, and a wonderful effulgence shone about Maculin's hand, which could not even be seen on account of that very brightness. Through humility, the saint afterwards wore a glove on the hand so honoured; but in proportion to the great exercise of that virtue, so much the more was he exalted in the sight of God and man. It is stated,<sup>25</sup> that Maculin of Lusk visited Scotland twice, and that there he was held in repute. So far as we can understand an evidently faulty construction in the Office, St. Maculin left the Monastery of Lusk to one Kuda and the disciples. But when the day of his departure approached, the holy Bishop went to his former place which he blessed; and there having received the Sacraments for the dying, he closed this life, while the Angels were heard singing canticles of praise. Moreover, it is related, that on the day of his death, the sun did not set for the fifteen days succeeding. This, doubtless, is chiefly the exaggeration of popular

<sup>24</sup> We find two holy men of this name mentioned in our Calendars: the one, Eolang of Achadh-bo, whose feast occurs on the 5th of September, where we have already treated about him, on the previous

day; and the other, Eolaing, of Lecan, in Meath, whose festival was held, on the 29th of December.

<sup>25</sup> According to the Acts, preserved in the Library of Trinity College, Dublin.

tradition. His funeral obsequies were celebrated with great solemnity, by a multitude of Irish clergy and laity. At first, his remains seem to have been conveyed to the cemetery, where so many of his congregation and where other saints repose. We are unable to state, because of the involved and imperfect composition in the account, whether the becoming coffin or shrine, in which his body had been laid, and to which allusion is made, was deposited in the grave-yard, or placed within the church of Lusk, owing to a translation of the saint's body. According to tradition,<sup>26</sup> however, it is said his remains were deposited in a vault,<sup>27</sup> which being termed "Luska" in the Irish language, is supposed to have given name to the present Village of Lusk, in Balrudeary Barony, County of Dublin. In the parish of Lusk there is a well, called Tubbercalleen, and it is supposed to have been originally a holy well, being so called from St. Calleen, or Caillin, a former saint of the primitive Irish Church.<sup>28</sup> It used to be visited by people, on the 6th September, the day of our Saint's festival, and stations were then performed at it: but, for over one hundred years, preceding the year 1843, these practices had been discontinued. The water of this well was used for curing the ague; it is to be presumed, at a period, when that disease was more prevalent in Ireland, than it is at present. We are told, that at this well, there were two stones, which according to popular tradition bore the impress—one of our Saint's hand, and the other of his foot. Other legends, connected with the memory of this saint, were then current in the neighbourhood of Lusk.<sup>29</sup> From certain criteria, Dr. Todd shows that the year of this saint's death occurred in A.D. 496.<sup>30</sup> Yet, the Annals of Ulster and the Chronicon Scotorum have entered the death of Chinneadha or Mic Cuilind at A.D. 497.<sup>31</sup> The latter authority states, that an eclipse of the sun happened on the same year; but Roderick O'Flaherty has rightly added in the margin of the MS. 496. Again, in the corresponding entry in the Annals of Tighernach, and in the same Codex, a similar correction has been made. Archdall mistook Mageoghegan's translation of the Annals of Clonmacnoise, and has made St. Macculind to have died, A.D. 497, while Cuynea M'Cathmoa is made to die in A.D. 498.<sup>32</sup> These are only two forms, however, of our present saint's name. This statement of Archdall seems to have led Dr. Lanigan to think, two several persons were constituted bishops of Lusk, in the fifth century, but on no respectable authority he could discover.<sup>33</sup> Elsewhere he enquires, if a certain Culeneus could have been identical with St. MacCulindus, Bishop of Lusk, and whose feast was held on the present day.<sup>34</sup> The reader must at once perceive how utterly irreconcilable are the statements, that St.

<sup>26</sup> See the "Irish Penny Magazine," vol. i., No. 19, p. 146. It must be remarked, that the valuable "Illustrations of Irish Topography," in this excellent periodical, are from the pen of John D'Alton—a name honourably connected with Irish history and antiquities.

<sup>27</sup> At present, under the square tower, attached to the church, is a crypt or vaulted chapel; and, it may be, that within it the body of St. Macculind had been formerly deposited.

<sup>28</sup> Notes by Mr. O'Donovan, in the volume entitled, "Dublin Memorandums," pp. 278, 279, belonging to the Irish Ordnance Survey Office, now in the Royal Irish Academy.

<sup>29</sup> The foregoing particulars in the text are derived from a communication signed

Thomas Campbell, 25th August, 1843, and are entered in the "Dublin Memorandums," p. 273.

<sup>30</sup> See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity." Edited by John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, n. (e) p. xlviii.

<sup>31</sup> Butler assigns his death to this year. See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ix., September 6th. He quotes Colgan's MSS., to which he appears to have had access.

<sup>32</sup> See "Monasticum Hibernicum," p. 251.

<sup>33</sup> He remarks that Colgan makes no mention of them.

<sup>34</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. v., n. 36, p. 338.

Maculind died towards the close of the fifth century—as stated by our Irish annalists—and that he had been consecrated bishop at Rome by Pope Gregory. The first Sovereign Pontiff bearing that name filled the chair of St. Peter, from A.D. 590 to A.D. 604.<sup>35</sup> The death of St. Maculind is recorded at A.D. 497, in the Annals of Innisfallen,<sup>36</sup> and by the Four Masters.<sup>37</sup> He went to his rest in the same year, according to Duaid Mac Firbis.<sup>38</sup> However, in the “*Chronicum Scotorum*,” at this date, we find no such entry; but, at A.D. 544, there is notice of the “*Quies*” of Mac Cuilind and of Odhran from Lethracha.<sup>39</sup> In the Martyrology of Tallagh, at the iii. of the Nones, or 6th of September, his feast is entered.<sup>40</sup> What Mac Firbis says is, “*quies Cuindid son of Cathbadh, i.e. Mac Cuilind, Bishop of Lusca, &c., September 6.*” At the same date, his name appears in the Martyrology of Donegal,<sup>41</sup> as Mac Cuilinn, Bishop, of Lusc. In the Irish Calendar belonging to the Irish Ordnance Survey, and now transferred to the Royal Irish Academy Library, his commemoration is at this date.<sup>42</sup> At the 6th of September, the Bollandists remark,<sup>43</sup> how Greven announces the feast of a bishop, called Mastulinus, in Ireland; while he is named in like manner, in their Manuscript *Florarium Sanctorum*, but without giving him a place. Not finding such a name in any Catalogue of Irish Saints, nor in any other authority, they pass him over, at this date; apparently not reflecting, that such an entry had been the error of a scribe for the name of Macculindus. This holy man is specially commemorated among the Cistercians.<sup>44</sup> At the 6th of September, St. Mac Cuillinn was venerated in Scotland, and his feast is entered in the *Kalendar of Drummond*.<sup>45</sup> This holy man had an office,<sup>46</sup> specially to commemorate his virtues, and to distinguish him among our Saints.<sup>47</sup> This office of nine lessons is assigned to him as a Bishop and Confessor.<sup>48</sup> In Scotland, the parish of Macalen or Macallan, now annexed to Knockandhu, or Knockando,<sup>49</sup> has been called after MacCallan, and dedi-

<sup>35</sup> This was the year of his death.

<sup>36</sup> See Rev. Dr. O’Conor’s “*Rerum Hibernicarum Scriptores*,” tomus ii. *Annales Innisfallensis*, p. 4.

<sup>37</sup> See Dr. O’Donovan’s edition, vol i., p. 404, note (k).

<sup>38</sup> See “*Proceedings of the Royal Irish Academy*,” Irish MSS. Series, vol. i., part i., pp. 120, 121.

<sup>39</sup> Thus: *Quies mac Cuilind ocus Odran o Lethracha*. See William M. Hennessy’s edition, pp. 48, 49.

<sup>40</sup> Thus: “*Mac Cuilinn Esp. Lusca*.” See Rev. Dr. Kelly’s “*Calendar of Irish Saints*,” p. xxxiii.

<sup>41</sup> Edited by Rev. Drs. Todd and Reeves, pp. 236, 237.

<sup>42</sup> See the viii. of the Ides of September (September 6th). We find, “*mac Cuilinn epp lurgá camúgádo anna doir énoir an can do éuio an texpog ro do éumeníne. 497.*”—Ordnance Survey Office Copy, Common Place Book F., p. 75.

<sup>43</sup> See “*Acta Sanctorum*,” tomus ii., Septembris vi. Among the pretermitted Saints, p. 654.

<sup>44</sup> At September the 6th, in the Annals of the Cistercian Monks is found, St. Maculindus, Bishop of Lusk, at p. 410.

<sup>45</sup> See Bishop Forbes’ “*Kalendars of Scottish Saints*, p. 23.

<sup>46</sup> According to a MS. in T.C.D., classed B. 1-4, which records at September the 6th, Ides viii., Sancti Maculini Epis. et Conf. ix. Lect., &c. This is entered in a comparatively recent hand. In T.C.D., a MS. classed B. 3. 1. records at September the 6th, Ides viii., Maculini Epis. et Conf. ix. Lect. In a MS. classed B. 3. 13. in T.C.D., we find at September the 6th, Ides viii., Sancti Maculini Epis. non. Lect. In T.C.D., a MS. classed B. 3. 10. records at September 6th, Ides viii., Sancti Maculini Epis. et Conf. ix. Lect. A MS. in T.C.D., and classed B. 3. 12., contains at September 6th, Ides viii., Sancti Maculini, Archiepis., ix. Lect. A MS. in T.C.D., classed B. 1. 2., has at September 6th, Ides viii., Sancti Maculini Epis. et Conf., Duplex fñ per const.

<sup>47</sup> This office is denominated *Vita S. Maculini*. It is in Nine Lessons, and classed among the Trinity College, Dublin, Manuscripts, E. 3. 8. This is elegantly and legibly written, or rather letter-traced.

<sup>48</sup> See “*The Book of Obits and Martyrology of the Cathedral of the Holy Trinity, Dublin*,” edited by John Clarke Crosthwaite and Rev. Dr. Todd, Introduction, p. xlviii., and n. (e), lxxvi., pp. 69, 154.

<sup>49</sup> Of this parish, a very complete account has been given by the Rev. George Gordon,

cated to St. Macalin. In the churchyard of Macallan, a sequestered rural burial-ground, in the wood of Easter Elchies, there is a ruined church, but fast crumbling to decay.<sup>50</sup> In the year 1839, the old church of Anglo-Norman erection at Lusk had been unroofed by a storm, and the building was allowed to become almost a ruin. Its ancient monuments were broken, covered with rubbish, and exposed to every indignity. Its singular square belfry, co-eval with the Anglo-Norman Church, and its ancient round tower, supposed to have been co-eval with the original church of St. Mac Culind, were rapidly going to decay. Since that time, the Ecclesiastical Commissioners undertook the work of reparation. It cannot be called restoration, as the original church style has been changed. The Rev. William Reeves, M.R.I.A., to whom Irish Ecclesiastical History owes so much, was Rector of Lusk for some years; where he laboured nobly to repair the damages of time and accident during the period of his incumbency. In our annals are several allusions to Lusk, and from an early age. Thus in A.D. 695, Casson, a learned Chronographer, died, and the same year St. Adamnan held a Synod in its monastery, at which were present all the principal prelates and clerics of the Kingdom. In 731 died Crunnmael, son to Colman, Abbot of Lusk. Whether the office of Bishop and Abbot had been kept distinct in this place, we have no means left for ascertaining, owing to the very brief mention of persons in connexion with their obits. The mortal wounding of Colman, Bishop of Lusca, by the Hy Tuirtre, happened in 739; and in 784, the death of Conall, son to Crunnmhael, Abbot of Lusk, took place; in 787, that of Colga, son to Crunnmhael, Abbot of Lusk; and, in 791, that of Muireadhach, son to Aenghus, Abbot of Lusk. In 795, Ferghil Ua Taidhg, scribe of Lusk, died, and in 796, Maenach, son to Aenghus, Prior of Lusk. In 804, Cormac, son to Conall, Economist of Lusk, died, and in 805, Maenach, son to Colgan, Abbot of Lusk. Subsequently, during this century, the Abbey was pillaged and destroyed, by the Northmen, in 825, and again the Oratory of Lusk was burned by them.<sup>51</sup> Nevertheless, in our annals, during the ninth and tenth centuries are frequent entries of obits both of Bishops and Abbots connected with this place.<sup>52</sup> Tradition has preserved for us a beautiful portraiture of St. Maculind; viz., that he was angelic in appearance, truthful and brilliant in discourse, just in his judgment, amiable to all, and had no enemy. He was firm and constant in faith, an illustrious doctor like St. Peter, a vessel of election like St. Paul, courageous as St. Andrew, full of Divine grace like St. John; in fine, he was comparable to all the Apostles, since in all things he followed their example. Thus was he admirable, both in word and in work; having the favours of God to guide him through life, he deserved to change its transitory course for the company of the saints in Heaven. There he shines as the sun, and with the Angels he rejoices for ever before the true Sun of Justice and of Judgment.

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ARTICLE IV.—ST. SCIATH, VIRGIN, OF FERT-SCEITHE, NOW ARDSKEAGH, IN MUSKERRY OF THE THREE PLAINS, COUNTY OF CORK. Veneration was

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Minister, in the "New Statistical Account of Scotland," vol. xiii., Elgin, pp. 60 to 82.

<sup>50</sup> See *ibid.*, p. 68.

<sup>51</sup> Although there are differences as to dates, the foregoing instances are taken from the Annals of Tighernach, of Ulster, of

the *Chronicum Scotorum*, and of the Four Masters.

<sup>52</sup> For the mediæval history of Lusk, as also for an account of its local characteristics and antiquities, the reader is referred to John D'Alton's "History of the County of Dublin," pp. 414 to 425.

given, at the 6th of September, according to the Manuscript copy,<sup>1</sup> as also in the published Martyrology of Tallagh,<sup>2</sup> to Scieth of Fiort Sceith, in Muscraithe tre Maighi.<sup>3</sup> Immediately afterwards is mentioned, The Arrival of the Relics of Scethi, daughter of Mechi, at Tamlachta, or Tallagh.<sup>4</sup> Although in a separate line, we can hardly believe it is intended to commemorate a different feast from the former celebration. The festival of Sciath is to be found in the Feilire of St. Ængus, at the 6th of September.<sup>5</sup> Already we have noticed a feast for this holy virgin, at the 1st of January.<sup>6</sup> She descended from the race of Conaire, monarch of Erin, who sprung from the seed of Heremon. Eilhue, daughter of Concraigh, was her mother, according to the O'Clerys.<sup>7</sup> The Muscraigh Tri Maighe, or Muskerry of the Three Plains, in which the saint's place was situated, had been regarded as the territory of the O'Donnegan's.<sup>8</sup> The Church of Fiort Sceithe, which is placed by the Calendars of Marianus and the O'Clerys at September 6th, in Muscraigh-tri-maighe, is known at present by the name of Ardskeagh.<sup>9</sup> This is a small parish, in that part of the barony of Fermoy, bordering on the baronies of Orrery and Kilmore. In the ancient taxation of the diocese of Cloyne, there is a rural deanery, called Muscry-donnegan. It contains the parishes now comprehended in the baronies of Orrery and Kilmore, with small adjacent portions of Duhallow and Fermoy. Among the Churches in this deanery, Orwerg, (*i.e.* Orbraidhe or Orrery) and *Fersketh*, (*i.e.* Feart Skeithe,) called *Ardskeagh*,<sup>10</sup> are two. This latter is now known as Ardskeagh. Thus, the identity of Muscraigh-tri-maighe and the barony of Orrery is proved to a demonstration.<sup>11</sup> Ardskeagh is now a parish, in the barony of Condons and Clongibbons, in the County of Cork. This Parish, also called Ardskeagh, is separated from the main body of the barony in which it is included, by the intervention of the northern part of the barony of Fermoy. Some remains of its old Church yet exist in the burial ground.<sup>12</sup> In the Martyrology of Donegal,<sup>13</sup> at this same date, the patroness is recorded as Sciath, Virgin, of Fert Sceithe, in Museraighe of the Three Plains, in Munster. This saint was venerated, likewise, in Scotland, and at the 6th of September, she is entered as Scetthe, in the Calendar of Drummond.<sup>14</sup>

ARTICLE V.—ST. COLUM, OF ROSGLAN, OR DOMHNACH-MOR-MAIGHE-IMCHLAIN, NOW DONAGHMORE, NEAR DUNGANNON, COUNTY OF TYRONE.

ARTICLE IV.—<sup>1</sup> In that copy of the Tallagh Martyrology, found in the Book of Leinster, we read: Sciath o firt Sceithi in murchge tri maighi.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> See what is said about this holy virgin, at the 1st and 15th day of January, on which days she is also commemorated.

<sup>4</sup> In the Tallagh Martyrology at this day, in the Book of Leinster, we find noticed, doventur reliquiarum Sceithi ple Mechi do Tamlae.

<sup>5</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxxxvi.

<sup>6</sup> See the First Volume of this work, at that date, Art. vii.

<sup>7</sup> See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>8</sup> See O'Donovan's "Leabhar-na-g Ceart, or Book of Rights," n. (v.), p. 42.

<sup>9</sup> It is described on the "Ordnance Survey Townland Maps for the County of Cork," sheets 3, 8.

<sup>10</sup> In 1615.

<sup>11</sup> O'Brian's statement, in his "Irish Dictionary," voce *Muscraigh*, has been fully established: notwithstanding the opposite opinion of Dr. O'Donovan, in the "Leabhar na-g Ceart," who treats it as wild and conjectural. See n. (v), pp. 44, 45. Dr. Reeves has proved the contrary, in a note furnished to Dr. O'Donovan, for his edition of "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." See n. 605, pp. lxx., lxx.

<sup>12</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 57.

<sup>13</sup> Edited by Rev. Drs. Todd and Reeves, pp. 238, 239.

<sup>14</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 23.

ARTICLE V.—<sup>1</sup> See "Transactions of the

(*Fifth Century.*) The present St. Columb of Ross Glandae and St. Sciath, are denominated a fair pair of champions, by St. Ængus the Culdee in his Feilire, at the 6th day of September.<sup>1</sup> In the Martyrology of Tallagh,<sup>2</sup> at the 6th of September, there is a festival to honour Colum of Rosnossaire (*i.e.* Colum Midisil). This is also noted as a feast, in that copy contained in the Book of Leinster.<sup>3</sup> The present Colum was descended from the race of Laeghaire, son of Niall, according to the O'Clerys.<sup>4</sup> We find, that when St. Patrick<sup>5</sup> had been repelled by the people of Fera-Gaura, he visited the district of Imchlaire. This saint was placed over the Church founded at Donoughmore, in the present barony of Dungannon, by the Irish Apostle,<sup>6</sup> when he had brought the people there to embrace Christianity. In the Martyrology of Donegal,<sup>7</sup> at the same date, this saint is named Colum, of Ros Glanda.<sup>8</sup> We are told, that Glau is the name of a well, which was there before St. Patrick's time, while Domhnach mor Maighe Imchlaire<sup>9</sup> was afterwards the name of that place.<sup>10</sup> The old church stood a little to the north-east of the present village. The only traces of its venerable antiquity now remaining is a large and elegant cross of freestone; on which numerous carvings, representing various passages of Scripture, are seen.<sup>11</sup> The people about here, baptised by St. Patrick, were blessed by him, as also was that well, in which they received regeneration.<sup>12</sup> At Domnach mor, St. Patrick founded a Monastery, over which it is said he placed St. Colum,<sup>13</sup> or Columbanus. His church soon acquired grants of land and other valuable possessions; and it continued to flourish until after the Invasion of Ireland by Henry II.<sup>14</sup> The parochial surface extends from the rich champaign ground in the vicinity of Dungannon, to the bleak and dismal moorish tableau in the neighbourhood of Pomeroy; and, it embraces every variety of soil, from the most fertile arable land to the spongy bog and the sterile

Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxvi. In an Irish comment attached, Sciath is described as of Muscraige Tri-maige in Mumain. In another note, it is stated, that Ross Glanda was formerly the name of the stead, *i.e.*, *Glan* ("pure"), the name of the well that is there, and Domnach Mór was its name, where the scholiast wrote. It is stated, likewise, since Patrick sent Colomb Croxaire of Ross Giallán in Uí-Liatháin in Munster, or Colomb of Domnach Maige Imchlaire in Tyrone; and Glau (*is*) the name of a well that is in the stead. See *ibid.*, p. cxliii.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> Thus: Colum o Rueroonaire to asur Colman mroiril.

<sup>4</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 238, 239.

<sup>5</sup> See his Life, in the Third Volume of this work, at 17th of March, Art. i.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (p), pp. 116 to 118.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>8</sup> The following MS. note is found in William M. Hennessy's Copy of this

Martyrology, at this word: "Glen aium tiobraid boi and ria Patrick agus Domhnach mor maighe Iomchlaire (Donaghmore, near Dungannon), a ainm anin: Thir Eog-hain ata."

<sup>9</sup> There is yet a fine old sculptured cross, at the Catholic church here, and it is adorned with Scriptural subjects. See Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 446, n. (4).

<sup>10</sup> At present identical with Donaghmore, near Dungannon, in the county of Tyrone, according to William M. Hennessy's Copy.

<sup>11</sup> This was thrown down and mutilated in the war of 1641. It remained in a neglected state until Richard Vincent, Esq., caused it to be removed and placed where it now stands, at the head of the village, in 1776. It is 16 feet in height, and it consists of a plinth, a shaft and a cross. See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 469.

<sup>12</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxcii., p. 148, and nn. 239, 240.

<sup>13</sup> He is classed among the Disciples of St. Patrick. See *ibid.*, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>14</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 469.

mountain.<sup>15</sup> In 1195, the monastery here was plundered and wasted by Rughraidhe, son of Dunsleibhe, assisted by the English.<sup>16</sup> In the Taxation of Pope Nicholas, A.D. 1291, the church of Donaghmore is described as containing many costly shrines. It appears to have been possessed by the Colidei or Culdees of Armagh, in the sixteenth century. By an Inquisition taken in the 33rd year of Henry VIII., the Colidei had their rectory and tithes, which, with many townlands in the adjoining parishes, were granted to the Archbishop of Armagh after the Reformation.<sup>17</sup> We are inclined to believe, that the Columb of St. Patrick's time must have been a different person from St. Colum of Slanore. It seems likely enough, this latter was the Colman, son of Eochad, who had been restored to sight at Slanore<sup>18</sup> by St. Feichan, Abbot of Fore.<sup>19</sup> Colman's festival is assignable to the present day,<sup>20</sup> and it would appear, that he must have lived in the seventh century. But, this Saint appears to have had five holy brothers, and one sister, all the children of one father, but by two different wives. His pedigree is set down in the Genealogies of the saints. From it we learn, that his father was Eochaidh, and his mother Aigleand, the daughter of Lenin. Their children were St. Fintan,<sup>21</sup> St. Lughaidh,<sup>22</sup> St. Coluim, or Columbanus, and a daughter St. Comaigh.<sup>23</sup> The father of these children was the son of Ailill; son to Guaire, son of Lughaidh, son of Laeghaire, monarch of Ireland, in the time of St. Patrick. By another wife, Ligach Bredmainech, or Ligan Bregmuinech, he had St. Nanidh,<sup>24</sup> and St. Muiredhach.<sup>25</sup> St. Fursa<sup>26</sup> was also her son, according to some accounts.<sup>27</sup> This however must have been a Fursa, distinct from him venerated on the 16th of January, whose mother is stated to have been Gelgesia or Gelges. The present saint is introduced, also, in the Acts of St. Columba, as driving his chariot, and this probably took place when the former was a young man. Afterwards, he probably founded the Monastery of Snamluther, now Slanore, a little to the south of Lough Oughter, and nearly opposite to Trinity Island, on the west side of the parish of Kilmore, County of Cavan. The Abbey field there represents the effaced site of this monastic establishment.<sup>28</sup> Here at least the saint lived, and he was visited there by St. Fechin of Fore.<sup>29</sup> It is probable, himself and his sister, St. Comaigh, were joint occupants of that place; for, both are venerated there—the present saint, as has been supposed, at this day, and his sister on the 27th of May. Again, is stated, that a Columba Crossaire was patron of the parish of Kilrush, according to the Martyrology of Tallagh,<sup>30</sup> and also patron of the Church of Myshall, in the parish of St. Mary, County of Wexford.<sup>31</sup>

<sup>15</sup> See the "Parliamentary Gazetteer of Ireland," vol. ii., p. 28.

<sup>16</sup> See Archdall's "Monasticon Hibernicum," p. 682.

<sup>17</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 469.

<sup>18</sup> See Colgan's "Acta Sanctorum Hibernie," xx. Januarii. Secunda Vita S. Fechini, cap. xxx., p. 136.

<sup>19</sup> See his Life, at the 20th of January, in the First Volume of this work, Art. ii.

<sup>20</sup> Colgan thinks the present saint is identical with the Colman, son of Eochad, venerated at the 27th of October. See Secunda Vita S. Fechini, n. 19, p. 141.

<sup>21</sup> Venerated at the 1st of January. See the First Volume of this work, at that date, Art. xiii.

<sup>22</sup> Venerated at the 31st of January. See *ibid.*, January 31st, Art. xv.

<sup>23</sup> Venerated at the 27th of May. See the Fifth Volume of this work, at that date, Art. ii.

<sup>24</sup> Venerated at the 13th of November, where notices of him may be found.

<sup>25</sup> Venerated at the 12th of August. See the Eighth Volume of this work, at that date, Art. i.

<sup>26</sup> Venerated at the 16th of January. See the First Volume of this work, at that date, Art. i.

<sup>27</sup> As will be seen (*ibid.*) at the 1st of January, there was a St. Colman, son of Eochaich, venerated. See Art. xvi.

<sup>28</sup> See Dr. Reeves' Adamnan's "Life of St. Columba," nn. (e), (f), pp. 172 to 174.

<sup>29</sup> See *ibid.*, n. (e) p. 172.

<sup>30</sup> This, however, we are unable to find, in the copies now accessible.

<sup>31</sup> See County of Wexford Irish Ordnance Survey Records, vol. i.

In Scotland, also, the saint whose festival is held on this day was venerated; and, in the Kalendar of Drummond,<sup>32</sup> the name of Colombe, without further description, is solely entered, at the 6th of September. This entry seems to make it doubtful, if he be not rather of St. Columkille's than of St. Patrick's time.

ARTICLE VI.—ST. COLMAN, SON OF EOCHAIÐH, PROBABLY OF KILCLIEF, COUNTY DOWN. We read in the Martyrology of Donegal,<sup>1</sup> that at the 6th of September veneration was given to Colman, son of Eochaidh. This may be Colman, of Cill Cleitigh, says the writer, and son of Eochaidh, who descended from the seed of Aenghus, son to Nadfraech, King of Munster and of Caisel.<sup>2</sup> Cill-Cleitigh, to which allusion is here made, is identical with Kilclief, a parish in the County of Down, and where another St. Colman Finn is said to have been venerated on the 2nd of June.<sup>3</sup> This church is supposed to have derived its name from having been at first built of hurdles; although a Doimliacc or stone church had been built at Kilclief, before the year 935, when it was plundered and burned, by the Son of Barith.<sup>4</sup>

ARTICLE VII.—ST. CAENCOMRAC, SAID TO HAVE BEEN ABBOT AND BISHOP OF DERRY, COUNTY OF LONDONDERRY. In the Martyrology of Donegal,<sup>1</sup> at the 6th of September, occurs the simple entry of this name, Caencomrac. This holy man, called the Son of Maoluidhir, was descended in the twelfth degree from Connal Gulban, as appears from the Genealogies of the Irish Saints. Colgan thinks he should be identified with the present Saint.<sup>2</sup> Under the head of Chuain-eois, now Clones, County of Monaghan, Duald Mac Firis and the Four Masters<sup>3</sup> enter Caencomrac, son of Carran, or Curan, and an eminent bishop and abbot of Cluain-eois. He died in 691.<sup>4</sup> It appears, therefore, that the preceding Caencomrac lived at a time long anterior to a distinguished bishop so called, and who flourished in the tenth century. The authority of the O'Clerys has been wrongly quoted for the statement, that the saint of this day had been a bishop of Derry.<sup>5</sup> However, under the head of Daire Calgaigh—the ancient name for Derry—Duald Mac Firis enters, Caincomhrac, Son of Maoluidhir, bishop and abbot of Daire Calgaigh.<sup>6</sup> He died in 927.<sup>7</sup> He is called the Steward of Adamnan's Law.<sup>8</sup>

<sup>32</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 23.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>2</sup> In a note Dr. Reeves adds:

"Under Mac Teil, at June 11, p. 166, *supra*. The Saint's Genealogies give the Mac Tail of Cill Cuiliun, and Colman, of Cill cleithi, two sons of Eochaidh, son of Dargan, son of Columba, son of Cronan, son of Aengus, son of Nadfraech. Book of Lecan, fol. 43., b-e."

<sup>3</sup> See notices at that date, in the Sixth Volume of this work, Art. ii.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 632 to 635, and n. (k), *ibid*.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>2</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. 2,

p. 503, and sect. 3, p. 506. Elsewhere, Colgan places the death of a Coencomrac, son of Sedulius, and an ecome of Kildare, at A.D. 834. He adds: "Vide 6, Septem." *Ibid*., Quinta Appendix ad Acta S. Brigidæ, cap. ii., p. 629.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 682, 683.

<sup>4</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 100, 101.

<sup>5</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 2, pp. 27, 28.

<sup>6</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 104, 105.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 620, 621.

<sup>8</sup> See Dr. Petrie's "History and Antiquities of Tara Hill," pp. 147 to 150.

ARTICLE VIII.—ST. DOCHONNA. God is the fountain-head of all that is good. This truth the Saints recognised, and, therefore, learned to practise His holy law and obey His precepts. In the Martyrologies of Tallagh,<sup>1</sup> of Marianus O'Gorman and of Donegal,<sup>2</sup> a festival in honour of Dochonna is set down, at the 6th of September. He is called the son of Oran or Odran.<sup>3</sup> In the former of these calendars, however, the name is entered as Tochunnus. There is a female Saint, bearing the appellation of Dachonna, likewise, and mentioned in the Life of St. Attracta,<sup>4</sup> as patron of a church in the diocese of Clonfert. The Bollandists allude once more<sup>5</sup> to their having placed St. Dachonna or Machonna among the pretermitted Saints, at the 17th of February<sup>6</sup>, and stating, that more might be related about him, at the 6th of September or at the 16th of November. They merely refer, at the later date, to a notice of Colgan,<sup>7</sup> regarding a certain Dochuma, a hermit, whose feast has been referred to the 6th of September, or to the 30th of October. Still ignorant of his identity, a further consideration of this saint has been deferred to the x. (? xxx.) of October or the 16th of November.<sup>8</sup>

ARTICLE IX.—REPUTED FEAST FOR THE DAUGHTER OF MEACHAR. It will be found a matter of no ordinary difficulty exactly to identify the correct name of this holy woman. A festival in honour of the Daughter of Meachar, is registered, however, in the Martyrology of Donegal,<sup>1</sup> at the 6th of September. But, in the Martyrology of Tallagh,<sup>2</sup> at the same date, we are informed, that on this day, the arrival of the Relics of Scethi, the daughter of Mechi, at Tamlachta,<sup>3</sup> had been commemorated. Hence it would seem, such entry must be regarded as a repetition of one already set down at this date, or as an additional festival, in commemoration of the Virgin Sciath, whose name and pedigree have been already recorded.

ARTICLE X.—ST. GIALLAN. In the Martyrology of Tallagh,<sup>1</sup> we read, that veneration was given to Giallan, at the 6th of September. In that copy contained in the Book of Leinster, his name is to be found at the same date.<sup>2</sup> Nothing more seems to be known regarding him.

ARTICLE XI.—REPUTED FEAST OF ST. ÆGIDIUS. In the Martyrology of the Dominicans, there is notice at the 6th of September, regarding a festival for St. Ægidius, as the Bollandists' record, and at this date. Already his Acts have been given, at the 1st of September.<sup>2</sup>

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. In the Book of Leinster copy we read Tochunnus.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>3</sup> See 'the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. Among the pretermitted saints, p. 3.

<sup>4</sup> See notices of her, at the 9th of February, in the Second Volume of this work, Art. viii., and at the 11th of August, in the Eighth Volume, Art. i.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Septembris vi. Among the pretermitted saints, p. 654.

<sup>6</sup> See *ibid.*, tomus iii., Februarii xvii. Among the pretermitted saints, p. 3.

<sup>7</sup> See "Trias Thaumaturga," Appendix Septima ad Acta S. Patricii, pars iii., p. 294.

<sup>8</sup> See "Acta Sanctorum," tomus ii., Septembris vi. Among the pretermitted feasts, p. 654.

ARTICLE IX.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 238, 239. In a table super-added to this Martyrology, the commentator bestows on her the name *Eucharide*. See *ibid.*, pp. 430, 431.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> The entry is thus made: "Adventus Reliquiarum Scethi filie Mechi ad Tamlachta."

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus: Giallan.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Septembris vi. Among the pretermitted feasts, p. 653.

<sup>2</sup> See at that day, in the present volume, Art. i.

## Seventh Day of September.

ARTICLE I.—ST. MADELBERGA, MEDALBERTA, AMALBERTE, OR  
MADELBERTA, ABBESS, AT MAUBEUGE, BELGIUM.

[SEVENTH AND EIGHTH CENTURIES.]

**A**LTHOUGH the place of this holy virgin's nativity has not been distinctly ascertained; yet, she has been classed among our Irish Saints, because her religious father is held to have sought from Ireland the shores of France, where he was renowned as a warrior, and where he attained the distinction of being known as Count of Hannonia, or Hainault, in reward for his services, as also because with his religious wife, Waldestrude, he visited Ireland, on a mission entrusted to him, by Dagobert I.,<sup>1</sup> King of France. Moreover, on her father's side, St. Madelberta had Irish blood in her veins, and doubtless she inherited many of those happy dispositions, that rendered her worthy to rank with so many other members of a truly noble and holy family.

The ancient Acts of St. Madelberta are to be found in a Brabantine Hagiological Manuscript of Rubea Vallis Monastery;<sup>2</sup> and collated with two other Manuscript Lives,<sup>3</sup> they have been published by the Bollandists,<sup>4</sup> in fourteen paragraphs, illustrated with notes. A previous commentary<sup>5</sup> has been prefixed by Father John Perier, S.J. The Acts found in the Utrecht Manuscript<sup>6</sup> do not differ from the substance of those others, which have been collated by the editor; yet, the sentences are expressed in a different substitution of words and order-form, so that he deemed it but a needless iteration to have published them separately.<sup>7</sup> The name of the author is not known, nor the period when he wrote; yet, it may be suspected, he lived not contemporaneously with the subject of his biography, although his time of writing it was undoubtedly very remote.<sup>8</sup> Several chronological and other obscurities are presented, which render the life of our saint very

ARTICLE I.—<sup>1</sup> Born probably soon after A.D. 600, he died at Epinay A.D. 638, at the age of about 36, and he was interred at Saint-Denis, which he had founded six years previously. See "Encyclopédie Catholique," &c., par M. L'Abbé Glaire et M. Le Vte Walsh, tome x., p. 6.

<sup>2</sup> This religious house is near Bruxelles.

<sup>3</sup> One of these belonged to the monastery of Bethleem, near Louvain. The other is supposed to have belonged to the house of St. Saviour, at Utrecht. Such are the statements of Fathers Bollandus and Papebrochius, as handed down for the information of their successors.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Septembris vii. De S. Madelberta Virgine et Abbatissa Malbodii in Hannonia, pp. 103 to 111.

<sup>5</sup> In three sections, and twenty-nine paragraphs.

<sup>6</sup> To it is found prefixed, as a title:

"Incipit prologus in Vita S. Madalbertæ virginis." However, as no mention of our Saint's name there occurs, and as it abounds chiefly in Scripture phrases, reduced to the form of a sermon, which could be rendered applicable to any other holy virgin, the editor omitted printing it.

<sup>7</sup> Nor was it necessary to multiply Annotations for mere differences of words, where the reader should find what was worthy of allusion to it brought under his notice by the editor.

<sup>8</sup> He remarks that the Saint's body had been interred at Malbod, where miracles were wrought through her intercession. However, he is silent, regarding the translation of her remains to Liege. Still, it cannot be inferred from such silence, that the writer lived before the latter date; as he may have been either ignorant regarding such translation, or knowing of it, he may have deemed it beyond the scope of his narrative.

difficult for solution ; but, the Bollandist editor has probably given the most reasonable conjectures to serve for elucidation. This saint is briefly noticed by Joannes Molanus, at the 7th of September.<sup>9</sup> His observations are taken chiefly from the offices, in the churches of Malbod and Liege. Alluding to the other saints of her family, St. Waldetrude, Abbess,<sup>10</sup> and St. Aldetrude, Abbess of Malbod,<sup>11</sup> Colgan had intended to give the Acts of St. Madelberta, at the 7th of September. The Petits Bollandistes,<sup>12</sup> at the 7th day of September, have notices of Sainte Madelberte or Amalberte, Abbess of the Monastery of Maubeuge, in the Diocese of Cambrai. Some notices of her are contained in the work of Rev. S. Baring-Gould.<sup>13</sup>

St. Madelberga<sup>14</sup> or Madelberta was the daughter of Saints Maelceadar or Vincentius<sup>15</sup> and Waldetrude.<sup>16</sup> Already have we alluded to them and to their sainted connections. Their children were Landric or Landry,<sup>17</sup> afterwards Bishop of Meaux, or of Metz, Aldetrude,<sup>18</sup> and Malberta, their daughters, and Dentelin,<sup>19</sup> who was the youngest of that family. Surrounded by such a happy circle, we can scarcely wonder, that Madelberta, or Amalberte—as she is also called—grew up in the most happy dispositions. Born—as seems most probable—a short time before the death of Dagobert I., King of France, which happened about A.D. 638 ; from childhood, Madelberta loved to pray constantly, and to profit by the teaching and example of her holy parents. It has been thought by some, that she and her sister Aldetrudis had been twins, and born about the year 637 ; or if they were born at different periods, one saw the light about A.D. 636, and the other A.D. 637. Her aunt, St. Aldegundis,<sup>20</sup> who could not have been many years older,<sup>21</sup> was the first foundress of a convent at Malbod,<sup>22</sup> also known as Maubeuge. It was then a solitary place, on the River Sambre ; and, it is now a town and canton of France, in the Department of the North.<sup>23</sup> There she had built three churches, on the death of her parents. One of those was dedicated in honour of the Queen of Angels ; another to honour St. Quintin,<sup>24</sup> Martyr ; and the third was dedicated to the chiefs of the Apostles, Saints Peter and

<sup>9</sup> See "Natales Sanctorum Belgii," Septima Septembris, p. 193 b.

<sup>10</sup> See "Acta Sanctorum Hiberniæ," Februarii iii., n. 5, p. 249.

<sup>11</sup> See *ibid.*, Februarii xxv., n. 5, p. 412.

<sup>12</sup> See Vies des Saints," tome x., vii<sup>e</sup> Jour de Septembre, pp. 553 to 555.

<sup>13</sup> See "Lives of the Saints," vol. ix., September 7, p. 109.

<sup>14</sup> This seems to have been the more ancient form of her name.

<sup>15</sup> See his Life, at the 14th of July, in the Seventh Volume of this work, Art. i.

<sup>16</sup> See her Acts, at the 9th of April, in the Fourth Volume of this work, Art. i. She and her sister Aldegundis were the daughters of Prince Walbert, descended in a direct line from the former French Kings, and the Princess Berthille, an Anglo-Saxon.

<sup>17</sup> See notices of him at April 17th—the day for his feast—in the Fourth Volume of this work, Art. vii.

<sup>18</sup> See an account of her, at the 25th of February, in the Second Volume of this work, Art. ii.

<sup>19</sup> See his life, at the 14th of July, in the Seventh Volume of this work, Art. ix.

<sup>20</sup> Or Aldegonde. Her festival is observed on the 30th of January at Maubeuge. She was born A.D. 630, in the town of Hainault, in the Low Countries, and she was the younger sister of St. Waldetrude, whom she preceded in a religious profession. She died about the year 689.

<sup>21</sup> In her Life ascribed to Hucbaldus, a monk of St. Amand's, who lived in the ninth century, he states :—"Anno Dominicæ Incarnationis circiter evoluto sexcentesimo tricesimo, in Francia regnante Dagoberto filio Clotharii, orta est in pago Hainoënsi Virgo Aldegundis ex regali prosapia, patre Walberto, matre Bertilia." Her Acts have been published by Bollandus, in the "Acta Sanctorum," at January 30th, from three different sources.

<sup>22</sup> See Joannes Molanus' "Natales Sanctorum Belgii," Septima Septembris, p. 193 b.

<sup>23</sup> Here there was a strong fortress, to guard the northern borders of France. See "Gazetteer of the World," vol. ix., pp. 161, 162.

<sup>24</sup> He was also the Apostle of Amiens. His feast is held on the 31st of October.

Paul.<sup>25</sup> Her sister Waldetrude retired from the world,<sup>26</sup> having collected around her a fervent and religious community. At that time, Aldegonde was placed under her charge, at the age of eleven years, by Bertilia, as seems likely for purposes of religious and secular instruction; the younger children of Waldetrude remaining in care of their maternal aunt. The parents of Aldegonde withdrew their daughter after a brief sojourn in the monastery, fearing that she also should take the veil, and because they had intended her to marry a man of rank equal to their own. However, their efforts were unavailing; for she soon took an opportunity to escape from the paternal mansion, and while still very young, she had found that place of solitude, where her religious house was afterwards established.<sup>27</sup>

Meanwhile, Aldetrude and Madelberta felt a growing desire to consecrate their lives solely to the service of Christ. At an early age,<sup>28</sup> they had been consigned by their pious mother to the convent founded at Maubeuge, where they were placed for education and direction under their aunt. Thus, it may be said, that almost from their cradle, they were familiarised with all the monastic rules and practices. Being—as supposed—the youngest of the daughters of St. Mauger or Vincent, and Vaudrue, or Waldetrude, Madelberta sought a retreat from the world with St. Aldegonde;<sup>29</sup> while it would seem, that her sister Aldetrude also devoted herself to a religious life, in the same monastery. There indeed was a union of souls engaged in all the practical virtues of their state. Their chastity and humility were exercised with vigils and largesses to the poor. From St. Amand<sup>30</sup> and other holy bishops, they heard frequent exhortations, and were comforted against the trials and temptations, which fail not to test the fortitude of even the most virtuous persons. On one of those occasions, while our saint was in great distress, bright rays of light came through the windows of her oratory, and seemed to cover her, as if the Divine influence had been poured on her for a protection from the snares of the enemy.

For a long time, the holy Abbess Aldegonde ruled over her community, on the banks of the Sambre. She was favoured in an eminent degree with the gift of fervent prayer, and with many revelations. Under such a superioress, we may well suppose, her nieces were schooled in all the virtues and discipline of their religious state. The closing years of Aldegonde were a continual martyrdom; for a cancer in the right breast was the cause of intense pain. This she bore, not only with exemplary patience, but with rejoicing that she was deemed worthy to suffer for the name of Christ. When her term on earth was arrived, a globe of fire was seen coming from Heaven and settling over the house, in which her spirit so happily departed, and as generally supposed on the 30th of January, A.D. 684. We have already seen, the parents of St. Madelberta separated by mutual consent to spend the rest of their days in religious retirement, about the year 653;<sup>31</sup> Madelgarius, or Vincent, to take up his abode in that monastery he had

<sup>25</sup> Venerated on the 29th of June.

<sup>26</sup> About the year 641.

<sup>27</sup> "The act of this foundation, published by Miræus, is spurious, as mention is made therein of persons who were not living at that time; neither could it have been made in the twentieth year of Dagobert, as it contains facts, which cannot be reconciled with the history of that prince."—Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. i., January xxx., n.

<sup>28</sup> They were probably not more than nine or ten years, at the time.

<sup>29</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome x., vii<sup>e</sup> Jour de Septembre, p. 553.

<sup>30</sup> St. Amand, Bishop of Maestricht, whose feast occurs on the 6th of February. He died A.D. 684, in the ninetieth year of his age.

<sup>31</sup> See the Life of St. Maelceadar or Madelgarius, surnamed Vincent, at the 14th of July.

previously founded, at Hautmont, near Maubeuge, on the River Sambre, and his wife Waldetrude, or Vaudru,<sup>32</sup> at Castrilocus, or Castrilos, subsequently designated Mons, in the year 656. The Blessed Aldetrudis, or Adeltrude, succeeded her aunt in the government of this religious establishment.<sup>33</sup> For twelve years she presided over it with great virtue and wisdom, when she was also called away to taste the fruits of life everlasting, about the year 696.

After the death of her sainted sister, Madelberta was selected to govern the monastery.<sup>34</sup> Nor was she less careful to set an excellent example to the nuns under her charge, and to foster the good seed already sown, so that daily were pious females brought to the sanctuary, and directed by her in the paths that led to Heaven. She ruled over her religious community for the term of nine years. Madelberta had thus become the third abbess of Malbod,<sup>35</sup> and now in turn she was called to receive the eternal reward. In the most admirable sentiments of piety she died about the year 684, or 685 according to some writers.<sup>36</sup> However, more recent and exact researches, by Carolus le Cointe<sup>37</sup> and others,<sup>38</sup> have ascertained by certain historic comparisons of *data*,<sup>39</sup> that her life had been prolonged to about A.D. 705. Her body was deposited in the Church of St. Peter, the Apostle, with solemn funeral rites; a great number of priests with the religious intoning the psalms and canticles appropriate for the occasion.

Soon after the Saint's death, a remarkable miracle took place, which soon caused the people of all that surrounding country to venerate her as their special patroness. A very religious man, living near Maubeuge, had a deafness in the right ear, and he had often prayed to God for the gift of sound hearing. One night in his sleep, a voice came to him, saying: "Arise, go to the monastery of Maubeuge and to the Church of St. Peter, where the body of St. Madelberte, Virgin, reposes, and there you shall be healed at her tomb." When morning had come, he arose and hastened to the monastery as directed. He assisted at Mass with profound devotion, offering up his prayers most fervently. Suddenly, when the priest commenced chaunting the Gospel, the man had an extraordinary sensation. His limbs began to tremble, his face grew pale, and some aqueous humour distilled from the ear affected. At the same moment, he felt relieved from his infirmity, which never afterwards returned. Another miracle is recorded regarding a certain girl, whose lower limbs had been crooked and paralysed from the time of birth; but, her parents had brought her to the tomb of our saint, where she was suddenly restored to their use. At the time of the evening office, she

<sup>32</sup> See the Life of St. Waldetrude or Vaudru, at the 9th of April.

<sup>33</sup> See Joannes Molanus' "*Natales Sanctorum Belgii*," Septima Septembris, p. 193 b.

<sup>34</sup> See Les Petits Bollandistes, "*Vies des Saints*," tome x., viie Jour de Septembre, p. 554.

<sup>35</sup> See Joannes Molanus' "*Natales Sanctorum Belgii*," Septima Septembris, p. 193 b.

<sup>36</sup> Among these are Bartholomeus Fisen, in *Floribus Leodiensibus*, Arturus in *Gynæceo*, Ægidius Bucherius in *Chronico Episcoporum Trajectensium*, as seen in an Appendix to "*De Rebus Gestis Episcoporum Leodiensium*," by Joannes Chapeavillus, tomus i.

<sup>37</sup> See "*Annales Ecclesiastici Francorum*," tomus iv., A.D. 684, num. 1.

<sup>38</sup> Such as, P. Michael Delewarde, in "*Historia Generalis Hannoniæ*," tomus i.

<sup>39</sup> Thus it has been conclusively proved in the Bollandists' "*Acta Sanctorum*," tomus i., Februarii, in a previous commentary to the Acts of St. Amand, that this holy Bishop most probably died after A.D. 679. After his death, St. Aldegundis survived him for some years, and died most probably in the year 684, according to the calculations of Mabillon and the Bollandists. It is stated, likewise, that afterwards Alde-trude succeeded her aunt as abbess, ruling for twelve years in that capacity, and departing this life about the year 696 or 697. Her sister Madelberta then became third abbess of that religious house, and governed it for nine years.

was seen by the nuns, walking through the middle of the Church, and giving thanks to God. This caused great rejoicing and admiration to all who had known her previous condition, and who had witnessed her perfect restoration. These are only a few of those miracles, which were wrought, at the place of her first sepulture.<sup>40</sup>

St. Hubert,<sup>41</sup> who had succeeded St. Lambert<sup>42</sup> as Bishop of Maestricht, removed the episcopal see in 721 to Liege,<sup>43</sup> of which city he then became the first bishop. To honour his martyred predecessor, he had built a stately church, which he designated the cathedral,<sup>44</sup> and thither he conveyed the relics of St. Lambert.<sup>45</sup> He is still venerated as chief patron of Liege. Until the year 722, the relics of St. Madelbert reposed at Maubeuge. The fame of her sanctity and miracles was so great, that about the same time, St. Hubert had her body transported to Liege, with solemn ceremonies. Having encased her relics in a shrine, in which were also enclosed the relics of St. Theodard,<sup>46</sup> they were placed in the cathedral church. There several miracles were afterwards wrought through our saint's intercession. During the middle ages, likewise, frequent broils arose among the powerful and opulent families that disturbed the peace of Liege; when public prayers and visitations to the shrines of the local patrons took place, to avert those disorders. On such occasions, the relics were exhibited for veneration to the faithful.<sup>47</sup> In the year 1489, those relics were well preserved, when a commission had been appointed to examine into their state. On the 14th of April, with solemn religious ceremonies, a number of representative ecclesiastics, deputed by the Dean and Chapter of Liege Cathedral, began the work of examination, which was continued on the 18th and 19th of the same month. In that compartment, in which the remains of St. Magdelberta reposed, they found her bones, with her hood and veil, as also a black cincture remarkably wrought; moreover, they saw her robe and another veil, with two large portions of her habit, and two small scissors, which she was doubtless accustomed to use, together with some other ornaments—whether belonging to her or placed there by others is not known. After this examination, the inner and outer coverings were locked, when the keys were placed in the sacristy of the church, and in an upper drawer, which was lettered *Mechlinia*.<sup>48</sup>

<sup>40</sup> See the Bollandists' "*Acta Sanctorum*," tomus iii., Septembris vii. Acta auctore anonymo, ex *Hagiologio Brabantino* MS. Rubec Vallis, collata cum duobus aliis MSS., pp. 110, 111.

<sup>41</sup> He was passionately fond of hunting, when a young man of the world, and hence he has been regarded as the patron of hunters. He departed this life, on the 30th of May, A.D. 727. His chief festival, however, is kept on the 3rd of November—probably on account of some translation of his relics.

<sup>42</sup> He was assassinated, at the instigation of Alpaïs, a concubine to Pepin of Herstal, because he had reproved their crimes. He suffered martyrdom September 17th, the day afterwards appointed for his festival. The year of his death has been variedly stated: according to a tradition of the Church at Liege, A.D. 696; while the Bollandists have it, at A.D. 708, or 709. See an account of him in *Les Petits Bollandistes*, "*Vies des Saints*," tome xi., xvii<sup>e</sup> Jour de Septembre, pp. 172 to 179.

<sup>43</sup> The capital of an important province in Belgium so named, and situated on the River Maese or Meuse. At that period, it was only an insignificant village. Near it lived Pepin, in the castle of Herstal or Heristal.

<sup>44</sup> This Gothic edifice was destroyed by the French, in 1794.

<sup>45</sup> The beautiful shrine in gilt bronze, a gift, in 1508, of Erard de la Marck, Bishop of Liege, was torn to pieces by the revolutionary mob, in 1794. The head of St. Lambert, however, has been recovered, and it is still preserved in Liege.

<sup>46</sup> St. Lambert's predecessor in the See of Maestricht. His martyrdom took place A.D. 668, and his feast is celebrated at Liege on the 10th of September.

<sup>47</sup> An account of those transactions may be found in Joannes Chapeavillus' work, "*Gesta Pontificum Leodiensium*."

<sup>48</sup> From the Report of this investigation, and from the accounts of Bartholomæus Fisen, S.J., in his "*Historia Ecclesiæ Leodiensis*," and of Anselmus, Canon of

The name of this holy virgin is to be found in a great number of calendars and martyrologies. Although not contained in the oldest versions of Ado and Usuard; yet, from her own time has Madalberta been venerated in the Low Countries, and mentioned in various additions to Usuard.<sup>49</sup> At the 7th of September, she is recorded in the Florarian Manuscript, by Castellan,<sup>50</sup> by Canisius,<sup>51</sup> by Saussay,<sup>52</sup> and in the Parisian Martyrology.<sup>53</sup> Besides these, Arnold Wion,<sup>54</sup> Menard,<sup>55</sup> Dorgan,<sup>56</sup> Bucelin,<sup>57</sup> Molanus,<sup>58</sup> Miræus,<sup>59</sup> Constantine Ghinius,<sup>60</sup> Arturus,<sup>61</sup> and a host of other hagiographers, have inserted the name and festival of this holy virgin in their writings. On the 7th of September, she was venerated at Malbod,<sup>62</sup> according to the list of Irish saints compiled by Convæus.

The Churches of Liege and Mons had an Office and a Mass proper for St. Madelbert, on the day of her festival. In a Breviary of Liege, printed A.D. 1514, at Paris, there is a Duplex Office, as also in the edition of 1520, there printed. All the parts are from the common office of a virgin, except the nine Lessons—comprising her Life, as found in the ancient anonymous Acts to which allusion has been already made, only omitting those passages that do not appertain immediately to her—and the Prayer, which may thus be translated from the Latin:—"O God, the Creator of innocence and the lover of charity, who hath translated to Heaven on this day, thy beatified virgin Madelberta, grant to us Thy servants celebrating her sacred festival pardon of our sins through her pious intercession." The ancient Breviary of Mons, belonging to the noble collegiate Church of St. Waldetrude, contains the office of our saint, but having only Three Lessons<sup>63</sup>—also taken chiefly from the old Acts referred to; while the Proper Missal of the Church of Liege, printed at Paris, A.D. 1509, has a special Mass prescribed for St. Madelberta's feast.<sup>64</sup> These notices show the veneration in which this holy virgin had

Liege, in "*Gesta Pontificum Trajectensium et Leodiensium*," we learn, that the relics of St. Madalbert, St. Lambert, and of other saints, although enclosed in one and the same great *loculus*, yet were placed apart in three distinct and lesser compartments.

<sup>49</sup> At the 7th of September, in Greven's edition, are the words "*Madelbertæ virginis*;" Hagenoyensis, "*Item S. Madelbertæ Virginis*;" the Carthusian MS. at Utrecht, "*Madelbergis Virginis*;" and with these may be mentioned the Lubeck-Cologne and Molanus additions. The author of the Bruxelles Usuard mentions her at somewhat greater length, in these words: "*Item depositio S. Madelbertæ virginis, quæ Leodii quiescit, filiæ scilicet S. Waldetrudis et beatæ Gudilæ neptis*." However, the latter relationship is not so certain, and it has been rejected by Father Soller in his previous commentary on the Acts of St. Amalberga, widow, and mother of St. Gudila, at the 10th of July.

<sup>50</sup> In *Martyrologio Universali*.

<sup>51</sup> In his German Martyrology.

<sup>52</sup> In his Gallican Martyrology.

<sup>53</sup> Thus: "*Apud Malbodium in Diœcesi Cameracensi S. Madelbertæ virginis tertiæ hujus Parthenonis Abbatis, cujus corpus post aliquot annos Leodium, S. Hucberto procurante, translatus est*." In the margin is noted "*circa A. dccv.*"

<sup>54</sup> In his "*Lignum Vitæ*."

<sup>55</sup> In his "*Martyrologium Benedictinum*."

<sup>56</sup> In his Martyrology.

<sup>57</sup> In his Menology. However, he errs greatly in the statement, that Maldeberta flourished in the year of Christ 612. It is certain she had not been born at that date. Moreover, he makes a still greater mistake, at the 25th of February, in stating, that her sister Aldetrude flourished about the year of Christ 840—or more than two centuries later! For this statement, he incorrectly quotes Joannes Molanus and Autbertus Miræus, with other Belgian writers.

<sup>58</sup> In "*Natalibus Sanctorum Belgii*."

<sup>59</sup> In "*Fastis Belgicis et Burgundicis*."

<sup>60</sup> In "*Natalibus Sanctorum Canonice*."

<sup>61</sup> In *Gynæceo*.

<sup>62</sup> See O'Sullivan Beare's "*Historiæ Catholicæ Iberniæ Compendium*," toms i., lib. iv., cap. x., p. 49.

<sup>63</sup> To these are prefixed the following Prayer or Collect: "*Beatissimæ Madelbergæ virginis solemnitatem prævenientes, tuam deprecamur Domine clementiam, ut per ejus preces assiduas a cunctis criminibus nos absolvas*." After the Lessons follows this Prayer: "*Præsta, quæsumus Domine, membris nostris cum exultatione proventum, ut beatæ Madelbergæ, cujus diem depositionis recolimus ejus fidei constantiam subsequamur*. Per," &c.

<sup>64</sup> From this, in the Bollandist account of

been held in times remote ; and in the *Propria Festorum*, printed A.D. 1623, and the *Breviarium*, printed A.D. 1636, at Liege, her festival is celebrated annually as one of a Double Rite, throughout all that diocese. About the beginning of that century, likewise, some change appears to have been made in her Liege Office, to render it more conformable to the Roman Rite ;<sup>65</sup> and much about the same time, a similar change was introduced, and for a like reason, in the Mons and Maubeuge Offices, celebrated in their noble collegiate churches.<sup>66</sup> In the Low Countries, they represent St. Madelbert in a group, with her father, St. Vincent of Soignies, and her mother St. Waldegrude, St. Aldetrude her sister, as also her brothers, St. Landry, Bishop of Meaux, and St. Dentlin.<sup>67</sup>

While the Church is irreformable in her doctrine and conservative in her moral teaching, she always finds abuses in the world that require reformation. To preserve evils because they are old and customary would be a great omission of duty and a crime. Wherefore, several of her noblest children, men and women, have from time to time figured in her annals, as reformers of lax discipline and negligence in religious practices. Others again have shone as exemplars of piety and fervour, transmitting holiness and constancy of purpose in their respective states of life, preserving happy traditions, for the edification and encouragement of numbers who desire to follow in their footsteps. Such were the members of St. Madelberta's holy family in their age, and they have been lights for all succeeding ages.

ARTICLE II.—ST. ELARIUS OR HELAIR, PATRON, ANCHORET AND SCRIBE OF MONAHINCHA, NEAR ROSCREA, COUNTY OF TIPPERARY. [*Eighth and Ninth Centuries.*] The published Martyrology of Tallaght<sup>1</sup> records a festival in honour of Elair of Locha Cre, at the 7th of September. This, however, does not accord with the ii. of Nones for this month—although thus set down—and as found in the Book of Leinster copy.<sup>2</sup> The situation of Lough Crea is said first to have attracted the notice of the celebrated St. Cronan<sup>3</sup> before he commenced the erection of his chief religious establishment at Roscrea. In the midst of this “Stagnum Cree” there was an “*insula modica*,” or moderately-sized Island—now known as Monahincha—and here St. Cronan, it is said, first built a cell. Monahincha lies towards the left, on the high road leading from Borris-in-Ossory to Roscrea ; but, the old church is hidden from view, owing to ornamental plantations which surround it in various directions. The greater religious establishment, however, seems to have been fixed at Roscrea<sup>4</sup>—even in the

our Saint, certain extracts are given to indicate the Collects, Prayers, Gradual, Gospel, Offertory, Communion, and Post Communion.

<sup>65</sup> This is inferred by Father John Perier, S.J., from the Decree of a Diocesan Synod, held at Liege, A.D. 1618, by Monseigneur Ferdinand, Elector of Cologne, Bishop and Prince of Liege, at Tit. x., cap. v. These Decrees are to be found in “*Spicilegium Ecclesiasticum Germaniæ*,” tomus vi., pp. 771 *et seq.*

<sup>66</sup> In their Proper Offices, printed at Douai, A.D. 1624, 1625, the Office of St. Madelberga in Nine Lessons differed little from that of Liege, in the last century. See “*Acta Sanctorum*,” tomus iii., Septembris vii. De S. Madelberta Virgine et

Abbatissa Malbodi in Hannonia. *Commentarius Prævius*, sect. iii., num. 20 to 23, pp. 107, 108.

<sup>67</sup> See Les Petits Bollandistes, “*Vies des Saints*,” tome x., vii<sup>e</sup> Jour de Septembre, p. 554.

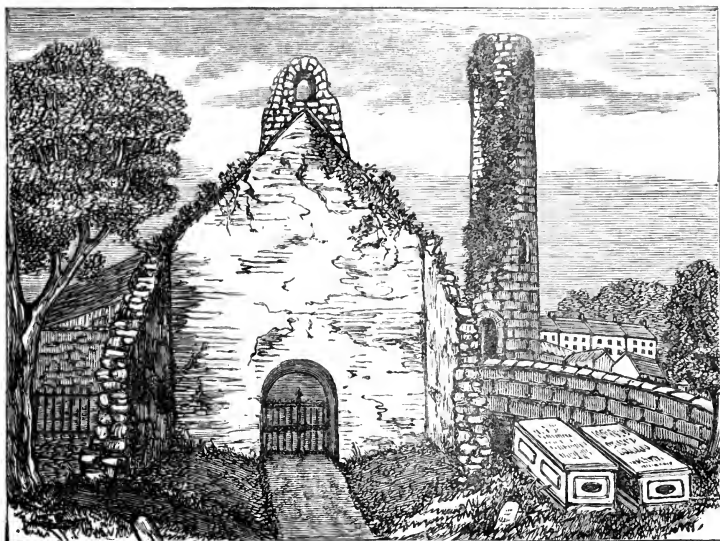
ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus at ii. Non :—ELAIR Locha Cre.

<sup>3</sup> See his Life at the 28th of April—the day for his feast—in the Fourth Volume of this work, Art. i., chap. ii.

<sup>4</sup> In the grave-yard adjoining it, the tomb of St. Cronan used to be pointed out, and a mutilated stone cross with a figure carved on it, but nearly effaced, is represented in the “*Dublin Penny Journal*,” vol. ii., No. 86, p. 270.

time of St. Cronan—when it is probable Monahincha became a dependent on it, about the beginning of the seventh century. Already have we referred to some remains of antiquity in this town,<sup>5</sup> formerly a place of considerable historic importance, especially in our ecclesiastical annals.<sup>6</sup> After St. Cronan, the earliest saint recorded as having connexion with Inis Loch-Cre,



Roscrea Church Ruins and Round Tower.

is Coluim or Colum<sup>7</sup>—resolvable into Columba. His period, however, has not been determined; but, it is probable, he preceded the present holy superior in point of time. St. Elarius or Helair is called the son of Fintan, sprung from the race of Kein,<sup>8</sup> and his brothers are said to have been Saints Aidan and Conrach.<sup>9</sup> His mother is called Sinacha, third sister to the great St. Columbkille.<sup>10</sup> This latter statement of Colgan must be rejected, if we take into account the date assigned for the death of Elarius. While Sinacha must have been born in the earlier part of the sixth century, the birth of this

<sup>5</sup> In the Life of St. Cronan are views of the Round Tower at Roscrea, and also of the exterior of St. Cronan's dismantled church, as it faces the public highway. The view here presented of the interior faces the grave-yard within and the modern Protestant church. It was sketched by the writer on the spot, May 1870, and drawn on the wood; it has been since engraved by Gregor Grey.

<sup>6</sup> In a very interesting and learned lecture, delivered in the Catholic Club Hall of Roscrea, January 8th, 1888, by Rev. James Halpin, C.C., the lecturer thus summarises them: "In the long line of twenty-five Abbots, extending for four hundred years, we find men who must have been very dis-

tinguished in their times, for one was called 'the Philosopher of Roscrea,' in 827; another 'the Venerable Elder of Roscrea,' in 1119; and another was styled 'Bishop of Roscrea,' in 1161."—"St. Cronan, Patron of Roscrea," p. 12.

<sup>7</sup> His feast was held on the 15th of May, and in the Fifth Volume of this work, at that date, some notices of him may be found, at Art. vi.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. ii., num. 5, 6, 23, pp. 478, 479.

<sup>9</sup> According to the Sanctilogium Genealogicum, cap. 36.

<sup>10</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

present Elarius took place, it is probable, at least two hundred years later. The feast of St. Hilair is found in the Martyrology of Marianus O'Gorman, at the 7th of September. In one place, Colgan notes a St. Hilarius Mocukein, a monk of Durrow, to whom he assigns a feast at the 7th of September.<sup>11</sup> We cannot be assured, however, that he was identical with the present Elarius or Helair.<sup>12</sup> On the contrary, he and his brothers, St. Aidan<sup>13</sup> and St. Conry or Conrachus<sup>14</sup>—stated to have been of Kein's race<sup>15</sup>—must have lived in the sixth century, if their mother was Sinecha, the sister of St. Columkille. The present saint was undoubtedly of a different family, and he was principally venerated at the place, now known as Monahinch, which the neighbouring people still call The Holy Island. It lies in the parish of Corbally, barony of Ikerrin, and County of Tipperary.<sup>16</sup> The lough is now for the most part dried up, but a bog occupies its former site. The old ruins of Monahinch are remarkably beautiful in their architectural peculiarities.<sup>17</sup> Moory soil still extends around, notwithstanding that the waters of the lake have been completely drawn off; while the land is thoroughly drained and reclaimed into fine pasturage, and meadow. Rich grass grows over the soil.<sup>18</sup> Its remarkable old church is covered with a luxuriant growth of ivy, around the whole exterior; but this has been removed from the interior, where all the wall surfaces may be seen. There are two most beautiful doors yet remaining, and almost entire; one of these enters the nave, and the other a small choir. They are semi-circularly headed and elegantly jointed along the jamb-stones, with zig-zag carving around the arches. The fluted columns are surmounted by curious old sculptured heads. Through the ivy on the exterior corners of the nave may be traced projecting columns of rounded and chiselled stones.<sup>19</sup> The ruins stand in a tolerably well preserved state, in the centre of a grave-yard, overcrowded with human remains.<sup>20</sup> The interior of the old church nave is occupied by a family tomb, and around it the floor has been levelled and gravelled; while the landed proprietor of the estate, on which the ruins are situated, seems to have taken special pains to preserve the existing remains.<sup>21</sup> Beside the old Church of Monahinch are

<sup>11</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Columbæ, cap. iv., sect. ii., p. 507.

<sup>12</sup> Although styled in the Sanctilogium Genealogicum, cap. 36, "S. Hilarius Inisensis," this island is not to be confounded with Inis-Loch-Cre.

<sup>13</sup> Colgan assigns him a feast at the 27th of August, or at the 12th of October. He is stated to have been buried at Cuil-Voke, and to have been venerated at Both, in the Diocese of Meath.

<sup>14</sup> He is said to have been buried in the monastery of Durrow in Meath, and to have been venerated, on the 23rd of February.

<sup>15</sup> Another brother St. Cucumue is said to have been buried in Hy. All three are made brothers of St. Hilarius of Inis-Locha-Cre, by Colgan. See *ibid.* Quarta Appendix ad Acta S. Columbæ, cap. ii., num. 5, 21, 22, 23, 24, pp. 478, 479.

<sup>16</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 412, 413, and n. (1), *ibid.*

<sup>17</sup> Some of the local features have been already described in the Life of St. Cronan.

<sup>18</sup> Water-drains, however, appear along the surface, and the old togher or raised road is yet traceable over the approaches to the "Holy Island."

<sup>19</sup> This is a peculiarity the writer never observed in any Irish Church of the same age, although he has minutely inspected some hundreds, in various parts of Ireland. Monahinch was visited in May, 1870, and the description here supplied is furnished from notes then made on the spot.

<sup>20</sup> A stone wall, nearly circular, surrounds the cemetery, which rises on a level with the topmost ledge on this enclosure, and partly in the shape of a flattened cone. A flight of steps leads to the graveyard, from the outside pasture. A curious old cross, dismounted from its pedestal, lies on the right side of the ruins, as the cemetery is entered.

<sup>21</sup> In the last century, these had been much neglected, at the time when Archdall prepared his "Monasticon Hibernicum," for publication. For the history and other particulars referring to Monahinch, and not here noticed, the reader is referred to that work, pp. 667 to 669.

some ruins of an ancient monastery.<sup>22</sup> Not far from the ruins, some portion of the former extensive lake may be seen; but the inhabitants of the surrounding country have a tradition, that all the vast tract of bog, now extending for several miles towards a range of distant hills, was formerly covered with water, which circled the "Holy Island."<sup>23</sup>

The Church of Inis Lough Cre was dedicated to the St. Helair or Hilarius, whose festival is celebrated on this day, as we are informed. The terms by which he is distinguished in our records indicate, that while he led a life of strict observance and asceticism, he was also the writer of some works, which at present seem to be unknown. Perhaps, he belonged to that band of Celicoli or Culdees, that lived on the smaller island<sup>24</sup>—as distinguished from the greater<sup>25</sup>—and of which no clear traces now remain; yet, it is recorded, that the passage from one island to the other, in the twelfth century, was made by means of a boat.<sup>26</sup> Helair flourished after the middle of the eighth, and beginning of the ninth century. The death of this Elarius, Anchorite and Scribe, of Lough Crea, is entered in the Annals of the Four Masters, at 802;<sup>27</sup> in those of Clonmacnoise, at 804; in those of Ulster, at 806; but, as we are told by Dr. O'Donovan, *recte*, it should be 807. His age at the time of his departure is not known. His name and festival are entered on this day, in the Martyrology of Donegal.<sup>28</sup> In the table appended to this latter work, the name of our saint has been Latinised, *Helarius*.<sup>29</sup> Although Inis-Loch-Cre does not figure very prominently in our Irish Annals,<sup>30</sup> the "Holy Island" appears to have obtained celebrity as a place of pilgrimage,<sup>31</sup> and to have had a resident superior,<sup>32</sup> in the twelfth century. After the death of St. Cronan, the religious institute he established at Roscrea appears to have flourished in piety and learning, for centuries succeeding his period. A copy of the Four Gospels, called Glass-Kennic, or the Chain of St. Canice,<sup>33</sup> is said to have been there preserved to the time of Archbishop Ussher. Also at Roscrea was recovered the Book of Dimma,<sup>34</sup>

<sup>22</sup> A large chamber, arched with stone, is now used for a private vault, and there is a flight of winding stone steps ascending to the top of this vault, now covered over with soil and rank grass. Traces of a more elevated story may be seen, and evidently constructed for domestic purposes. Ivy surrounds this portion of the ruins. The whole structure had been well and solidly built.

<sup>23</sup> The writer was told, at the time of his visit, that English invaders crossed over this lake in tin boats, and despoiled Monahincha of its former treasures. The monks there were killed by Cromwell's soldiers, it was stated; but we find no such account in any authentic record.

<sup>24</sup> Known as Inchenabo, in Irish, and in Latin, "*Insula Viventium*." Probably because the celebrities, who lived there, were removed to the other island to die, when overtaken by a mortal illness.

<sup>25</sup> See Giraldi Cambrensis' "*Opera*," vol. v., edited by James F. Dimock, M.A., *Topographia Hibernica*, dist. ii., cap. iv., pp. 80, 81.

<sup>26</sup> It should still be possible for antiquaries to discover some traces of the minor island, in a portion of the lake or morass adjoining Monahincha.

<sup>27</sup> See Dr. O'Donovan's edition, vol. i., pp. 412, 413, and n. (t), *ibid*.

<sup>28</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>29</sup> See *ibid.*, pp. 426, 427.

<sup>30</sup> In A.D. 921, Flaithbheartach, son of Inmainen, was taken by the foreigners, and conveyed to Limerick. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 610, 611, and n. (b), *ibid*.

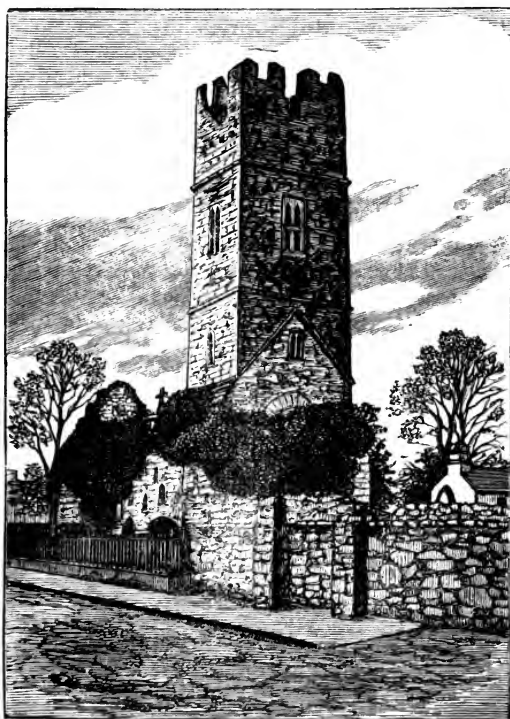
<sup>31</sup> On the 2nd of January, A.D. 1138, Maelpadraig Ua Duigain, paragon of the wisdom of the Irish, chief lector of Ard-Macha, head of council of the West of Europe in piety and devotion, died on his pilgrimage at the Island of Loch Cre. See *ibid.*, pp. 1058, 1059, and nn. (o, p), *ibid*.

<sup>32</sup> In A.D. 1143, Macraith Ua Fidan, head of the Island of Loch-Cre, died. See *ibid.*, pp. 1070, 1071.

<sup>33</sup> His festival is held on the 11th of October, where his life is given in the succeeding volume of this work.

<sup>34</sup> The Rev. Philip Meagher, formerly parish priest of Birr, found it among the books of an uncle, who had been a clergyman in Roscrea, and gave it to a Dr. Harrison of Nenagh, who sold it to Henry Joseph Monck Mason, esq., Librarian to

a scribe, the son of Ængus, the son of Carthin. Another work, known as the Annals of Roscrea, was probably composed in the monastery there established.<sup>35</sup> A succession of Roscrea Abbots, sometimes styled Bishops, in



Franciscan Church Ruins, Roscrea.

our Annals, is recorded from A.D. 800 to 1174, when the parent institution seems to have gradually declined, and little account is had regarding it, when its ancient bishopric merged into that of Killaloe. King John built a castle in the town, A.D. 1213.<sup>36</sup> A Franciscan Friary<sup>37</sup> was founded there A.D. 1490, by Mulruany na Feasoige O'Carrol, who was married to Bibiana, the daughter of O'Dempsey. According to other accounts, she was the foundress, when she had become a widow.<sup>38</sup> The church was parochial, in 1568,<sup>39</sup> when to it was attached a third part of the rectory of Rosscuro and the alterages thereof, with the tithes of above thirty acres belonging to it.<sup>40</sup> The precincts of the Franciscan Friary contained two acres, in which was a

house where the friars dwelt, with a dormitory, hall, the prior's chamber, a chapel, a cemetery, a garden and two orchards, besides reprises, and in the lands of Roscrea thirty acres of arable and pasture land. The whole was granted to Thomas, Earl of Ormond.<sup>41</sup> The Franciscan Friary was situated on the small stream which passes through Roscrea. The remains are still in a good state of preservation.

the King's Inns Society. In turn he parted with it to Sir William Betham. It had been long preserved in Roscrea in a most curiously wrought and ornamented box. An account of it may be found in the "Transactions of the Royal Irish Academy," by Henry Joseph Monck Mason, as also in Sir William Betham's "Irish Antiquarian Researches."

<sup>35</sup> Among the Burgundian Library Manuscripts, Bruxelles, vol. xviii., No. 5304, there is a very long alphabetical Index of the Annals of Roscrea, made by "Frater Brendanus Conorus," and accompanied by marginal references to the Annals of Donegal.

<sup>36</sup> See Archdall's "Monasticon Hibernicum," pp. 672 to 674.

<sup>37</sup> The ruins of this building, taken from a photograph, have been drawn on the wood and engraved, as here presented, by Gregor Grey.

<sup>38</sup> According to the Ware Manuscripts, vol. 34, p. 160, as quoted by Archdall.

<sup>39</sup> According to an Inquisition, taken on the 27th of December, in this year.

<sup>40</sup> According to a document in the Chief Remembrancer's Office.

<sup>41</sup> Here he built a large square castle, adjoining the military barracks of Roscrea,

ARTICLE III.—ST. SILLAN OR SIOLLAN, BISHOP. In the published Martyrology of Tallagh,<sup>1</sup> at the 7th of September, we find a festival entered in honour of Sillan, Bishop.<sup>2</sup> In that copy contained in the Book of Leinster, at the ii. day or before the Nones of this month, we find a similar record.<sup>3</sup> The Martyrology of Donegal,<sup>4</sup> also, at the 7th of September, simply registers the name Siollan, Bishop.<sup>5</sup> In the Irish Calendar, belonging to the Ordnance Survey Records,<sup>6</sup> we find a like notice.

ARTICLE IV.—REPUTED FEAST OF ST. TOIT, OF CHURCH ISLAND, LOUGH BEG, COUNTY OF LONDONDERRY. The published Martyrology of Tallagh<sup>1</sup> places Toit of Loch Eachach, at the 7th of September, in its list of holy men; yet in such a manner, as apparently to connect the name with that of Sillan, Bishop. In that copy contained in the Book of Leinster, at the ii. Nones of this month, a like arrangement seems to be intended.<sup>2</sup> This Saint's place is now denominated Church Island, Lough beg, County of Londonderry.<sup>3</sup> We read in the Martyrology of Donegal,<sup>4</sup> also, that veneration was given at the 7th of September, to Toit, of Inis Toite, in Loch Bec, in Ui Tuitre.

ARTICLE V.—REPUTED FEAST OF SIOTT. We find the name, Siott, set down in the Martyrology of Donegal,<sup>1</sup> as having been venerated at the 7th of September. Indeed, we may doubt, if this be not some false insertion for the name Toit, already entered at this date.

ARTICLE VI.—ST. MOLAISSE. According to the published Martyrology of Tallagh,<sup>1</sup> we find it stated, that Molasi<sup>2</sup> had a festival, at the 7th of September. In that copy, contained in the Book of Leinster, this entry is at ii. of the Nones for this month.<sup>3</sup> It is thought, he may have been the same as St. Lasreus, or Lazarus,<sup>4</sup> the son of Ronan, son of Loarn, son to Fergus, son to Conal Gulban, venerated at the 7th of September, or at the 26th of December.<sup>5</sup> In the Martyrology of Donegal,<sup>6</sup> there appears a simple entry, Molaissi, at the 7th of September.

ARTICLE VII.—ST. ULTAN. At the 7th of September, we find the name of Ultan, without any further designation, registered in the published Mar-

and in latter times, it served as a store-house for the soldiers' use. An engraving of it may be seen, in the "Dublin Penny Journal," vol. ii., No. 86, p. 269.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> To this we find added: "i. Toitæ for Loch Eachach." From such an entry, his place should be near Lough Neagh.

<sup>3</sup> Thus: SILLAN EPÍ .i. TOITAE FOR LOCH EACHACH.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

<sup>5</sup> See also Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 6, p. 348.

<sup>6</sup> Common Place Book, F., p. 75.

ARTICLE IV.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus: SILLAN EPÍ .i. TOITAE FOR LOCH EACHACH.

<sup>3</sup> William M. Hennessey's note. In

another place, he writes, "Inis toide, Church Island, in Lough beg, Derry, (Ui Tuitre)."

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

ARTICLE V.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> "S. vel hic Mac Culind," appears to be added through some mistake of the copyist.

<sup>3</sup> Thus: MOLAISI FOR UEL HIC MAC CULIND.

<sup>4</sup> See notices of him, at the 26th of December, in the present work.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., num. 26, p. 481, and cap. x., num. 70, p. 491.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

tyrology of Tallagh.<sup>1</sup> In that copy, contained in the Book of Leinster, at the ii. of the Nones, there is a similar entry.<sup>2</sup> A like notice is in the Martyrology of Donegal,<sup>3</sup> at the 7th of this month.

ARTICLE VIII.—ST. BOETIUS. In the anonymous Calendar of Irish Saints, published by O'Sullivan Beare,<sup>1</sup> a St. Boetius is named, at the 7th of September.

ARTICLE IX.—REPUTED FESTIVAL OF ST. MODOCUS. It is stated by Ferarius, that on the 7th of September in Scotia, the Bishop, St. Modocus, who lived about the year 534, had been venerated.<sup>1</sup> He is supposed by the Bollandists to have been identical with St. Aidanus, Bishop of Ferns,<sup>2</sup> and whose festival is held on the 31st of January.<sup>3</sup>

ARTICLE X.—ST. GRELLAN OF CRAOBH-GRELLAIN. Under the head of Craebh Grellain, Duaid Mac Firis records, Bishop Greallan,<sup>1</sup> at the 7th of September.<sup>2</sup> Mr. William M. Hennessy conjectures, that this place Craobh Grellain, may be probably Creeve,<sup>3</sup> in the Barony of Ballymoe, County Roscommon. There are two Cill Greallans, in Tir Fichra of the Moy.<sup>4</sup> This territory is comprised within the present barony of Tíreragh, in the County of Sligo.

ARTICLE XI.—REPUTED FEAST OF ST. ADAMNAN, OR EUNAN, ABBOT OF IONA. Sir Harris Nicholas places the festival of St. Eunan, whom he makes Bishop of Raphoe, at the 7th of September.<sup>1</sup> He was identical with St. Adamnan, Abbot of Iona. At the 23rd of this month, the date for his chief festival, his acts may be seen, in the present volume.

ARTICLE XII.—REPUTED FEAST OF ST. QUERANUS, ABBOT. On the authority of Floratius and the English Martyrology, the name of St. Queranus, Abbot, is entered at the 7th of September, in the Calendar of Henry Fitzsimon.<sup>1</sup> He was Abbot of Clonmacnoise. In another place, Kieranus is entered, and by Henry Fitzsimon, he is thought to be the same as Queranus. His proper festival is at the 9th of this month, where his Acts may be found in the present volume.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus: *últan*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

ARTICLE VIII.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. xi., p. 51.

ARTICLE IX.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," toms ii., xxxi. Januarii. Vita S. Aidani. Præmium, sect. 4, p. IIII.

<sup>2</sup> See *ibid.*, toms iii., vii. Septembris. Among the pretermitted saints, p. 2.

<sup>3</sup> See his Life, at that date, in the First Volume of this work, Art. i.

ARTICLE X.—<sup>1</sup> "St. Greallan's festival is set down in the Martyrology of Donegal, at Nov. 10th."—William M. Hennessy's note.

<sup>2</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 102, 103.

<sup>3</sup> It is in the parish of Oran, and described on the "Ordnance Survey Townland Maps for the County of Roscommon" Sheet 34.

<sup>4</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 96, 97.

ARTICLE XI.—<sup>1</sup> See "Chronology of History," Alphabetical Calendar of Saints, and other Festivals, etc., p. 147.

ARTICLE XII.—See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. xii., p. 56.

<sup>2</sup> Allusion is made to Jocelyn's Vita S. Patricii, cap. cxiii., p. 55. See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxiii., pp. 90, 91.

ARTICLE XIII.—FESTIVAL OF ST. SUMMIVA OR SUNNIFA, PATRONESS OF BERGEN, NORWAY. Already at the 8th day of July,<sup>1</sup> we have recorded what has been told regarding this holy Irish Virgin and Martyr, who is said to have lived in the time of the Emperor Otho I.,<sup>2</sup> and with other virgins devoted to her, in the Island of Selja or Selia, Norway. She there suffered martyrdom,<sup>3</sup> and probably before the period when Harold VI.<sup>4</sup> reigned in Denmark. The translation of her body from the Island of Selja to the Cathedral of Bergen took place, on the 7th of September, A.D. 1170.<sup>5</sup> At the same day, the Bollandists enter her festival.<sup>6</sup>

ARTICLE XIV.—FESTIVAL OF ST. SINOTUS, MARTYR. In the Feilire, at the 7th of September, there is a festival for Sinotus.<sup>1</sup> To this, the glossographer has added a comment, which has a dubious meaning.<sup>2</sup> He is thought to have been Bishop of Capua, in Campania, Italy. Little is known about him, or the time when he suffered martyrdom; but, at this date, some entries from ancient calendars, and notices regarding him, are to be found in the Bollandist collection.<sup>3</sup>

ARTICLE XV.—FESTIVAL OF ST. ANASTASIUS, AT SALONA, DALMATIA, MARTYR. In the Irish Church, at this day, the martyrdom of St. Anastasius was commemorated, as we learn from the Feilire of St. Ængus.<sup>1</sup> The

ARTICLE XIII.—<sup>1</sup> See at that date, in the Seventh Volume of this work, Art. iv.

<sup>2</sup> Called the Great. He was the eldest son of Henry the Fowler. He was born A.D. 912, and he was crowned at Aix-la-Chapelle in 936. He engaged in several wars, and when victorious over the neighbouring barbarian states, he took every means to spread Christianity among the pagans. Especially the Danes were subjected to his laws, and he conquered the Bohemians in 950, after their obstinate resistance. He also established his authority in Italy, and marching to Rome, he was crowned Emperor by Pope John XXII. in 962. He died A.D. 973. See "Encyclopédie Catholique," par M. L'Abbé Glaire et de M. Le V<sup>te</sup> Walsh, tome xv., pp. 194, 195.

<sup>3</sup> The Acts and Office of this Virgin and Martyr are to be found in the work of Thormodus Torfæus, "Historia Norvegica," pars ii., lib. ix., cap. 2 and 3.

<sup>4</sup> See an account of his reign in Joannis Mevrsi, "Historiæ Danicæ," lib. iii., pp. 47 to 50. Amstelodami c10 Ic CXXXVIII. fol.

<sup>5</sup> The Bollandists notice this translation festival at September 7th, and advert to a statement found in a comment on a tract, "De Profectione Danorum in Terram Sanctum," edited by Joannes Kirchmann, of the City of Bergen, from a manuscript of Lubeck. It states: "Ibi Sancta Sunnif toto corpore in ecclesia cathedrali exaltata quiescit."

<sup>6</sup> As the Acts and Office of this saint came

to light, after Father Soller had briefly written about her at the 8th of July, their notice thus concludes: "Poterunt Acta dari in aliquo Supplemento ad diem VIII Julii."—"Acta Sanctorum" tomus iii., Septembris. vii. Among the premitted feasts, p. 2.

ARTICLE XIV.—<sup>1</sup> In the "Leabhar Breac" copy we find:—

Glanchesað Senotii  
Atoruilire flechtai  
Sluaig anachairi orca  
Comlur afepta.

Thus rendered into English by Whitley Stokes, LL.D. "Sinotus' pure suffering, whose tracks are shining. Anastasius' hosts were slain with the multitude of their virtues."—"Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxvi. Dr. Stokes adds a note: "The scholiast regards *senotii* as = *synodi* and *slehtai* as a verb meaning *occisi sunt*."—*ibid.*

<sup>2</sup> Thus: "glanchesad *senotii* .i. senad nece [leg. Niceæ?] vel zenoti martir .i. in [i] erusalem."—*ibid.* p. cxliii.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Septembris vii. De S. Sinoto Martyre, et verisimiliter Episcopo Capuæ in Campania, Italiae, pp. 5, 6.

ARTICLE XV.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxvi.

Bollandists\* have given his Acts, edited by Father John Stilling, S.J., who adds a Previous Commentary, in two sections, and in sixteen paragraphs, with notes.<sup>2</sup> As a Christian, he suffered in the persecution of Diocletian, and he was condemned by the judge to be drowned, with a stone suspended from his neck.

## Eighth Day of September.

### ARTICLE I.—FESTIVAL OF ST. DISIBOD, BISHOP AND CONFESSOR, RHENISH BAVARIA.

[SEVENTH CENTURY.]

WHILE most men are filled with the ambition of acquiring distinction, ease and wealth in this life; those true Christians, leading apostolic lives, seek for different enjoyments, and suffer neither undue elation nor depression during their mortal career. Their chief desire is to serve men, to save souls, and aspire only to secure the first prize of a happy end here, and hereafter a crown in Heaven.

St. Disibod, Bishop and Confessor, was one of the many Irish missionaries that laboured in the valley of the Rhine. His life has been already given, at the 8th day of July, which is his chief festival. But, in some Martyrologies, he has been assigned a feast, likewise, at the present date. The Bollandists, in their "*Acta Sanctorum*," and the Petit Bollandistes<sup>2</sup> have notices of this commemoration. As we have already seen, Disibod was a holy missionary from Ireland. He lived in or before the reign of the Emperor Mauricius,<sup>3</sup> according to some accounts; but, it is most probable, that he flourished after that Emperor's rule. In the legends into which his history has been transformed, through veneration accorded him by succeeding ages, Disibod wandered about for ten years without any fixed place of abode, before he settled at Disibodenberg. By some, he is said to have been here so early as A.D. 590; this, however, is not the prevailing opinion of most writers. He is commonly represented as the first, who preached Christianity to the Frankish tribes of the Nahegau, and the people of this region have a special regard for his memory. By different writers, he is variedly called Disibod, Disibodus, or Disiboduus. He has been always regarded as the founder of that monastery, at Disibodenberg,<sup>4</sup> and which has been so named after him. This celebrated abbey in former times was within the diocese of Trèves. The place is situated at the confluence of the Nahe and the Glan, near Kreuznach, and not far from the west bank of the Rhine. Elsewhere we have seen what vicissitudes the original religious establishment underwent. Archbishop Willigis repaired the damage which

<sup>2</sup> See "*Acta Sanctorum*," tomus iii., Septembris vii., De Anastasio Martyre, Salonæ in Dalmatia, pp. 19 to 24.

ARTICLE I.—<sup>1</sup> See tomus iii., Septembris viii. Among the prætermitted saints, p. 204.

<sup>2</sup> See "*Les Vies des Saints*," tome x.,

viii<sup>e</sup>. Jour de Septembre, p. 564.

<sup>3</sup> Who reigned from 582 to 610.

<sup>4</sup> An interesting account of this saint and of his place has been given by the writer of "*Letters from Kreuznach*," No. vi., in "*The Glasgow Herald*" of Thursday, September 2nd, 1875.

had been done by the wars of centuries; while, in 1112, Ruthard of Mayence entirely rebuilt the church and cloister. However, there was to be no lasting peace for the pious inmates; for Siegfried III., of Mayence, and the Wildgrave of Kirburg, again destroyed the restored monastery and drove out the monks. After this, the Cistercians once more restored the buildings, and took up their abode in the year 1470; but again, the monastery was very harshly treated, and in 1504, it was plundered by the Prince Palatine, Philip V. The Cistercians again returned, and remained, until Gustavus Adolphus finally drove them away.<sup>5</sup> It is not surprising, therefore, that nothing but ruins<sup>6</sup> now remain to mark the site. It is stated, in the Martyrology of



Ruins of Disenbodenburg Monastery.

Raban,<sup>7</sup> that the holy Irish missionary, Disibod, ended his pilgrimage in the eighty-first year of his age on the festival of the birth of the Virgin. The date for his death is unknown; but, it occurred, probably, towards the close of the seventh or the beginning of the eighth century. He was buried beneath the hut in which he had lived, on the slope of the hill. The names of his companions, whose bones seem to have lain beside his own near the altar, tradition has preserved as Giswald, Clemens, and Sallust. They are "the men" mentioned in the inscription who fed with heavenly bread "the dwellers by the Glan."<sup>8</sup> Twelve years after the death of Disibod, the com-

<sup>5</sup> See "The Rhine from its Source to the Sea," translated from the German, by G. C. T. Bartley, M.P., chap. xx., pp. 206, 207. London, 1888, 4to.

<sup>6</sup> These are shown in their present state, on the annexed illustration, copied from an engraving of the scene, drawn and engraved on wood, by Gregor Grey.

<sup>7</sup> Thus: "Natale Sancti Disibothi confessoris celebrari vi. idus Septembris in suburbanis Magontiacensis ecclesiæ."

<sup>8</sup> At the beginning of this century, under the ruins of the church, there was found a stone bearing an inscription in elegiac verses, commencing—

"Hæc Disibodi corpus tumulatur in urna:  
Propius hic extans ara dicata Deo  
Servat, ad æterni sperni Judicis, ossa  
vivorum  
Qui pavere sacris Glanicolæ dapibus,"  
&c., &c.

munity numbered fifty monks. After his departure, the memory of his life and works wrought so powerfully, and for so long, that gentle and simple emulated each other to the extent of their powers in endowing the cloisters of Disibodenberg with whole villages and farms, lands, forest rights, teinds, ground rents, and the like. It became, in course of time, far the wealthiest and best endowed religious establishment in the Rhineland country. The memory of Disibod and his companions has remained in quite a peculiar way, sweet and sacred, for more than 1000 years in the valleys of the Nahe and the Glan. The day of his death—8th September, when he is said to have died at the age of eighty-one—is kept still as a holy day throughout that whole district.

ARTICLE II.—ST. FINTAN OR FIONNTAN, OF ARD-CAOIN. At the 8th day or Nones of September, a festival is entered in the Martyrology of Tallagh,<sup>1</sup> to honour St. Fintann of Airdcain. There is a parish of Ardkeen,<sup>2</sup> in the diocese and County of Down; and its church was formerly styled the Church of Holy Mary of Ardkeen.<sup>3</sup> In addition to the Ardkeen already mentioned, there is another place bearing the same name in the parish of Kilmeena,<sup>4</sup> barony of Burrishoole, and County of Mayo. Burrishoole Monastery, now in ruins, near Burrishoole lake, is a very picturesque object. There is an engraving and a description of it in Mr. and Mrs. Hall's "Ireland: its Scenery, Character, &c.," vol. iii., pp. 389, 390. There is likewise a townland so called, in the parish of Droom, barony of Eliogarty, and in the north Riding of Tipperary County.<sup>5</sup> Colgan also notices this saint, his place, and his feast,<sup>6</sup> but without throwing much light on his history. John Capgrave notes this saint as a Bishop and Confessor, at the fifth of the September Ides.<sup>7</sup> In the Martyrology of Donegal,<sup>8</sup> at this same date, the name is merely entered as Fionntain of Ardcaoin.

ARTICLE III.—ST. FERGHUS, THE PICT. The Martyrology of Tallagh records, that at the 8th of September, veneration was given to Ferghus Cruithneach,<sup>1</sup> or the Pict. We may refer to the notices of St. Fergus, preserved in the Breviary of Aberdeen, in illustration of the witness sometimes borne to the traditionary accounts, by facts otherwise well established. According to the Breviary of Aberdeen, Fergus came on a mission, with other clerics, from Ireland, to Alba. He settled near Strageath.<sup>2</sup> He and

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. In that copy, found in the Book of Leinster, at this same date, we have *fintan airdcain*.

<sup>2</sup> See more concerning its history, in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (n), p. 21.

<sup>3</sup> Ardkeen and its Islands, in the Barony of Upper Ards, is shown on the "Ordnance Survey Townland Maps for the County of Down," sheets 17, 18, 24, 25.

<sup>4</sup> It is described on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 76, 77, 87, 88.

<sup>5</sup> See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," p. 26.

<sup>6</sup> See "Acta Sanctorum Hiberniæ," xvii. Februarii, Appendix, cap. i, p. 355.

<sup>7</sup> See "Nova Legenda Angliæ," fol. cxlviii., cxlix.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 238, 239. A similar entry is found in the copy of the Calendar among the Irish Ordnance Survey Records, "Common Place Book," F., p. 76.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. In the copy of this Martyrology, found in the Book of Leinster, we read, *Fergus Cruithneach*.

<sup>2</sup> At this place, in the present parish of Upper Strathearn, in central Perthshire, there was a Roman road and camp, on the left bank of the Earn. See Francis H.

his friends erected three churches in that district. Fergus afterwards went to Caithness, where he preached to the heathens. After a time, he crossed from Caithness to the opposite country of Buchan.<sup>3</sup> There he founded a church, at Lungley. Lastly, he came to Glamis, where he made another ecclesiastical settlement. This, at present, is a parish, in the southern part of the Strathmore and Sidlaw districts of Forfarshire. Glamis burn rises in the hill of Auchterhouse, at the extreme southern boundary, and traverses the whole length of Glen-Ogilvie. It cuts its way through the central hilly ridge, and joins the Dean river on the demesne of Glamis Castle, thus intersecting the parish over nearly six miles of its length, and cutting it lengthwise into two not very unequal parts.<sup>4</sup> In that place, he departed this Life. At Glamis, the memory of St. Fergus was held in such reverence, all through the middle ages, that his relics came to be coveted by the neighbouring people. One of the Abbots over Scone carried off the saint's head, and placed it in his church, for the veneration of the faithful.<sup>5</sup> We find, that the three neighbouring churches of Strageath, Blackford, and Dolpatrick, in Perthshire, were all dedicated to St. Patrick. This devotion, we might well expect, in the acts of a missionary, fresh from Ireland. The church of Wick, in Caithness, the church of Lungley, in Buchan, and the church of Glamis, all own St. Fergus as their patron. The festival of St. Fergus is recorded in the Martyrology of Donegal<sup>6</sup> at this date.

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ARTICLE IV.—ST. MAELECASNI OR MAELOISNE. The heroic saints of the Church have ever been foremost to vindicate the rights of oppressed men and women. These latter especially, as the weaker sex, should ever engage the Christian chivalry of men to assert their true dignity, and to free them from every degrading law. The Martyrology of Tallagh<sup>1</sup> has a festival for a St. Maelecasni, at this date. The Law of Adamnan states, that Maelcoisne was one of the sureties whom Adamnan found to free the women from every slavery and bondage that was on them. Besides the present St. Maelecasni, there is a Maelcoisne, at the 15th of October, and a Maelcoisne of Ros-Brennaibh, at the 28th of December. It is not known, however, which of all these the Law speaks of, in reference to this matter. According to the Martyrology of Donegal,<sup>2</sup> also, veneration was given at the 8th of September, to Maelcoisne.

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ARTICLE V.—ST. CRUIMTHER CATHA, SON OF AENGUS, OF CLUAIN EOSSAIN. Upon the heads of many, this holy priest must have poured the cleansing waters of baptism, and afterwards he must have grounded them well in sound doctrine and holiness. At the 8th of September, a festival is

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Groome's "Ordnance Gazetteer of Scotland," vol. v., p. 90.

<sup>3</sup> A district of Aberdeenshire, extending along the coast, from the Ythan, nearly to the Deveron, a distance of about 40 miles. The reader will find a good account of this district in the Third Volume of "Prize Essays of the Highland Society."

<sup>4</sup> See "The Topographical, Statistical, and Historical Gazetteer of Scotland," vol. i., pp. 619 to 621.

<sup>5</sup> The removal of the saint's head to Scone is proved by an entry, in the accounts of the

treasurer of King James IV., which shows, that, in October, 1503, that monarch made an "offerand of 13 shillings to Sanct. Fergus' heide in Scone."

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 238, 239. A note by O'Donovan says, "Cruithneach, i.e., the Pict."

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. In that copy, contained in the Book of Leinster, the entry is *Maelcoisne*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 240, 241.

found entered in the Martyrology of Tallagh,<sup>1</sup> in honour of Cruimther Catha, son of Aengus, of Cluain Eorainne. Nothing further seems to be known regarding him. The Martyrology of Donegal,<sup>2</sup> which has a like feast for this day, yet denominates his locality Cluain Eossain.

ARTICLE VI.—FEAST OF THE NATIVITY OF THE BLESSED VIRGIN MARY. In the ancient Irish Church, the Festival of the Birth of our Divine Lord's Mother was celebrated on the eighth day of September, as we learn from the Feilire of Aengus.<sup>1</sup> On this there is a short comment.<sup>2</sup> About the year 695, this feast was appointed by Pope Servius. In various parts of Ireland, this festival was celebrated formerly with very special devotion, as parishes, churches and chapels had been dedicated to the Blessed Virgin Mary, and this was a favoured festival day. The patrons or patterns that until of late were yearly celebrated very conclusively attest it. In Kilnenor parish,<sup>3</sup> County of Wexford, there is a holy well, at which a patron was formerly held on the 8th of September.<sup>4</sup> According to a pious tradition, a concert of angels is said to have been heard in the air to solemnize the Nativity or Birthday of the Blessed Virgin Mary.<sup>5</sup>

ARTICLE VII.—FESTIVAL OF ST. TIMOTHY AND THREE HUNDRED MARTYRS. In the Irish Church at this date was a commemoration of St. Timothy, and Three Hundred Martyrs, as stated in the Feilire of Aengus.<sup>1</sup> It seems likely that allusion is made to the festival of St. Timothy, who with St. Faustus suffered Martyrdom at Antioch; but, under what circumstances, or at what particular time, cannot be discovered. Their festival, however, falls on the 8th of September, and the Bollandists<sup>2</sup> find it noted in various ancient calendars. To these, Maurolycus adds three other Martyrs, Amphion, Severus and Severianus.<sup>3</sup> The other ancient Martyrologies quoted have no mention of the Three Hundred Martyrs alluded to in the Feilire.

ARTICLE VIII.—THE SON OR SONS OF TALARG. The published Martyrology of Tallagh,<sup>1</sup> at this day, has a festival to honour Mac Talaragh, or the

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. In the Book of Leinster copy we read *Crumthir Catha mac Oengusa i Cluain Eorainne*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 238, 239.

ARTICLE VI.—<sup>1</sup> From that copy contained in the "Leabhar Breac," we find the following Irish stanza:—

*po-pachmentar mairpe  
nuitmarbda forceperic  
la tiamda iarrgetarb  
Co. ccc. aib martir.*

Thus translated into English by Dr. Whitley Stokes:—"Mary is commemorated (to-day); they are not dead on a scanty meal: with Timothy after (the world's) ways and three hundred martyrs."—"Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Aengus, by Whitley Stokes, LL.D., pp. cxxxvi., cxxxvii.

<sup>2</sup> The scholiast adds: "*.i. gen mairpe*

*po-pachmentar runo*," translated. "*i.e.*, Mary's nativity is commemorated here."—*Ibid.*, p. cxliii.

<sup>3</sup> It is in the Barony of Gorey, and described on the "Ordnance Survey Town-land Maps for the County of Wexford," sheets 1, 2, 3.

<sup>4</sup> See the County of Wexford Letters, vol. i., I.O.S.R.

<sup>5</sup> See "The Calendar of the Prayer-Book Illustrated," p. 86. London and Oxford, 12mo, 1888.

ARTICLE VII.—<sup>1</sup> See "Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Aengus, pp. cxxxvi., cxxxvii.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Septembris viii. De SS. Timotheo et Fausto, MM., Antiochiæ, ex Martyrologiis, pp. 255, 256.

<sup>3</sup> The Bollandists think these names to have been incorrectly taken from the list of martyrs, who suffered on this day at Alexandria in Egypt.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr.

Son of Talaraigh. Who Talaraigh or his unnamed son had been, or when and where they lived, seems to be unknown. Differently do we find an entry in the Martyrology of Donegal,<sup>2</sup> that the Sons of Talarg had a festival celebrated in their honour, at the 8th of September. Whether one or more than one brother had been venerated also appears to admit of question; but, we are inclined to accept the authority of the more ancient calendar.

## Ninth Day of September.

ARTICLE I.—ST. KIERAIN, CIARAN OR KYRAN, ABBOT OF CLONMACNOISE.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—MATERIALS FOR THE ACTS OF ST. KIERAIN—PROPHECIES REGARDING HIS BIRTH—HIS FAMILY AND PEDIGREE—PLACE AND TIME OF HIS BIRTH—HIS BAPTISM BY ST. JUSTUS—HE STUDIES UNDER ST. FINIAN, ABBOT OF CLONARD.

**T**HIS celebrated archimandrite of the Irish Church has left behind him a national fame, because it was founded on a variety of holy enterprises, tending to the edification of his disciples, and to the increase of piety among the faithful. "Being made perfect in a short space, he fulfilled a long time."<sup>1</sup> This should teach us, that length of years is not always the condition attaching to a well-spent life; but God regards all great acts of virtue practised in the briefest run of time, and multiplies His rewards for them, until they are finally crowned. Even the more pleasing man's soul is to the Almighty, we ought to regard that as a favour in being drawn away to rest, which worldlings are slow to understand, and unwise enough not to weigh in their consideration. Such a happy soul is removed from cares and iniquities, while the mercy of God is thus manifested by His special graces to the saint, and by His true respect or real favours for the elect.<sup>2</sup> Life soon ended, and a career, unsullied by the vagaries and vices of a careless disposition, render the saint's early death the best increase of his anticipated heir-loom in a life beyond the grave.

Long before any regular Lives of St. Kieran had been composed, popularity and tradition ascribed to him many wonderful miracles; but these, for the most part, are so extravagant and incredible, that all should not be received as authentic. Several bardic compositions were in circulation, likewise, and with a licence peculiar to these, the true facts of St. Kieran's biography have been stained and obscured. They obtained too wide a circulation, and unfortunately the strange taste of the middle ages too often seized upon the marvellous and imaginary rather than on the prosaic and authentic accounts of history and biography. Various Manuscript Lives of this Saint Kieran are extant; yet, are they very unreliable materials for authentic narrative. In the Felire of St. Ængus, our saint is commemorated at this date, and to that copy of it contained in the "Leabhar Breac" are additions in the shape of notes, all in the Irish characters and language.<sup>3</sup> Several of St. Kieran's Manuscript

Kelly, p. xxxiii. Also in the Book of Leinster copy we find *mac Talarais*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 240, 241.

ARTICLE I.—<sup>1</sup> Wisdom iv., 13.

<sup>2</sup> *Ibid.*, 14, 15.

<sup>3</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i.,

Lives are preserved in the Royal Irish Academy.<sup>4</sup> Among the Halliday collection of manuscripts there is a copy of St. Kieran's Life, and a translation into English, by J. O'Beirne Crowe.<sup>5</sup> There is an Irish Life of St. Ciarán of Clonmacnoise<sup>6</sup> in the Book of Lismore.<sup>7</sup> Of late, among the other Irish Texts containing Lives of Irish Saints, published from this manuscript,<sup>8</sup> is the panegyric on Betha Chiaráin Clúana meic Nois, edited with a Preface, an English Translation, Notes, and Indices, by Whitley Stokes, D.C.L. In the published tract—rendered from the original Irish text into equivalent English lettering—there are eighteen closely printed pages;<sup>9</sup> the English translation is comprised within nineteen pages.<sup>10</sup> This Life, contained in the Book of Lismore, has been copied from a still more ancient manuscript.<sup>11</sup> The Book of Lismore had been compiled from the lost Book of Monasterboice, and from other manuscripts, in the latter half of the fifteenth century, for Finghin Mac Carthaigh Riabhach, and his wife, Catherine, daughter to Thomas, Eighth Earl of Desmond. Hence, it is sometimes and more properly called the Book of MacCarthy Reagh.<sup>12</sup> It had been preserved in Timoleague Abbey, in the beginning of the seventeenth century.<sup>13</sup> Afterwards, it was conveyed to Lismore Castle, where it long remained concealed, and at length it was there accidentally found, in 1814, by some workmen engaged in repairing the castle. It was found lying, along with an antique crozier, in a wooden box, taken from a walled-up passage. The manuscript had suffered much from damp, while the back, front, and top margin was then gnawed in several places by rats or mice. It is now the property of the Duke of Devonshire. The reputed Codex Kilkennensis<sup>14</sup> has a Life of St. Kyranus

part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., pp. cxxxvii. and cxliii., cxliv.

<sup>4</sup> Among them are the following: In the collection of Messrs. Hodges and Smith, there is a small 4to paper MS., No. 12, in the R.I.A.; it contains a Life of St. Kieran. The viii. vol. of O'Longan MSS., in the R.I.A., contains The Life of St. Ciarán of Clonmacnois, p. 171. In the same vol. there is an ancient prose Legend of St. Ciarán of Cluain Mac Nois and of Cairbre Crom, pp. 93, 94. The first volume of the O'Longan Manuscripts in the Royal Irish Academy contains a curious Legend of St. Ciarán of Clonmacnois, and two of his clerics. It is entitled *Ḑáḑṑṑṑ Ḑeṑṑṑ*, or The Adventures of Leithin, and it contains some curious topographical references, pp. 378 to 385.

<sup>5</sup> This translation is dated, August 12th, 1865.

<sup>6</sup> This is a panegyric or sermon, but it is very legendary. However, it is curious, owing to allusions that serve to elucidate some old customs. It appears to have been a discourse prepared for delivery on occasion of St. Ciarán's festival, and apparently pronounced at Clonmacnois.

<sup>7</sup> Among the O'Longan MSS., vol. vi., in the Royal Irish Academy, there are some few notices regarding the birth and death of several of the old Irish saints, taken from Keating, with a note to this effect: "The

Life of Ciarán of Cluain is in the great illustrious book, which Donogh Ban O'Flinn has lately brought from Lismore, after having coaxed it out of the hands of the Heretics, and that by his own superior dexterity, and with the help of God; and he has it in Cork, at this time, 1815." See pp. 35, 36. This Manuscript was written by Michael Oge O'Longan, between the years 1810 and 1822.

<sup>8</sup> In the "Anecdota Oxoniensis," *Lives of Saints from the Book of Lismore*. Oxford, at the Clarendon Press, 1890, 4to.

<sup>9</sup> From p. 117 to p. 134.

<sup>10</sup> From p. 262 to p. 280.

<sup>11</sup> This is stated in the transcriber's note, at the Colophon, where he asserts, that he was not answerable for the meaningless words to be found in it, but they were owing to the injured or faded condition of that copy from which he had traced it.

<sup>12</sup> It is written in double columns on 197 leaves of vellum, 15½ inches by 10¼ inches. On an average, 40 lines are on each column. The initial letters, with which some of the pieces commence, have the Celtic interlacement. In it, the handwriting of three different scribes can be distinguished: one of these was a Friar named O'Buagachain, while another calls himself Aonghus O'Callaid.

<sup>13</sup> On the 20th of June, 1629, Michael O'Clery, one of the Four Masters, used it in that religious house.

<sup>14</sup> In Archbishop Marsh's Library, Dublin.

of Clonmacnois.<sup>15</sup> His Acts as found there are probably copied from a still more ancient source. A Life of St. Kieran was compiled by Augustin Magraidin, from two older ones.<sup>16</sup> Owing to an imperfect description, it is not possible to state, without a close investigation, whether the Manuscript Acts of St. Kieran, and the "S. Kierani Confessio," to be found in the Burgundian Library at Bruxelles,<sup>17</sup> have reference to the present saint, or to another bearing his name.<sup>18</sup> In the University City of Oxford are two copies of this saint's Acts.<sup>19</sup> They appear to be taken from the same source.<sup>20</sup> It was Colgan's intention, to have issued the Acts of St. Kieranus, Abbot, at the 9th of September. This we find from the posthumous list of his Manuscripts,<sup>21</sup> as also from the Vita S. Kierani Cluana, in the "Vitæ Sanctorum," ex Cod. Inisensi, yet preserved in the Franciscan Convent, Dublin.<sup>22</sup> We learn, that other Acts of Saint Kieran were extant in Colgan's time; and, he frequently alludes to them<sup>23</sup> with satisfaction, promising to publish such compilation, as might serve for a biography. This promise, however, has not been hitherto fulfilled. In the Bollandist Collection "Acta Sanctorum,"<sup>24</sup> Father Constantine Suyskens gives a Historic Commentary<sup>25</sup> on St. Kieran or Queran, Abbot of Clonmacnois, in Meath province, Ireland. The Bollandists had a Life of this saint, in their collection,<sup>26</sup> and by some anonymous writer.<sup>27</sup> In it, scarcely anything was to be found except prodigies, and these partly borrowed from other Lives, with some original matter, but related in such a silly manner, that those accounts deserved little credence from the learned, unless receiving confirmation from a more skilled and erudite author than the writer.<sup>28</sup> This latter Manuscript may have been identical with an Irish Life, cited by Sirin<sup>29</sup> or O'Sheeran, and said to have been compiled by our

<sup>15</sup> At fol. 145 to 148.

<sup>16</sup> As stated, by Father Papebroke, in his Fourth Commentary on the Acts of St. Endeus, at the 21st of March.

<sup>17</sup> In the Catalogue they are classed vol. iv., Nos. 2324-2340, fol. 86, 69.

<sup>18</sup> There is an Irish Life of St. Kieranus Cluanensis, in the Royal Burgundian Library of Brussels. It was transcribed, in the Franciscan convent, Athlone, by Brother Michael O'Clery, from the Book of Aodh Og Ua Dálacháin of Les Cluaine in Meath, vol. xi. (4190-4200), fol. 149a.

<sup>19</sup> In MSS.:—Vita S. Kiarani seu Querani Junioris primi Abbatis Clonmacnoisensis. MS. Bodl. Rawl. B. 505, pp. 81-86, vell. fol. xiv. cent. MS. Bodl. Rawl. B. 485, fol. 167, vell. 4<sup>to</sup> xiv. cent.

<sup>20</sup> *Incipit.*—"Vir gloriosus et vita sanctissimus Abbas Queranus ex patre Boetio matre Darercha, ortus fuit."—Thomas Duffus Hardy's "Descriptive Catalogue of Materials Relating to the History of Great Britain and Ireland," vol. i., part i., p. 126.

<sup>21</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

<sup>22</sup> At pp. 104 to 111.

<sup>23</sup> Both in the "Acta Sanctorum Hiberniæ" and in "Trias Thaumaturga."

<sup>24</sup> See toms iii., Septembris ix., De S. Kierano seu Querano Abbate Cluain-mic-Noisensi in Media Hiberniæ Provincia, pp. 370 to 383.

<sup>25</sup> Contained in six sections and sixty-nine paragraphs.

<sup>26</sup> Noticed in the Old Bollandist Catalogue, and marked Salamancan Manuscript, P., MS. II.

<sup>27</sup> In "Acta Sanctorum," toms i., Februarii vi., sect. iii., num. 19, in his Historic Commentary on the Holy Mel, Melcho, Munis, and Rioch, Bolandus tells us, it was foolishly and negligently written. See p. 780. Suyskens considered it not worth publication.

<sup>28</sup> That his life differed from one, possessed by the Bollandists, appears in passages, cited by Colgan and Ussher. Such extracts are not found in the Bollandist copy.

<sup>29</sup> In these words: "De S. Kierano Cluanensi Abbate et instituta ab ipso monastica societate plenissimam exhibent fidem Acta ipsius MS. quæ cum aliis habentur in illo codice Ardmacano, ab ipsius sancti viri antiquis discipulis accepta, in quibus legitur S. Finianus, sancti viri magister, propter institutæ ab ipso Congregationis amplitudinem *Leath Nercann*, id est. dimidium Hiberniæ nomen imposuisse."—R. P. F. Patricii Flemingi Hiberni Ordinis Fratrum Minorum Strictioris observantiæ olim Sacræ Theologiæ Lectoris, "Collectanea Sacra seu S. Columbani Hiberni Abbatis," &c. Dissertatio de Monastica S. Columbani Luxoviensis et Bobiensis Abbatis Professione, Art. iii., sect. ii., num. 84, p. 433.

saint's disciples. However, the want of a copy prevented Suyskens from investigating this matter at length. The Bollandist editor regrets not being able to find any old Life of this saint, which should be found worthy of presentation to a studious reader. But for want of ancient satisfactory Acts relating to St. Kieran, Father Suyskens was obliged to compile his Life from various other sources. Especially was he obliged to make reference to the Lives of other Irish Saints, which were extant. Thus did he collect such scattered notices together, and combine them in a narrative, referring to this Abbot of Clonmacnoise and to his time.<sup>30</sup> The first dissertation treats on various evidences regarding this saint, as drawn from the Martyrologies and other writings. John Wilson<sup>31</sup> has a notice concerning our saint, who was descended, as he tells us, from a noble family<sup>32</sup> in the Scottish Kingdom, where this holy Queran, abbot and confessor, had been buried. In a subsequent edition<sup>33</sup> of his Martyrology, and treating the same subject, we are informed, that St. Queran<sup>34</sup> first became monk, and afterwards abbot over St. Columba's monastery, in Ireland, and that his holy life and miracles have been greatly lauded by posterity.<sup>35</sup> Wion,<sup>36</sup> Menard,<sup>37</sup> and Bucelinus<sup>38</sup> rank St. Kieran among saints of the Benedictine Order. However, both in his Acts and in the Annals of this Order, Mabillon takes no notice regarding the present saint. In the Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," at the 9th of September,<sup>39</sup> there are some brief notices regarding St. Kieran, Abbot.

Long before Kieran entered the world, his birth had been predicted by St. Patrick,<sup>40</sup> the great Apostle of Ireland, who then dwelt on the top of the mountain, Cruachan Aighle,<sup>41</sup> where he was engaged in heavenly contemplation. Moreover, St. Patrick told his disciple, St. Munis,<sup>42</sup> that where relics had been found at Clonmacnoise, this place should remain for a holy man, named Kieran, the son of a smith, according to the decrees of Divine Providence; that our saint should be born after thirty years; that there he

<sup>30</sup> The writer adds: "At priusquam id agam, lectorem duo universim monitum velim; primum est, quod Hibernorum Sanctorum Acta passim dubiæ sint fidei, et a Scriptoribus minime accuratis ac ætate longe posterioribus conscripta. Alterum est, quod in iisdem frequens occurrat rerum similimarum narratio, quas variis sanctis adscribunt; ita ut nescias, cui tuto adscribi possint."

<sup>31</sup> In the "Martyrologium Anglicanum," published in 1608.

<sup>32</sup> We may wonder why our saint should be represented as belonging to a noble family, when in various other accounts concerning him, he is called a "son of the carpenter," or artificer.

<sup>33</sup> Published in 1640.

<sup>34</sup> He died, it is there incorrectly recorded, about the year of Christ, 650, and he was buried in Scotia.

<sup>35</sup> It cannot be admitted, that he was a Benedictine monk, or still less could he have been a disciple to St. Columba, or an Abbot, in the same monastery. The first assertion is hazarded without the least foundation, and the second is altogether removed from truth; because St. Columba survived St. Kieran more than fifty years, and it is not

correct to say, that this latter died A.D. 650. These conclusions must be established, on the slightest examination of this subject.

<sup>36</sup> In "Lignum Vitæ."

<sup>37</sup> In "Martyrologium Benedictinum."

<sup>38</sup> In "Menologium Benedictinum."

<sup>39</sup> See vol. ix.

<sup>40</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>41</sup> Papebroke tells us, that in the year 453, or thereabouts, St. Patrick spent his Lent of forty fasting days on Mount Cruachan Aichle, and predicted that St. Kieran would become the founder of Clonmacnoise. Whether we agree with a statement made in some old acts, quoted by Colgan, and to which allusion has been made, that our saint should be born thirty years after that date, or as another Life of Kieran has it, fifty years afterwards, we must set down these respective periods to A.D., 483 and 503. To reconcile either date, as the year of his birth, with the year of his death in 549, should give our saint a life extending to sixty-six or to forty-six years. This altogether conflicts with the chronology of Archbishop Ussher.

<sup>42</sup> Venerated at the 6th of February, and at the 18th of December.

should erect a church; and that he should be celebrated throughout Hibernia and Albania.<sup>43</sup> This prediction was duly accomplished in course of time.<sup>44</sup> An account, somewhat different from the foregoing,<sup>45</sup> informs us, that his birth had been predicted by the Apostle of Ireland, and fifty years before the accomplishment of such event. There is likewise mention respecting a certain magician's prophecy, and immediately before our saint's birth; but, this narrative appears to have been borrowed from the Acts of St. Comgall,<sup>46</sup> Abbot of Bangor, and it is coloured according to the writer's fancy. These statements evidently abound in fable.<sup>47</sup> Moreover, as we are told, St. Brigid<sup>48</sup> prophesied regarding him, when she beheld the flame and the angel fifty years before Ciarán.<sup>49</sup> Bec Mac Dé<sup>50</sup> also prophesied of him, when he said: "There, O son of the wright, in thy beautiful chasuble, with thy choirs, with thy melodies, with thy chariots, with thy songs." Again, it is stated, that St. Columkille<sup>51</sup> prophesied of him to Aed, son of Brandub or Brenainn, on Ard Abla.<sup>52</sup>

The name of this saint has been variously written by different authors. Some style him Ciarain and Queranus;<sup>53</sup> others, Kieranus;<sup>54</sup> whilst Kyranus,<sup>55</sup> Keranus<sup>56</sup> and Chهران<sup>57</sup> are likewise names applied to him. The reasons for this variation are adduced by Colgan, in his Acts of St. Kieran, Abbot of Saigir and Bishop.<sup>58</sup> Suyskens adheres to Colgan's usual mode of spelling our saint's name, viz., Kieranus. Among more recent writers, Castellan and the author of the Parisian Martyrology, call this saint Kiaranus. There are many saints bearing the name Ciarain or Kiarain in our Irish Calendars.<sup>59</sup>

<sup>43</sup> The matter is thus related. When St. Munis returned from Rome, and had been overtaken by night at the present site of Clonmacnoise, he was astonished to behold a vision of angels, hovering around the spot, where St. Patrick had formerly buried a leper's body. Munis had deposited a casket, containing certain relics, in the hollow of an adjoining tree. When morning dawned, the substance and bark of that tree were found to have grown around the precious deposit, so as entirely to conceal it. Then Munis said: "There is some man of God here interred, for there I behold a service rendered by Angels." Astonished at such occurrences, axes and other implements were procured to cut down that tree. However, little progress was made at the labour. It was then resolved to refer this whole matter to St. Patrick, and his pronouncement is above recorded.

<sup>44</sup> Joceline adds to this account: "Est enim locus ille inter *Midiam* et *Connactiam* in quo sita est civitas Cluanensis, in qua habetur hodie sedes episcopalis." "Trias Thaumaturga" Sexta Vita S. Patricii, cap. cxlii. p. 91. See also Septima Vita or Tripartita S. Patricii, Pars. ii., cap. xxv. p. 132, *ibid.* Likewise, "Acta Sanctorum Hiberniæ," vi. Februarii, Acta S. Munis, cap. ix., p. 266.

<sup>45</sup> In the apocryphal Acts of St. Kiarain.

<sup>46</sup> See his Acts at the 10th of May, in the Fifth Volume of this work, Art. i.

<sup>47</sup> As the Bollandist editor remarks.

<sup>48</sup> See her Life, in the Second Volume of this work, at the 1st of February, Art. i.

<sup>49</sup> This is stated in that sermon on our saint, contained in the Book of Lismore, and the prophecy was in the place whereon Brigid's crosses stood—we may presume at Clonmacnoise—on that particular feast-day of its delivery.

<sup>50</sup> He is venerated as a saint, on the 12th of October.

<sup>51</sup> See the Life of St. Columkille, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>52</sup> Where this place was has not been discovered. See the "Anecdota Oxoniensia." Dr. Whitley Stokes' Lives of Saints from the Book of Lismore, pp. 118, 264.

<sup>53</sup> See, Usuard, Baronius and others.

<sup>54</sup> In Colgan's "Acta Sanctorum Hiberniæ," Vita S. Munis Episcopi, p. 266, and Vita S. Aidi, p. 420. Also, in "Trias Thaumaturga," Vita S. Patricii, p. 136, and Vita S. Columbæ, p. 392, &c.

<sup>55</sup> In the Acts of St. Finian, at the 23rd of February, p. 395, and in the Life of St. Senan, at p. 610, *recte* 520.

<sup>56</sup> In Vita S. Endei, p. 708.

<sup>57</sup> In Aleninus, *carm.* 246.

<sup>58</sup> See his Life, at the 5th of March, in the third volume of this work, Art. i.

<sup>59</sup> Father Sirin or O'Sheeran states, "Cheranos seu Kieranos viginti-sex, ejusdem stirpis multos."—"Sancti Rumoldi Martyris Inclyti," &c. *Dissertatio Historica, &c.*, sect. 10, num. 21, p. 198.

Beoaidh was the name of his father, who was a carpenter, according to ancient accounts.<sup>60</sup> Darerca was his mother's name. She was daughter of Earcan, son to Buachall, son to Glas,<sup>61</sup> the poet of the Ciarraige,<sup>62</sup> of Irluachair.<sup>63</sup> The unknown author of Kieran's Acts calls his father Beord or Boeö.<sup>64</sup> That he descended from the race of Corc, son to Fergus, son of Ross, son to Rudhraighe, is the general account. We are informed, by Colgan, that our saint's father was called Beanus or Beoadus.<sup>65</sup> He is represented as having been an artificer or a smith.<sup>66</sup> He is said, likewise, to have been of noble and religious descent, although a chariot-maker, while the mother of Kieran is called Darerca.<sup>67</sup> Whatever may be thought about the nobility of St. Kieran's descent, nearly all accounts left us agree in considering his father as a mechanic.<sup>68</sup> Yet, the commentator on the "Feilire" of Oengus,<sup>69</sup> calls our saint the son of Nos. However, Colgan states, that his parents belonged to the race of Roderick<sup>70</sup> in Ultonia. St. Kieran had four brothers, and three holy sisters:<sup>71</sup> viz., Cronan the Deacon, Donnan the Deacon, Luachall the Priest, and Odhran the Priest; Lughbet, Pata, and Raithbeo were the three sisters.<sup>72</sup>

<sup>60</sup> As we are informed, our saint was called "Kyranus filius artificis," or Kieran son of the artificer, which is also interpreted "Mac-an-tsair," in the Acts of St. Finian of Clonard.

<sup>61</sup> Contrary to his own pedigree, which is identical with that in the text, the Life in the Book of Lismore states incorrectly, that Glas was Darerca's grandfather.

<sup>62</sup> Glasraige was the particular spot in that territory to which she belonged.

<sup>63</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 240, 241.

<sup>64</sup> The parental genealogy of our saint—as understood at Clonmacnoise many centuries back—is the following: Ciaran, son of Beoit, son to Olchan, son of Dichu, son to Corc, son of Cuindiu, son of Cuimnid, son to Fiac, son of Maelcatrach, son to Laise, son of Lairne, son to Cuiltre, son of Gluinech, son to Coirpre, son of Lug, son of Meidle, son of Dub, son of Lugna, son to Feidlimid, son of Eochu, son to Bresal, son of Degha, son of Reo-soiriche, son to Tigernmas, son of Follach, son of Eithrial, son to Irial the prophet, son of Eremon, son to Mil of Spain.

<sup>65</sup> The genealogy of St. Ciaran of Cluain-macnois is contained in the "Leabhar Breac," at page 16, col. 1, line 26.

<sup>66</sup> See "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, n. 15.

<sup>67</sup> In that Life of our saint contained in the Book of Lismore, we are told, that this was the manner of their courtship: "When Beoit went to visit his brothers, who dwelt in the district of Cenél Fiacha, and when he saw the girl Darerca before them, he asked her relations and her parents to give her to him, and sooth she was given to him."

<sup>68</sup> Thus, when allusion is made to our saint, in the Fifth Life of St. Columba, at lib. i., cap. lxxxi, as published by Colgan, we find this note subjoined by the latter

writer, "Est hic sanctus Kieranus abbas de Cluain-muc-nois, qui agnomine patronimico *filius saoir*, id est, fabri, appellatur, ut constat ex ejus vita exhibenda ad ix. Septembris." See "Trias Thaumaturga," p. 402, and n. 75, p. 451.

<sup>69</sup> In the "Leabhar Breac" copy. See "Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Aengus, by Whitley Stokes, LL.D., n. p. cxliii.

<sup>70</sup> Or Rudhraighe Mor, from the line of Ir, son of Mileadh. The princes who occupied Emania, the Ultonian seat of royalty, were, with few exceptions, of the Clanna Rudhraighe descent. The Dal Fiatach family, descended from Heremon, at an early date, had been engrafted into the Clanna Rudraighe, and had attained considerable power at A.D. 332, when it shared their fortunes in the joint limitations of their circumscribed territory of Uladh. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix II., pp. 252 to 369.

<sup>71</sup> The Life in the Book of Lismore states, five brothers, and "this is the order in which they were born, to wit, Lucholl, her first born, Donnán, the second, Ciarán, the third, Odrán, the fourth, Cronán, the fifth, and he was a deacon, but the other four sons were archpresbyters. Then she bore three daughters to him, and two of them were virgins, even Lughbet and Rathbeo. Now, Pata was the third daughter, and she was a pious widow. These are the graveyards in which are the relics of those saints, to wit, Lucholl and Odrán in Isel Ciarain. Donnán and Ciarán in Clonmacnois. Deacon Cronán and Beoit, and the three daughters in Tech Meic int-seir."

<sup>72</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 242, 243.

Some controversy has been excited in reference to the exact place of this St. Kieran's birth. Although he is said to have been of Ultonian descent; yet, St. Patrick is represented, in one place, as prophesying, that St. Kieran should be born in the southern parts of Ireland.<sup>73</sup> Such account is thought reconcilable, however, with a statement, that he was a native of Media territory, as mentioned in the beginning of his acts.<sup>74</sup> This mensal territory of Media or Midia was anciently regarded as a kingdom,<sup>75</sup> or the supreme Monarch's portion, and one among the five divisions of Ireland or ancient Scotia. In our Saint's Manuscript Life, possessed by the Bollandists, he is related to have been born in the Connaught province, as an impious king, named Ainnire, the son of Colgan, ruled over the territory of Húi Neill, and he imposed a very heavy tribute on its tribes and kindred. St. Kieran's father is said to have been oppressed by that tribute which Ainnire<sup>76</sup> exacted, and that he had been obliged in consequence to retire beyond the Shannon. In this province, where Crimthann, son of Lugaid, son of Dallan, reigned, and in the plain of Ri, Queranus is stated to have been born. However, Rath Cremthainn in Magh Ai is the reading to be found in our saint's Life, as contained in the Book of Lismore.<sup>77</sup> According to the account found in the Annals of Innisfallen,<sup>78</sup> St. Kieran was born in the year 506. Another learned writer declares, that the most probable account should assign his birth to A.D. 507. In this case, he should have lived to the age of forty-two, supposed to have been sufficient for the various transactions of his life, and still not long enough for ranking him among persons much advanced in years.<sup>79</sup> In the Annals of Ulster, his birth is set down, under A.D. 511,<sup>80</sup> in which

<sup>73</sup> See "Trias Thaumaturga." Vita Tripartita S. Patricii, lib. ii., cap. cxxiii., p. 145.

<sup>74</sup> Referring to St. Patrick's reputed prophesy, Dr. Lanigan writes: "Whether it was pronounced or not is of little consequence; but the denomination of *Southern parts* seems to show, that Kieran's birth-place was not only in Meath, but in a district of it far to the south of Armagh; and, it is very probable, that it was somewhere in the neighbourhood of where he afterwards established his great monastery of Clonmacnoise. This tract was comprised in the ancient Meath. Ware and Harris (*Bishops at Clonmacnois*) say, that he was of the sept of the Arads, or of a family from the part of Ulster called Dalaradia. This, however, does not prevent his having been born in Meath.—"Ecclesiastical History of Ireland," vol. ii., chap. x., § xi., n. 165, p. 53.

<sup>75</sup> Afterwards the English divided this territory into Meath proper and West Meath.

<sup>76</sup> Regarding this King, the Bollandist editor observes, that Anmereus or Aumire seems to have been identical with him named in the Vita S. Columbæ, in the "Trias Thaumaturga," and in the Acts of St. Gildas Badonicus, and who is denominated Americus. However, he was not King of Ireland before St. Kieran's birth, as may be collected from the aforesaid Vita S. Columbæ, and from Colgan's annotations at page 374, and nn. 39, 40.

<sup>77</sup> In it is stated, that Ciarán was conceived

on the sixth of the calends of June, and that he was born on the sixth of the calends of March. It is also said, that his birth was foretold by Lugbrann, who was the wizard of King Crimthann, as it is recorded in Irish verse. "On a certain day, when the wizard heard the noise of the chariot, he said this, 'Look,' saith he, 'my lads, who there is in the chariot; for here is a noise of chariot under king.' When the gillies went out, they saw nothing save Beoit and Darerca in the chariot. When the lads laughed at the wizard, he said this: 'The child that lies in the woman's womb,' saith he, 'will be a mighty king; and as the sun shineth among the stars of heaven, so will he shine on earth in miracles and marvels that cannot be told.'"

<sup>78</sup> Thus: "A.D. 506. Nativitas Ciarani filii artificis."

<sup>79</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xi., p. 50, and n. 166, pp. 53, 54.

<sup>80</sup> See Extracts from the Annals of Ulster, in Johnstone's "Antiquitates Celto-Normanice," p. 57. "This date," says Dr. Lanigan, "would give us 37 years for the whole life of Kieran, which number of years is little enough to enable us to account for his various transactions, and for the extraordinary estimation in which he was held before his death."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xi., n. 166, pp. 53, 54.

year an eclipse of the sun is also recorded.<sup>81</sup> It is referred to the year 516,<sup>82</sup> by Ussher, who appears to have calculated such date from the Book of Navan,<sup>83</sup> which states, that our saint only lived thirty-three years.<sup>84</sup> If this account were true, Ussher's calculation should be right, because it is well known that Kieran died in 549. In the apocryphal Life of our saint, possessed by the Bollandists, there is mention made of his captivity under a King Turbithus.<sup>85</sup>

According to report,<sup>86</sup> Kieran was baptized by a certain man named Justus.<sup>87</sup> This title also accurately determined his character.<sup>88</sup> Whether or not, he be the person alluded to in the *Vita Tripartita S. Patricii*, and in connexion with our saint, can hardly be determined. The word used seems to indicate, only a popular report or tradition, and afterwards committed to writing; however, we may naturally suspect, that his years could have been so prolonged, as to confer baptism on St. Kieran.<sup>89</sup> Moreover, much doubt has been thrown<sup>90</sup> on the story of St. Patrick moving down to the district of Hy-maine, and placing a deacon, named Justus,<sup>91</sup> over a church he founded, at a place called Fidhart.<sup>92</sup> He was a disciple of St. Patrick, distinguished as well for his prolonged years, as for his great sanctity.<sup>93</sup> He is said to have baptised St. Kieran, in the one hundred and fortieth year of his age; and to have read the form and rite of baptism, from a Ritual book, left him by St. Patrick.<sup>94</sup> But, in the doubtful Acts of our

<sup>81</sup> See the *annála tulaoh* or Annals of Ulster, edited by William M. Hennessy, M.R.I.A., vol. i., pp. 36, 37.

<sup>82</sup> See Ussher's "Index Chronologicus" at A.D. DVI., and Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., § x., n. 91, and chap. viii., § xiii., pp. 246, 419.

<sup>83</sup> The *annála tulaoh* or Annals of Ulster, also state, that according to another book, the birth of Ciarán happened in 516. See vol. i., pp. 38, 39, edition of William M. Hennessy.

<sup>84</sup> "The authority, however, of that book is of little weight, and it is more than probable, that those 33 years were merely guessed at to make his life the same length with that of our Saviour, as is observed in said book. In Kieran's Life it was remarked that he died rather young; and hence a conjecture was started that his age might have been 33."—See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., § xi., n. 166, p. 53.

<sup>85</sup> Probably a misprint for "Furbithus."

<sup>86</sup> The word used is "fertur," in the account of this circumstance. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xlix., p. 136.

<sup>87</sup> In the Acts of St. Patrick, edited by Papebrooke at the 17th day of March, Suyskens observes, that a certain holy hermit, named Justus, is said to have been kindly received by St. Patrick, the Apostle of Ireland.

<sup>88</sup> The Life of St. Kieran, in the Book of Lismore, calls him Deacon Justus.

<sup>89</sup> The Bollandist editor adds: "Ut tamen

admittamus, sanctum Abbatem ab aliquo a Patricii discipulis eo Sacramento initiatum fuisse, non propterea necesse est tam singularem in eo longe vitam adstruere; quippe cum magnus ille Hibernorum apostolus anno 460, ut in ipsius Actis ostendit Papebrochius, ad supras emigraverit, sanctus vero Kieranus anno 516 natus perhibeatur, ut intelligitur, hunc baptizari potuisse ab illius discipulo, qui octogenario non esset major."

<sup>90</sup> By Rev. Dr. Lanigan.

<sup>91</sup> See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., p. 244.

<sup>92</sup> In his usual manner, Archdall gives us an abbey of Fidhart, "and to make the story better, places it both in Roscommon and Galway; founded, he says, by St. Patrick, who consigned it to Justus. Besides the incorrectness of the latter part of this statement, Archdall was mistaken also in calling it an abbey; for the church of Fidhart, according to even the Tripartite, was no more than a deanery, although afterwards it became a parochial church, in the diocese of Elphin, as Colgan says it was in his time."—*Ibid.*, n. 91 pp. 246, 247.

<sup>93</sup> In reference to this saint, Dr. Lanigan remarks, that what has been ridiculously said about the 140th year is more than sufficient to show Justus could not have been placed over a church so early as the Tripartite states. It is also to be observed, that in Kieran's Life, Justus is said not only to have baptised Kieran, but likewise to have instructed him.

<sup>94</sup> See Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, lib. ii., cap. xlix., p. 136.

saint, possessed by the Bollandists, it is related, that Kieran of Clonmacnoise was baptised and brought up, by a very holy man, Dermitius by name.<sup>95</sup> Which of these accounts—if either statement be accepted—is more correct, it would prove a difficult matter to decide.

As usual in the Acts of all our most celebrated Irish saints, where no authentic accounts have been preserved of their youth, the legend-mongers are quite ready to supply incredible fictions. So in the Life of St. Ciarán, many of these are thoroughly ridiculous; and it may even be questioned, if some allusions in such narratives tend to exhibit the social customs and habits of his time, or whether they serve to elucidate matters connected with contemporaneous history. Only in such cases do we regard them as worthy of enumeration, and most certainly requiring much abridgment of circumstantial details. Thus, for bringing to life a horse belonging to Oengus, the son of Cremthann, our saint received a tract of land denominated Tir-na-Gabra, or the Land of the Steed; honey, which he miraculously procured for his mother, was given as a fee to Justus for baptizing him; when a hound attacked him, he chaunted this verse, “Ne tradas bestiis animam confitentem mihi,” and the hound fell dead; after the manner of Jacob, of David son of Jesse, and of other patriarchs,<sup>96</sup> his parents set him over herds, and the Almighty knew that in future times he would be a faithful herdsman over the faithful; he also kept the herds of his foster-father, the Deacon Justus, at Fidarta; likewise, allusion is made to the preparation of blue dye-stuff, as a practice of his mother; moreover, while herding kine, a wolf came and devoured a calf, which the saint brought once more to life; besides, on a certain day, robbers from Offaly raided the district of Cenel Fiachrach, and among others, they attempted to kill St. Ciarán, but they were struck with blindness and could not move, until after repentance they were released; again, his father sent him with the present of a caldron to king Furban, but he bestowed it on some poor men he met on the way, so that he incurred the king's displeasure, and was condemned to grind at a quern, when lo! it began to turn of its own accord, and the angels of the Lord were supposed to have been the agents; not long afterwards, smiths came from Munster bearing three caldrons as a present for Ciarán, and these he presented to the king, who released him from slavery.<sup>97</sup>

In the Monastery of Clonard, on the confines of Leinster and Meath, it is stated, that St. Kieran received his early education.<sup>98</sup> Another legend relates, that when about to proceed thither, Ciarán asked his parents for a cow as a present for his master, but this was refused; yet the cow<sup>99</sup> with her calf followed the youthful scholar to Clonard, where she gave milk to twelve

<sup>95</sup> The Bollandist editor remarks, that in the Acts of St. Columba, Abbot of Iona, and published at the 9th day of June, there is a certain “Diermitius” mentioned, and he was a disciple to that Abbot. But, as St. Columba is said to have died A.D. 597, and St. Kieran is supposed to have been born A.D. 516, this last-named must have been a junior to the “Diermitius” in question.

<sup>96</sup> As found in the Book of Lismore.

<sup>97</sup> See “Anecdota Oxoniensia,” edited by Whitley Stokes, D.C.L., pp. 265 to 267.

<sup>98</sup> See Colgan's “Acta Sanctorum Hiberniæ.” Februarii xxiii. Vita S. Finiani.

cap. xix., p. 395. The Bollandists deferred giving the Acts of Saint Finian to the 12th of December; but, in their previous commentary on the Life of St. Kieran of Saigir, and published at the 5th of March, sect. 2, it is shown, that no chronological objection can fairly be offered to the statement, that St. Kieran of Clonmacnoise could have been a disciple to St. Finian of Clonard.

<sup>99</sup> St. Ciarán blessed this cow, and afterwards it bore the name of *Odar Ciarain*, or Ciarán's Dun. In the narrator's day, the hide of that cow was said to have been preserved in Clonmacnoise, and whatever soul separated from its body on that hide was thought to possess eternal life.

bishops and other guests, who lived in St. Finian's establishment.<sup>100</sup> By others, it is said he received from St. Justus his first lessons.<sup>101</sup> In case we admit Ussher's chronology regarding his birth, Kieran of Clonmacnoise could not have been advanced beyond his years of early infancy, when he entered the school of St. Finian at Clonard. However, it is generally admitted, that our saint was a disciple of St. Finian, Abbot of Clonard,<sup>102</sup> and contemporaneously with him were his namesake Kieran of Saigre,<sup>103</sup> Columkille,<sup>104</sup> Columba mac Crimthaind,<sup>105</sup> Brendan son of Finlog,<sup>106</sup> Brendan of Birr,<sup>107</sup> Laistrian<sup>108</sup> son of Nathfraich, Sinell son of Maënac,<sup>109</sup> Cainec of Daland's posterity,<sup>110</sup> Ruadan of Lothra,<sup>111</sup> Nannyd Lamdere,<sup>112</sup> Mugenoc Killicumulus,<sup>113</sup> Bishop Sennach,<sup>114</sup> and many others.<sup>115</sup> These were all holy men, and highly distinguished for their great virtues. We are told, that St. Kieran gave certain possessions to Finian, his teacher, and to his successors, as likewise to Clonard he left much of its landed property.<sup>116</sup> This statement<sup>117</sup> is supposed to have reference to our own St. Kieran, known as the younger,<sup>118</sup> and who became a respectable abbot, both in Clonmacnoise and in Aingen.<sup>119</sup> But, as St. Finian lived to A.D. 565,<sup>120</sup> and according to the Acts of St. Columba, as he exceeded the one hundred and tenth year of his age, Papebroke thinks, that Ussher's authority may be disputed, and that there can be some reasons assigned for a different opinion. Suyskens considers, if this donation were made by either of the Kierans, it should seem rather referable

<sup>100</sup> An Irish verse alluding to this legend, is thus translated into English :—

“ Full fifty and a hundred  
Ciarán's Dun used to feed,  
Both guests, and weaklings,  
And folk of the refectory and upper  
room.”

<sup>101</sup> See Colgan's “ *Acta Sanctorum Hibernie*,” xviii. Januarii, Vita S. Nennidhii, cap. vii., p. 113.

<sup>102</sup> His festival occurs on the 12th of December, at which date his Acts may be found.

<sup>103</sup> His feast is held on the 5th of March. See his Life, at that date, in the Third Volume of this work, Art. i.

<sup>104</sup> See the Life of St. Columba or Columkille, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>105</sup> Otherwise Colum Mac Ui Cremhthainain of Tir-da-glas, whose feast is held on 13th of December.

<sup>106</sup> His feast occurs on the 16th of May. See at that date his Life in the Fifth Volume of this work, Art. i.

<sup>107</sup> His festival occurs on the 29th of November.

<sup>108</sup> His feast-day has not been ascertained.

<sup>109</sup> His festival is held on the 12th of November.

<sup>110</sup> His feast occurs on the 11th of October.

<sup>111</sup> See his Life, at the 15th of April, in the Fourth Volume of this work, Art. i.

<sup>112</sup> Not identified.

<sup>113</sup> Not identified.

<sup>114</sup> Not identified.

<sup>115</sup> In the Life of St. Ciarán of Clonmac-

noise, as found in the Book of Lismore, they are enumerated from an Irish poem, and the account is thus translated into English : “ Now the twelve bishops of Ireland abode in Findian's school at Clonard, as (a poet) said :

“ Two Findians, two chaste Colombes,  
Ciarán, Camnach, fair Comgall,  
Two Brenainns, Ruadan with beauty,  
Ninnid, Mobi, Nat-fraich's son.”  
i.e., Molaisi of Devenish.

<sup>116</sup> See “ *Britannicarum Ecclesiarum Antiquitates*,” cap. xvii., p. 471. See also p. 495.

<sup>117</sup> Taken from certain documents belonging to the Diocese of Meath.

<sup>118</sup> Papebroke, also, seems inclining to the same opinion. He remarks that it suffices for such a state of things, if Finian returned to Ireland, before the end of the fifth and in the beginning of the sixth century, and then admitted scholars to his school. Thus both of the Saints Kyran could have attended his lessons, although not in Clonard monastery.

<sup>119</sup> See “ *Acta Sanctorum*,” tomus i., Martii v. Commentarius Prævius, § ii., num. 12. Papebroke adds to the foregoing account, “ tantum liberalitate principum profecisset ut de eo, quod sibi abundabat, tam amplos fundos possit magistro suo, velut pro minerali, rependere.”

<sup>120</sup> Ussher, however, places his death at A.D. 552, on the authority of the Innisfallen Annals. See “ *Britannicarum Ecclesiarum Antiquitates*,” Index Chronologicus, p. 531.

to Kieran of Saigir than to him of Clonmacnoise. For, although the opinion be not admitted, that our Kieran died in the thirty-third year of his age, whilst Papebroke thinks, Kieran of Saigir died in 520; this latter cannot have frequented Clonard school with the former. The record cited by Ussher does not determine this point satisfactorily,<sup>121</sup> since it fails to distinguish which of the Kierans is there mentioned,<sup>122</sup> Manual labour is said to have been practised at this school of Clonard, and each of the bishops there had his task assigned alternately to grind a day at the quern.<sup>123</sup> But, when our saint's day came, angels used to grind at the quern for Ciarán.<sup>124</sup> While he was there, and having dedicated her maidenhood to God, the king of Cualann's daughter was entrusted to the care of Findian, who brought her to Ciarán, and with him she used to read the psalms. So long as he was engaged in teaching her, he would not look at the face of the young lady, and he saw only her feet. So great an opinion had Findian of the disciple's sanctity, that when twelve lepers came to be healed by him, the abbot sent them to Ciarán, who, taking a sod from the earth, caused water to flow, and pouring three waves of it over each of the men, they were immediately cleansed from their leprosy. Again, it is related, that while Ninnid Slant-eye of Locha Eirne was a student with him at Clonard, he had no book, and was directed by Findian to borrow from some one among the scholars. They refused to lend him, and this he stated to the abbot, who said, "Hast thou gone to the tender youth who is in the north of the green?" Ninnid said he had not, but that he should then go, and meantime Ciarán had arrived at the middle text of St. Matthew's Gospel: "Omnia quaecumque vultis ut faciant homines vobis ita et vos faciatis illis."<sup>125</sup> Ninnid then said, "I have come to borrow a book." "Mercy come to us!" replied Ciarán, "it is for this I read, and this the text saith to me, that I should do unto everyone what I desire should be done unto me." He then gave that book. On the morrow, his companions asked Ninnid regarding his procuring of the book, and they were told the circumstances already related. One of the class then said, "Let Ciarán Half-Matthew<sup>126</sup> be his name." "Nay," replied Findian, "but Ciarán Half-Ireland,<sup>127</sup> for half of Ireland shall be his, and ours shall be the other half."<sup>128</sup> Other legendary accounts are given regarding his

<sup>121</sup> Notwithstanding the foregoing statement, Ussher distinctly lays it down from the old Life of St. Finian, that the two Kierans, "Kieranus filius Artificis qui macerare dicitur, et Kieranus Saigre" attended his school at Clonard. And the Kieran, who bestowed Clonard and its possessions on his master, has been identified with him of Clonmacnoise. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 471.

<sup>122</sup> However, Ussher's conjecture seems far more probable, taking into account the dates, position and circumstances of these early events.

<sup>123</sup> This account—substituting mill for quern—is given by Colgan, from the biographer of St. Kyran, whom he cites, in "Trias Thaumaturga." Vita S. Columbæ, n. 12, p. 457.

<sup>124</sup> Again we are informed, this same prodigy had taken place, during his captivity under King Furbithus. Not having seen the document cited by Colgan, Suyskens

says, he could not determine the particular St. Kyran here meant. But, he suspects, also, that this account must have been transferred from the acts of other saints. As for instance, an angel is said to have worked a mill for St. Senan, as recorded in the "Acta Sanctorum," tomus i., Martii viii., nn. 13 et seq., p. 771.

<sup>125</sup> Somewhat similar to this account is one related in the Life of St. Gildas Badonicus. There reference is made to some ancient Life of St. Finnian, who was the master of Kieran.

<sup>126</sup> In Latin "Dimidium Matthæi." The Irish words are Leth Matha.

<sup>127</sup> The Irish words used were Leth nErionn. Having been honoured and endowed by Irish princes, many farms, cells and monasteries became subject to him; so that Kieran and his successors might be regarded, as having the half of Ireland subject to them.

<sup>128</sup> To this the writer of St. Ciarán's Life in the Book of Lismore adds, and with an

miracles and spirit of prophecy, while at Clonard; but, we shall only refer to them as introducing the domestic and social usages of wheat and oats being carried to a mill, loaves of wheat, bacon, flesh, vessels of ale, mead, nocturns and prime, reaping and reapers, being mentioned. Certain of the clerics asked Findian, who would give out the prayer, when himself should be no longer on earth. "Yonder youth," replied Findian, pointing to Ciarán.<sup>129</sup> "Thou givest the abbacy to him," saith Brenainn, "in preference to everyone." Findian replied: "It hath been given, it is given, and it shall be given." This saying caused Ciarán to be envied by all the saints, except Columkille. Then one of those present asked Ciarán, which of the saints should have the greatest reward in Heaven. "Mercy come to us!" returned Ciarán, "it shall be known in our convents on earth." Then Brenainn of Birr prophesied for him: "We will take two convents on two streams between chief cities, and the difference that shall be between them in size must be the difference between both rivers."

## CHAPTER II.

ST. KIERAN LEAVES CLONARD FOR THE SCHOOL OF ST. NINNIDIUS—MIRACLES RECORDED—HE GOES TO ST. ENDEUS, ON THE ISLAND OF ARAN—HIS ACTS WHILE THERE—HIS VISIT TO ST. SENAN OF INISCATHY—ADMONISHED IN A VISION TO BECOME THE FOUNDER OF A GREAT MONASTERY.

WE are told, that having obtained permission<sup>1</sup> from his former master, St. Kieran went to St. Ninnidius,<sup>2</sup> the abbot of a monastery built in a wood, near Lough Erne. Other accounts have it, on an Island,<sup>3</sup> called Inismuigh-samh.<sup>4</sup> This permission he obtained in 530, according to Archbishop Ussher. The Irish Life, contained in the Book of Lismore, states, that after learning reading and wisdom at Clonard, he left the Dun with holy Ninnid, but said that her hide should come to him afterwards, and he declared, that although numbers might be nourished by her milk, still there must be many more to whom her hide should give help.<sup>5</sup> In referring to Ussher's statement, that our saint left St. Finian's School in 530, Dr. Lanigan observes, that the date ill accords with that assigned for the birth of Kieran, as, according to such hypothesis, Kieran should have been then only fourteen years of age.<sup>6</sup> However, it is generally supposed, that the

Irish verse commemorating it; from that the famous word was taken to Rome to Alexander, "Non legam Marcum quo usque compleveram Mattheum."

<sup>129</sup> The Irish Life of our saint in the Book of Lismore states, that before taking leave of his pupil, Finian offered his monastery to Kieran. This offer was refused, but thenceforward a unity of friendship was established between them.

CHAPTER II.—<sup>1</sup> "Accepta magistri sui licentia et benedictione" occurs in a life of St. Kieran, cap. 7. These words *accepta licentia*, in Dr. Lanigan's estimation, alluded to a certificate or testimonial for learning and good conduct, such as was often given in universities to deserving students, who are thence named *licenciates*. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect.

xi., n. 170, p. 54. A similar passage is quoted by Ussher, from a somewhat different Life. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 495.

<sup>2</sup> Saint Ninnid's Life has been compiled from the acts of other saints, and published by Colgan, at the 18th of January. He is there called Ninnidius, Nennidhuir or Nennius, abbot and bishop. See "Acta Sanctorum Hiberniæ," xviii. Januarii, num. 8, p. 113.

<sup>3</sup> On Lough Erne.

<sup>4</sup> See notices of this saint, at the 18th of January, the day for his feast, in the First Volume of this work, Art. ii.

<sup>5</sup> He said "Every soul that shall go out of its body on the hide of the Dun"—a cow so called—"shall not be punished in hell."

<sup>6</sup> The Rev. Dr. Lanigan adds: "Who

school at Clonard could not have been established much earlier than about such a date.<sup>7</sup> But, that our saint had spent three or four years there, the year for his departure most probably may have been about 534, which can fairly well accord with the time necessary for the completion of his theological studies at the age of twenty-six or twenty-seven.<sup>8</sup> His new master is said to have been surnamed Laobh-dearc, and to have been a fellow-disciple, probably with St. Kieran, in the school of Clonard.<sup>9</sup>

In his Life, we are told, that St. Kieran of Clonmacnoise, a great light of Ireland, appeared among other distinguished scholars, like the moon amid less luminous orbs. Finian had a vision of him and of Columkille, and of two moons in the air, with a hue of gold upon them. One of the twain went by sea towards the north-east, and this was Columkille to Iona, with the radiance of his nobleness and high birth; the other went westwards to the Shannon, and shone over the middle of Ireland, with the radiance of his charity and mercy. This latter was Ciarán of Clonmacnoise. Again, from the Life of our saint, compiled by Augustin Graidin<sup>10</sup> or Mac Graidin,<sup>11</sup> we are informed, that having spent some time at Clonard, he obtained his master's blessing and leave to depart, and he was afterwards received with great joy and kindness by St. Ninnidius. Whilst here, it was customary for three monks, with their senior, to cut and remove wood, for the use of their monastery. These duties recurred to them at stated times. In accordance with that rule, our saint and his attendant brethren were sent to an adjoining wood, during a period his course of religious discipline continued. However, while the monks were prosecuting their labours on an island, our saint retired to pray, in a more distant place. Meantime, some robbers passed over in a boat. Rushing on the monks, these outcasts, as we are told, killed them, and took away their heads. After some time, Kieran wondered why he did not hear the sound of axes. He went to ascertain the cause for this cessation in their labours. On witnessing the sad spectacle presented of bodies decapitated, he felt grievously afflicted. Following closely on the traces of their murderers, he found them endeavouring to launch their vessels from the haven into the water. This, however, they were unable to effect, by any effort. Experiencing such a striking and miraculous manifestation of the Almighty's displeasure, they penitently besought pardon from our saint. Mindful of his Heavenly Master's great example, in praying for the Jews that crucified Him, Kieran

will believe that he was so young at a time when he had completed his theological studies, and was probably already a monk? In what is said of him on his arrival at the monastery of Nennidius he appears as such. He was, I dare say, much more than 14 years old, when he first went to Finian's school; whereas, besides its being related that he was then grown up, *adultioris ætatis*, it can scarcely be supposed, that he was less than 18 or 20 when properly qualified for the biblical and theological studies cultivated at Clonard.—“*Ecclesiastical History of Ireland*,” vol. ii., chap. x., sect. xi., n. 170, p. 54.

<sup>7</sup> See *ibid.* vol. i., chap. ix., sect. viii., and notes, pp. 464 to 469.

<sup>8</sup> This too should coincide with the date for his birth, as given in the Annals of Innisfallen, but, had he been born in 516, as

Ussher states, he should have been only seventeen or eighteen—an age too premature for the attainment of such an object.

<sup>9</sup> See Dr. Lanigan's “*Ecclesiastical History of Ireland*,” vol. ii., chap. x., sect. xi., p. 51, and nn. 171, 172, p. 55, *ibid.*

<sup>10</sup> This writer is mentioned by Sir James Ware, as an Augustinian Canon, as also a learned and prudent man, who died A.D. 1405. Among his principal works we find enumerated, *Vite Sanctorum Hibernie*. See “*De Scriptoribus Hibernie*,” lib. i., cap. xi., p. 75.

<sup>11</sup> Although Mac Graidin is praised for his judgment and learning, by Sir James Ware; yet, Papebroke seems to have formed a far different opinion in “*Acta Sanctorum*,” tomus iii., Martii xxi. De S. Endeo Abbate Araniensi in Hibernia. *Commentarius prævius*, num. 5, p. 268.

was also ready to offer his prayers for those wicked robbers. He demanded the heads which had been carried away. Having obtained such restoration, their vessel then floated out on the water. Our saint returned with the heads to where their bodies lay. Then praying the Almighty to manifest His great mercy, by the restoration to life of his slain brethren, Kieran placed the heads near their bodies. Owing to the efficacy of his prayers, those monks were once more restored to life. They afterwards carried the wood cut down towards their monastery; and, so long as those religious lived, marks of decapitation were traceable around their necks.<sup>12</sup>

It is related in the Irish Life,<sup>13</sup> that while Tuathal Mael-garbh<sup>14</sup> ruled over Ireland, Kieran went to request the manumission of a slave-girl, and he offered to place his hand on the quern to supply her place. Whereupon, the King not only released that slave, but bestowed his royal raiment on Ciarán. This gift our saint afterwards parted with, in favour of the poor. It is said, likewise, that he went to King Furbaide<sup>15</sup> to ask for another slave-girl, when one man brought him a cow as his offering, another man bestowed on him a mantle, and another brought a kettle; but, these he gave to the poor, on that same day he received them. However, to reward his charity, the Almighty gave three offerings that were better; viz., a cauldron in lieu of his kettle, twelve mantles in lieu of his single mantle, and twelve cows instead of his one cow. Seeing this, the King released the slave-girl, in favour of St Ciarán's interposition.

After remaining with St. Nennidius for some time, our Saint<sup>16</sup> went to St. Endeus of Aran.<sup>17</sup> According to one account,<sup>18</sup> our Saint paid two distinct visits to him, and at different times. We may suppose, that after the first of those visits, Kyran went to St. Senan,<sup>19</sup> and that after some experience of Iniscathy, he desired to return again to St. Endeus of Aran, in order to become one of his professed monks, and to close his life under such discipline. With him for some years, Kyran faithfully served in threshing out grain.<sup>20</sup> Archbishop Ussher states, that Kieran passed seven years under the direction of St. Endeus, Abbot of Aran. Such were the diligence and industry of Kieran, during that period he spent in Aran, that no roof could be constructed to cover all the grain, which he had threshed.<sup>21</sup>

<sup>12</sup> Remarking on the unusual character of this prodigy, Suyskens considered it might appear more authentic if found in an earlier record. He observes, also, that Macgraidin as in the instance of St. Endeus' acts, had possibly in his possession still older acts of our Saint, from which the foregoing prodigy might have been taken; yet, using his discretion as a compiler with such little judgment, it is to be feared, he considered unauthentic or very recent acts as trustworthy documents. Suyskens adds: "Nolim tamen hinc inferre, hæc aut quæcumque alia ad fabulas certo esse rejicienda, cum antiquis monumentis revera hinc inde potuerit usus fuisse."

<sup>13</sup> As found in the Book of Lismore.

<sup>14</sup> The O'Clerys place the accession of Tuathal Maelgarbh, whose name has been Latinised Tuthalius Calvoasper, at A.D. 528, allowing him a reign of eleven years, and placing his death at A.D. 538. See Dr. O'Donovan's "Annals of the Four Masters,"

vol. i., pp. 176 to 181. However, Roderick O'Flaherty places the accession of Tuthalius Calvoasper in the year 533, which agrees with the computation in the Annals of Ulster. These latter assign his death to A.D. 543. See "Ogygia," pars iii., cap. xciii., p. 430.

<sup>15</sup> No Ard-Righ, bearing this name, is to be found among the monarchs of Ireland.

<sup>16</sup> Called "filius fabri."

<sup>17</sup> See his Life, at the 21st of March, in the Third Volume of this work, Art. i.

<sup>18</sup> That of Augustin Magraidin.

<sup>19</sup> See his Life, at the 8th of March, in the Third Volume of this work, Art. i.

<sup>20</sup> In the old Life, we find, "in monasterii territorio." The Bollandist editor suggests, "*forte territorio*." It may be observed, that this term seems to imply, a *threshing floor*.

<sup>21</sup> In the old Acts of St. Endeus by Magraidin, we are told, that the walls of this threshing place might be seen in Aran Island, at the time of their composition.

After the lapse of his term, St. Kyrán had a dream, which was thus related to his Master. One night he saw a tree, which grew near a large river called the Shannon, and it seemed so large, leafy and spreading, that it covered the whole of Ireland. Endeus said, that Kyrán himself was that flourishing tree; that before God and man should he grow great and fruitful in good works; and, that he would be honoured throughout the whole of Ireland. Endeus added, "Now therefore approach, and fulfilling the will of God, build there a monastery."<sup>22</sup> Having lived for some time under the religious discipline of St. Senan of Iniscathy, St. Kieran founded his establishment at Inis



Old Church in Inis-Aingin, Lough Ree.

Aingin, during the lifetime of the former. A good deal of conjecture has been expended on an attempt to locate exactly this monastery of Aingin or Angina. However, it appears to have been situated on an Island,<sup>23</sup> now known as Hare Island, and anciently called Inis-Aingin or Inchinneen, in the lower region of Lough Ree, on the River Shannon. It consists of 110 acres—at present altogether grown over with large forest trees, and thickly tangled brakes of brush-wood, in the parish of Bunown, barony of Kilkenny West and County of Westmeath. On it are to be seen the ruins of an old church, built of solid masonry blocks, and exhibiting in its lonely and sylvan surroundings all the ap-

pearances of remote erection.<sup>24</sup> It lies near the south-east shore of Lough Ree.<sup>25</sup> It is thought,<sup>26</sup> that in MacGraidin's account, he probably

<sup>22</sup> It will naturally be supposed, that the religious foundation alluded to must have been that of Clonmacnoise, Latinized, Cluanense. But, the reference was to a more remote period, as Papebroke states, in editing his Acts of St. Endeus.

<sup>23</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 570.

<sup>24</sup> The accompanying illustration of the ruined gable and window of this primitive church was sketched on the spot by William

F. Wakeman, and transferred to the wood, engraved by Mrs. Millard.

<sup>25</sup> Some improvements of a modern character have been there introduced by a former proprietor, Viscount Castlemaine. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 295.

<sup>26</sup> Suysken supposes it to be very likely, that, finding the same vision differently described in both copies of St. Kyrán's Acts, which he possessed, and conjecturing that they were different visions, MacGraidin

confounded a double visit of St. Kieran to St. Endeus; and therefore, that his prophesy might be referred to the later one. The purpose of St. Kyran to remain as a monk on Aran Island was probably frustrated by the vision known to St. Endeus. Owing to its occurrence, our Saint was directed to establish his monastery near that place on the River Shannon, and specially pointed out by Heaven's decree. Whether this was on the Island of Aingen or at Clonmacnois may be questioned: if the former be meant, the account must appear to be more in the order of narrative; but, the latter site is generally supposed to be intended, since it became the place for his more celebrated establishment.<sup>27</sup> While under St. Endeus, we have accounts of the charity, spirit of prophecy, and miracles of St. Ciaran; while allusion is made to a place called Isel, which a certain Cobthach granted to God and Ciaran.<sup>28</sup> We are informed, that it was near a lake,<sup>29</sup> but further identification seems to be wanting. Nor does there appear to be order or sequence in the narrative of his acts, as they have come down to us, so that it is impossible to state when or where many of them occurred.<sup>30</sup>

In a Life of our Saint,<sup>31</sup> we are told, that St. Kyran left the Island of Aran,<sup>32</sup> and visited St. Senan, bishop and abbot of Iniscathy.<sup>33</sup> When Kieran obtained leave to depart from Aran, its holy abbot saw in a vision all the guardian angels that attended on the saints of his community accompanying him. Hereupon, St. Endeus felt depressed in mind, lest these blessed spirits should not again return.<sup>34</sup> Having fasted and prayed with devoted fervour, an angel of the Lord appeared to him and said, "O man of God, for what reason do you feel sad and so greatly afflicted?" Endeus replied, "The reason for my grieving is because all the angels have left us and have gone with Kieran." The angel thus returned: "As Kieran is most dear to God, therefore He hath sent those angels to accompany that Saint. Do not in consequence be afflicted, for they shall again return to thee; then, in the Lord's name, cease from fasting." These testimonies seem indications of St. Kieran's extraordinary sanctity; but, on what original authority they rest has not been sufficiently manifested. Thus accompanied, Kieran reached the shore, and foretold the unhappy state to which that spot and the neighbouring islands should be reduced at a future time. Endeus returned to the monastery.<sup>35</sup> There, after recommending his soul to Almighty God, Enda happily departed this life.<sup>36</sup>

The arrival of St. Kieran at Inniscathy, after his departure from St. Endeus of Aran, is placed at the year 538,<sup>37</sup> by Archbishop Ussher. However, this date is probably conjectural, and it cannot be reconciled with other dates, particularly with those laid down by himself. Thus, it is more than

might have thus referred them to distinct periods. If this latter conjecture hold good, the difficulty can easily be solved.

<sup>27</sup> See "*Acta Sanctorum*," tomus iii., Septembris ix., *Acta St. Kierani*, sec. iii., pp. 374 to 376.

<sup>28</sup> Afterwards, it was known as Isel Ciarán.

<sup>29</sup> This would seem to make it identical with Inis Aingen, which was situated on Lough Ree, an extension of the River Shannon.

<sup>30</sup> Allusion is here made to the Life of Ciarán of Clonmacnois, as found in the Book of Lismore.

<sup>31</sup> As mentioned by Ussher.

<sup>32</sup> According to Dr. Lanigan, the death of

St. Enda of Arran may be assigned, to about the year 542. He died, not long after Kieran of Clonmacnois left his monastery.

<sup>33</sup> Regarding the site and history of Iniscathy, we have already treated, at the 8th of March.

<sup>34</sup> According to Augustine Magraidin's Life of St. Endeus.

<sup>35</sup> This is stated in the last chapter of St. Enda's Acts.

<sup>36</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. xiii., and n. 213, pp. 69, 71.

<sup>37</sup> According to this computation, he should have remained but one year with Nennidh.

probable, that Kieran did not go to the monastery of Ninnidh so early as 530. Again, we can hardly account for the time between 538 and 544; this latter being the year to which Ussher assigns the foundation for Kieran's first monastery. Also admitting that Kieran went from Aran to Inniscathy, it is plain, from the account given of what occurred in this latter place, that he remained there only a short time.<sup>38</sup> It is thought, that Ussher's motive for making these occurrences earlier than he ought was a wish to reconcile them with the wrong date,<sup>39</sup> which he had assigned for Enda's foundation in Aran.<sup>40</sup> Such computation only gives us eight years for the period of time our Saint spent, both with St. Ninnidh and St. Endeus. From St. Senan, he received a position in the monastery of Inniscathy,<sup>41</sup> which was that of guest-master. We may rest satisfied, that he exercised great liberality, so soon as he had acquired such authority. It would seem, that Kieran was usually considered St. Senan's most intimate companion and confidant, from what we find related in the metrical Life of this latter holy man.<sup>42</sup> Such intimacy not only endured, it is stated, while Kiernan was a disciple of Inniscathy's abbot, but even after he had been released from that jurisdiction.<sup>43</sup> In the opinion of Dr. Lanigan, half a year had not elapsed, until he incurred the displeasure of its monks.<sup>44</sup> However, it must be observed, that in neither of St. Senan's Lives, as published by Colgan, do we find any record concerning Kieran having belonged to the house of Inniscathy, although he is mentioned more than once; for, in the Metrical Life,<sup>45</sup> it is said, Kieran and Brendan<sup>46</sup> waited on St. Senan to make their confessions to him. In one Life, we read, that they called on this Saint to request him to become their director, as he was older and a superior in rank, he being a bishop, whilst they were only priests.<sup>46</sup> Although Papebroke considers<sup>47</sup> that our saint founded the monastery of Aingin, before A.D. 540; yet, Ussher thinks this event did not happen until after Senan's death, which is generally assigned to the year 544.<sup>48</sup> But, it is evident, from both of St. Senan's

<sup>38</sup> In the Life of Enda, Kieran is represented, when leaving Aran, as bent upon erecting a monastery for himself. It seems strange, that Ussher fixed upon the year 538 for his leaving Aran, having placed Kieran's birth in 516; whereas he must have supposed, that Kieran arrived in Aran seven years before, that is, in 531, when he was only fifteen years old. We can hardly imagine, that St. Enda would have ordered a boy of that age to employ himself in threshing corn.

<sup>39</sup> Namely, A.D. 449. See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 451, and *Index Chronologicus*, p. 519.

<sup>40</sup> Thus reasons Dr. Lanigan, who states, that Ussher drew back, so far as he thought advisable, the transactions of Kieran with Enda, lest he should be obliged to consider, that the latter attained an extreme old age. See "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. xi., n. 175, pp. 56, 57.

<sup>41</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," *Index Chronologicus*, A.D. DXXXVIII., p. 529.

<sup>42</sup> This Metrical Life of St. Senan is supposed to have been written in the twelfth or thirteenth century; and, there are prosaic

Acts relating to the same saint, written after the twelfth century. It is said, that Colman, son to Lenin, wrote St. Senan's Acts in verse, before the end of the sixth century.

<sup>43</sup> We have no very certain account, regarding the exact date or length of time Kieran remained on Inniscathy. But a cause assigned for his departure therefrom shows, that he did not continue there for any considerable period.

<sup>44</sup> See "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sec. xi., n. 176, p. 57.

<sup>45</sup> Whether St. Brendan of Clonfert, or St. Brendan of Birr, be here meant, cannot well be determined.

<sup>46</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Martii viii. *Secunda Vita S. Senani*, cap. xxxvi., p. 535 (*recte* 531). As Colgan observes, it was usual with the holy men of that period to seek an *Annchara*, i.e., a spiritual friend or father, as a particular director of conscience.

<sup>47</sup> See his previous commentary, prefixed to the Acts of St. Senan, at the 8th of March, "*Acta Sanctorum*," tomus i., Martii viii., sect. iii., p. 760.

<sup>48</sup> See *Britannicarum Ecclesiarum Antiquitates*, cap. xvii., p. 454, and *Index Chronologicus*, p. 530.

published Lives, that during his time, Kieran had a monastery and disciples under his own rule. Therefore, it may naturally be conjectured, that religious establishment was no other than Aingin. On another occasion, it is related, that on Kieran's way to visit St. Senan, he gave his cloak to a poor man, whom almost naked, he met when on the banks of the river near Inniscathy.<sup>49</sup> Then, Senan sent a boat to carry him over, and ran forward to welcome him, bringing a cloak instead of that one he had given away.<sup>50</sup> Notwithstanding the silence observed in the Lives of St. Senan, still Kieran might have lived for some time at Inniscathy in the above-mentioned capacity.<sup>51</sup> To avoid the envy of the monks at Inniscathy, and while Senan was still living, Kyran went away from this island, about A.D. 540; <sup>52</sup> and again he visited St. Endeus, on the Island of Aran. In doing so, it was his intention to become a monk by profession, there hoping to end his life. St. Finian, Abbot of Clonard, was then on that island. At the time when our saint was coming, Endeus had a vision, in which he saw a tree growing in the middle of Aran, and its branches extended even to the sea. Then, he beheld several men approaching, and having taken it up by the roots, these raised it in air, and brought it to the wide-spreading Shannon's banks, where, having set it down, they planted it a second time. Again, the same tree grew to a very unusual height, and extended its branches out towards the sea. This remarkable vision Endeus related to the Senior, St. Finian, and to other persons, worthy of trust. He also said, "Dearly beloved, this vision, which I have described to you, has reference to our brother Kieran, who shall become a father over many monks. Wherefore, he ought hasten towards the place divinely indicated with our blessing, and found a monastery on the aforesaid river's banks, so that many other monasteries may extend from it, like branches sprouting from a flourishing tree." On hearing these words of St. Endeus, Kieran and many others, who were present, shed tears.

Accordingly, he was resolved on leaving Aran. Endeus and Finian, with a great number of monks, accompanied him to the port,<sup>53</sup> where a vessel had been prepared for his departure.<sup>54</sup> Having recommended himself to the prayers of those holy men living on Aran, in the presence of all assembled, our saint said to Endeus, "O Father, receive me with my place of habitation under thy care, that all my disciples may be recognized as thine own." To

<sup>49</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii viii. Secunda Vita S. Senani, cap. xxxviii., p. 536 (*recte* 532).

<sup>50</sup> The matter is thus related in the Life of St. Ciarán, as found in the Book of Lismore: "When Ciarán went out of Aran, a poor man meets him on the path. Ciarán gives his linen chasuble to him, and goes to Inis Cathaig to bid farewell to Senan. Since he had nothing on but his one mantle, that was revealed to Senan: and so he went to meet him with a linen robe under his armpit, and he said to Ciarán: 'Is it not a shame for a priest to go about without a robe?' 'Mercy come to us!' saith Ciarán, 'God will take pity on my nakedness. My elder hath a robe for me in keeping.' When Ciarán came to Clonmacnois, he desired to send another robe to Senan. This he sent down the stream of the Shannon, and it floated without getting wet to the harbour of Inis Cathaig. Senan said to his monks,

'Go to the sea, and you shall find a guest there, and bring it with you with honour and veneration.' When the monks went out, they found that robe on the sea. It was dry, as they carried it to Senan, who gave thanks to the Lord." At the time of the foregoing narrative, that robe was preserved, and it was called Cassal Senain, or Senan's Robe.

<sup>51</sup> In the metrical Life of Senan, in the twenty-first strophe, we find Kieran is called a companion of Senan, thus, "comes semper et socius;" still, these words seem to mean nothing more than that they were constant friends.

<sup>52</sup> According to Suysken.

<sup>53</sup> This is stated, in the Acts of St. Endeus, "Acta Sanctorum," tomus iii., Martii xxi., p. 273.

<sup>54</sup> It is probable, that Magraidin alludes to this same departure, after having related a nearly similar vision, which our saint is said to have had on Aran Island.

this petition, Endeus replied; "The Almighty hath not thus decreed, that all in that small island should live under my discipline, but our Lord Jesus Christ shall give the half of Ireland as a lot for your inheritance, on account of your wonderful humility and perfect charity." When they had thus mutually conferred with each other, as a sign of that perfect fraternity they contracted between themselves and their disciples, a cross was then erected. They afterwards said, "Whoever shall interrupt our fraternal union on earth, even after our time, may he want our fraternity and society in Heaven." Then St. Endeus went to a place, called Medraighe,<sup>55</sup> and to a part designated Luaban.<sup>56</sup> Here, we are told, St. Endeus besought Kieran to visit an adjoining place named Acadh-Draighnich,<sup>57</sup> whence he was requested to expel a certain beast, which had devastated all the adjoining country. One of St. Endeus' disciples, named Gigneus,<sup>58</sup> lived there. The beast having been expelled, a hermitage, in which that monk and our saint resided, was no more disturbed.<sup>59</sup>

It is said, that having obtained the benediction of Endeus, our Saint afterwards prepared to found Clonmacnoise monastery; although it may be questioned, if the writer did not intend to mean Aingin or Anginense for the place mentioned.<sup>60</sup> A conjecture has been offered by Sir James Ware that this islet, Aingin or Inis-Aingin, was identical with the Island of All Saints, in the River Shannon.<sup>61</sup> This conjecture has been accepted as a positive statement of fact, by his editor, Harris,<sup>62</sup> and after him by Archdall.<sup>63</sup> Grounding his opinion on that of Colgan,<sup>64</sup> the Bollandist editor thinks Aingin was situated in the tract Breaghmuir, called by Colgan Breghmuine,<sup>65</sup> in Westmeath. We are informed,<sup>66</sup> that from Diarmot King of Ireland, our Saint obtained Clonmacnoise and Inis-Aingin, an Island, together with one hundred churches or cells, situated in Midia and Breaghmuir.<sup>67</sup> This must have been a little district, in that part of the country, bordering on Lough Ree.<sup>68</sup> While the Bollandist editor Suysken places the foundation at Inis Aingen about the year 540, the Rev. Dr. Lanigan prefers the date of 542; as, in this case, we might account for the seven years he ruled as abbot,

<sup>55</sup> Colgan tells us, that this was a maritime district in the County of Galway, and that it lay towards the southern part of Connaught. See "*Acta Sanctorum Hiberniæ*," Martii xxi. Vita S. Endei, cap. xxii., xxiii., xxiv., p. 709, and nn. 40, 41, p. 711.

<sup>56</sup> Neither of these localities, however, has been correctly identified.

<sup>57</sup> It has not been identified.

<sup>58</sup> Nothing more is known concerning him.

<sup>59</sup> But the Bollandist editor of St. Kieran's Acts justly rejects this narrative as fabulous, and clearly borrowed from that occurring in St. Senan's Acts. It has parallel relationship with many other fictions, unhappily disfiguring recorded and traditional incidents, told about our Irish saints.

<sup>60</sup> In his "*Histoire Monastique d'Irlande*," L. Aug. Alemand fell into a great error, when he says that Aingen and Clonmacnoise were founded in the fifth century. See pp. 40, 48, 49. He endeavours to convict Ussher of an anachronism, when ascribing their erection to the middle of the sixth

century; because he thinks their founder, St. Kieran, had been born in the Island of Clear, A.D. 352. But, here it is evident, that Alemand confounded our Saint with St. Kieran, bishop and abbot of Saigir, although elsewhere, he clearly distinguishes both of these persons.

<sup>61</sup> See "*De Hibernia et Antiquitatibus ejus*," cap. xxvii., p. 172.

<sup>62</sup> See Harris' Ware, vol. ii., "*Antiquities of Ireland*," chap. xxxviii. County of Longford, p. 265.

<sup>63</sup> See "*Monasticon Hibernicum*," p. 441.

<sup>64</sup> See "*Acta Sanctorum Hiberniæ*," Januarii xvi. Vita S. Dunchadi, sect. v., and n. 20, pp. 105, 108.

<sup>65</sup> In the Latin Topographical Index, it is denominated Bregmania.

<sup>66</sup> By Archbishop Ussher, who takes his account from the Book of Navan.

<sup>67</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 495.

<sup>68</sup> Here also Louis Aug. Alemand places this foundation. See "*Histoire Monastique d'Irlande*," pp. 48, 49.

according to the best authorities.<sup>69</sup> He considers that Deirmit might have given the grant, before he became King of all Ireland,<sup>70</sup> if, as seems probable, Inis-Aingin was a part of his patrimonial inheritance, and formed one of the Lough Ree Islands,<sup>71</sup> which afforded him a place of security, when persecuted, by King Tuathal, his predecessor. However, it does not even appear to be certain, that Kieran obtained Inis-Aingin from King Diarmid; since another authority—quite as reliable as Ussher's Book of Navan—tells us, that a priest named Daniel,<sup>72</sup> filled with God's grace, presented for ever to the Almighty and to St. Kieran Angin Island, which belonged to him.<sup>73</sup> According to Ussher, this first establishment of our Saint had its foundation in the year 544,<sup>74</sup> and this statement apparently is made on the supposition, as Diarmid's reign over Ireland did not begin until that year, Kieran could not have obtained his grant from him before such date.

### CHAPTER III.

ST. KIERAN LEAVES INIS AINGIN AND PROCEEDS TO CLONMACNOISE—TUATHAL AND DIERMIT, KINGS OF IRELAND—FOUNDATION OF THE GREAT MONASTERY OF CLONMACNOISE—ST. KIERAN'S PREDICTION—HIS VIRTUES AND MIRACLES—GROWTH OF AN EPISCOPAL CITY AT CLONMACNOISE—ST. KIERAN THE FIRST ABBOT THERE.

WHILE residing in Aingin, our Saint is said to have visited the Abbot Senan of Iniscathy, which shows, that it had been founded before the death of the latter. This we find related, in the metrical and prose Lives of St. Senan, where Kyran's miracles and virtues are specially recorded; and from those accounts it would appear, that he was not then subject to Senan's spiritual jurisdiction, although he was received by the latter as a guest. Probably

<sup>69</sup> Thus, Tigernach states in his Annals, that Kieran, having founded the monastery of Clonmacnoise, was abbot for seven years. According to every other account, however, he founded it only one year before his death. It seems probable, that Tigernach must be understood as referring to the whole time, during which he governed, both at Inis-aingin, and afterwards at Clonmacnoise.

<sup>70</sup> He reigned from A.D. 539 to 559, according to Sylvester O'Halloran, who gives the particulars of his reign in the "General History of Ireland," vol. ii, chap. iv., pp. 69 to 75.

<sup>71</sup> "The name and recollection of Inis-aingin were in course of time swallowed up in the greatness of Clonmacnois, inasmuch that in some documents, *ex c.* the *Acts of Enda*, Kieran is spoken of as setting about the establishment of the latter very soon after his departure from Arran, without any mention being made of Inis-aingin. As to the whole period of Kieran's abbotship, Tigernach is a respectable witness, having lived at Clonmacnois, where he was an Erenach, or as others say, abbot in the eleventh century." — Rev. Dr. Lanigan's

"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xi., n. 179, p. 58. See, also, sect. xiii., n. 213, pp. 71, 72.

<sup>72</sup> This latter account is contained in a Life of St. Kieran, as quoted by Colgan, in "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., n. 55, p. 175.

<sup>73</sup> The Life of St. Ciarán, in the Book of Lismore, states the mode of his coming to Inis Aingin, a pet stag carrying his books, and the saint following behind until he came to the island. Therein dwelt an arch-priest, named Daniel, and a Briton. At first, he did not wish to receive Kieran, but as our saint presented him with a royal cup of great value, the priest wondered greatly and asked forgiveness. He then prostrated himself before our saint, and gave the island up to him.

<sup>74</sup> In the Bollandists' "Acta Sanctorum," tomus iii., Martii xxi., Papebroke, in his Annotations to the Life of St. Endeus, at cap. 4, n. (b.), also recognizes our saint to have been abbot and founder of Aingin monastery. Suyskens says he probably stated these things, on the authority of Ussher, and on that of St. Kieran's Life,

they held many spiritual conferences together, on the occasion of each visit.<sup>1</sup> While he dwelt in Inis-Aingin, Ciarán one day heard a noise in the harbour. He then said to the brethren there, "Go to meet your future abbot." When reaching the harbour, however, they only found a heathen youth, and this they reported to Ciarán. "Nevertheless," he replied, "go again for him, since it is manifest to me from his voice, that he shall be your abbot after me." Then the youth was brought to Ciarán. His name was Enna Mac-Húi-Laigsi, and having received Tonsure, he read under Ciarán. He was a holy man, admirable in the Lord's sight, and he succeeded Ciarán as abbot in Inis Aingin.

It so happened, that Ciarán's Book of Gospels was dropped into the lake by a careless brother. There it remained for a long time. On a certain day in summer, cows went into the water, and the strap of that Book stuck to the foot of one animal, who brought it quite dry to the landing place. When opened, not a single letter was defaced, and afterwards the landing place was called Port in Sosceoil, or Harbour of the Gospel. A certain man, named Donnan,<sup>2</sup> came from Corco-Baiscin to St. Ciarán. He was son to a brother of Senan, son of Gergenn, while he and Senan had the same mother. Senan said to him, "What dost thou wish or why dost thou come?" He replied: "To seek a place wherein I may abide and serve God." When Ciarán had resolved on leaving Aingin, after a residence of three years and three months, he intended Donnan should there succeed him. He also left with him as reliquaries, that Book of Gospels which had been recovered from the lake, his bell, and his bearer Mael Odran. Afterwards, Ciarán went to Ard Manntain, beside the Shannon. When he saw how delightful was that situation, he said to his monks: "If we tarry here, we shall have abundant wealth of this world, but few souls shall go hence to Heaven."

Before Diernit became the supreme ruler over Ireland,<sup>3</sup> he had been persecuted by King Tuathal.<sup>4</sup> In consequence, he was obliged to seek safety by concealing himself on Lough Ree, and on the Lough Derg Islands, in the River Shannon. At this time, St. Kieran desired a site for the erection of his religious establishment. The ground on which Clonmacnoise now stands, then belonged to Diernit. One day, while passing near the place in a boat, he met St. Kieran, who sought an interview with the prince. Then he was endeavouring to escape from one island to another. Our Saint thus addressed the prince, "Thou art descended from a kingly family, the son of a king and queen; this place is rightly thine, therefore grant a site for building a church, as the house of God; mark out its dimensions, and begin its first foundation." Diernit replied that he was not a king. Then said Kieran, "Thou shalt be a king to-morrow." While this conversation took place, finding that his rival Diernit sought refuge in the place, King Tuathal

which he praises. In the time of Suyskens, this life was not to be found in the Bollandist Library.

CHAPTER III.—<sup>1</sup> In the Life of St. Kieran, which Ussher had seen, at cap. iii., num. 20 and 21, "*dicuntur quinquaginta monachi in Hiberniam appulisse, quorum aliqui, ut in votis habebant, a S. Senano ad S. Kieranum, jam utique Anginensium abbatem, dimissi sunt.*" — "*Acta Sanctorum,*" tomus iii., Septembris ix. *Acta S. Kierani,* sect. iv., p. 277.

<sup>2</sup> His feast is held on the 7th of January. See notices of him and of Inis Aingin or

Hare Island, in the First Volume of this work, and at that date, Art. xi.

<sup>3</sup> Among the contemporaneous saints of his reign—the beginning of which is placed at A.D. 536—is mentioned "*Sanctus Kieranus Episcopus,*" by R. P. F. Anthony Bruodin, in "*Propragnaculum Catholice Veritatis, Libris X. Constructum,*" lib. v., cap. xii., *De Reg: qui post Christum regnarunt*, pp. 892 to 894, Prægæ, 1659, sm. 4to.

<sup>4</sup> This is mentioned by the writer, in the Tripartite Life of St. Patrick. See Colgan's "*Trias Thaumaturga,*" lib. ii., cap. xxviii., pp. 132, 133.

came against him, with a great force. A battle ensued, in which Tuathal fell.<sup>5</sup> After his rival's death, Diernit succeeded him in the kingdom.<sup>6</sup> So far as we can follow the order of narrative, after St. Kiarain left Ard Mann-tain, he went to a place, then called Ard Tiprat, or the Height of the Well. "Here then will we stay," he said to his monks, "for many souls shall go hence to Heaven, and there shall be a visit from God and men for ever on this place." It was the site chosen for his future great monastery of Clonmacnoise. We are told, that King Diernit laid the foundations of Clonmacnoise church. This appears to have been at first a small one. While, returning to Temoria, the king alighted from his horse three different times; and wherever he alighted, Diernit assigned a tract of land in each place, as an endowment for the new religious establishment.<sup>7</sup> He also bestowed the state of Druim-raithe on God and on St. Kieran.<sup>8</sup>

As Irish historians differ, regarding the year when King Diernit I. reached the throne of Ireland, we are in doubt, as to the exact date for this foundation at Clonmacnoise. According to the Annals of the Four Masters, A.D. 538,<sup>9</sup> and to the Ulster Annals, A.D. 544, originated the earliest year of his reign: the latest assigned being 565.<sup>10</sup> Although Ussher would assign the donation of Diernit<sup>11</sup> and his accession to A.D. 544; nevertheless, he thinks Kieran did not found his monastery at Clonmacnoise, until A.D. 448.<sup>12</sup> This is inferred, from what is stated, that our saint lived only one year at Clonmacnoise, he having died in 549.<sup>13</sup> For certain reasons assigned, the

<sup>5</sup> He was pierced with a deadly wound, inflicted by Maelmorus, a relative of Diernit. "Et hinc natum proverbium *en Moelmori palma*; quando facinus aliquod brevis lætitiæ et gloriæ, ad quod mox tristitia, vel adversitas subsequitur, denotare volumus."—*Ibid.*

<sup>6</sup> Dr. Charles O'Connor, who has published the Irish Poem attributed to Gildas Modudius of Arbraccan, and beginning *Eire ogh Inis na Noimh*, with a literal Latin translation, has at the xii. strophe these lines:—

*Diarnitius* his decem annorum,  
Filius Cearballi cum mansuetis Legibus,  
Aodhus Niger armis eum jugulavit, cruciavit,  
Occidit, combussit, in cinerem redegit.

In a note on this passage, the editor adds: "Ecclesiæ Cluannocnoisensis prima fundamenta jecit, et agros monti *Usnacha* contiguos, antea Druidicos, S. Kierano, istius Monasterii primo Abbati, contulit." O'Duwegani Codex MS., fol. 132. Evinus in Vita Patr., p. 3. c. 28.—"Rerum Hibernicarum Scriptores Veteres," tomus i. Epistola Nuncupatoria, pp. cxlvii. to clxviii.

<sup>7</sup> There is an interesting Legend regarding St. Ciarain of Clonmacnoise and two of his clerics in vol. i. of the Betham Manuscript Collection, belonging to the Royal Irish Academy. It is entitled, *Caithrea Leithin*, or the Adventures of Leithin, and it contains some curious topographical references. See pp. 378 to 385. This Manuscript of 401

numbered folio pages was written by Michael Oge O'Longan, between the years 1791 and 1799, in various parts of Munster.

<sup>8</sup> See Septima Vita, seu Tripartita, S. Patricii, pars ii., cap. xxviii., pp. 132, 133, in Colgan's "Trias Thaumaturga," and nn. 63, 64, *ibid.*, pp. 175, 176.

<sup>9</sup> See Dr. O'Donovan's edition, vol. i., pp. 180, 181. These authors place the death of Tuathal at A.D. 538; while allowing Diernit a reign of twenty years, from A.D. 539, his demise occurring under the year 558.—*Ibid.*, pp. 200, 201.

<sup>10</sup> This was the year of King Diernit's death, according to Ussher. See "Primordia Ecclesiarum Britannicarum," cap. xvii., p. 947, and Index Chronologicus ad ann. DLXV.

<sup>11</sup> Under this Monarch occurred two celebrated events in Irish history; viz., the foundation of the great Monastery of Clonmacnoise by St. Kieran, and the desertion of the palace of Tara.—Wright's "History of Ireland," vol. i., book i., chap. iv., p. 30.

<sup>12</sup> In a note to the Acts of St. Cronan of Roscrea, at the 28th of April, the Bollandist editor promised, at the 9th of September, it should be proved, that the monastery of Clonmacnoise had been founded so early as about A.D. 519, and that St. Kieran lived there until 570, or even later. It may be observed, that this promise has not been fulfilled, as indeed it would have been absurd to make such an attempt in the face of so many contradictory authorities.

<sup>13</sup> The Bollandist editor remarks, that there are certain difficulties connected with this account, which render such a statement

Bollandist editor of our Saint's acts refuses to accept the computation of the Four Masters, in reference to those circumstances, which appear to determine the date of Kieran's foundation. This he seems desirous of placing at A.D. 544.<sup>14</sup> If it could be established, that Eogain Bel<sup>15</sup> died in 537;<sup>16</sup> it must seem, that St. Kellach was then living at Clonmacnoise, and consequently, that St. Kieran had founded his establishment there, at or before such a date.<sup>17</sup> This grant was probably made, after the death of King Tuathal, while Diernit reigned, and about the year 540, when Finian was ninety years of age. It could not have occurred much sooner, unless we wish to assert, against the opinion of Ussher and other authorities cited by him, that St. Finian owed his possessions, not to the liberality of St. Kyran of Clonmacnoise, but to that of St. Kyran of Saigir.

In the Life of St. Kellach,<sup>18</sup> son to Eogain Bel, King of Connaught, we are informed, that this holy man spent some time at Clonmacnoise, under St. Kieran's spiritual guidance. While aspiring to the monastic state, news arrived regarding the death of Eogain Bel. His son was induced by certain chiefs to leave Clonmacnoise in a private manner. This was done without the consent of St. Kieran. Then Kellach hoped to succeed as ruler in his father's kingdom. That dignity he enjoyed only for a short time, when he felt a desire to abandon objects of worldly ambition to seek the solitude of a wood, where he appears to have led an eremitical life. After a year penitently spent in this manner, and with some degree of self-reproach, he returned to St. Kieran at Clonmacnoise. There Kellach was kindly received. Being initiated to the priesthood, he afterwards lived a holy life, under our saint's rule.<sup>19</sup>

It is said, that Diernit had a great esteem for our saint. But, it is scarcely probable, that Kieran obtained one hundred churches or cells from him.<sup>20</sup> Such an account most likely became current, long after the time of our saint, when his rule and institute had been embraced in a great number of religious houses. During the course of ages, these communities gradually multiplied; yet, with the exception of Inis-aingin and Clonmacnoise, we cannot find reliable testimony concerning any other houses of his order, which existed during the life-time of Kieran.<sup>21</sup> From occasional illustrations, contained in other saints' lives, we learn that Clonmacnoise was the head of other flourishing houses throughout Ireland, and that it was richly endowed.

improbable. He thinks it can be established, from the Life of St. Kellach, bishop of Killala, at the 1st of May, in the Fifth Volume of this work, Art. i., at p. 104, is to be found in their great collection, that St. Kieran presided for more than a year over Clonmacnoise, "cum nihil vetet, quominus ejusdem mors in annum 549 aut fortè 548 incidisse dicatur, necesse pariter est, ut Cluain-mic-noisia prius condita fuisse credatur."—"Acta Sanctorum," tomus iii., Septembris ix., sect. v., num. 48, p. 379.

<sup>14</sup> This is the year given by Ussher, for St. Kieran's foundation at Inis Aingin.

<sup>15</sup> King of Connaught.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Martii, n. 10, p. 755.

<sup>17</sup> But, in Suysken's opinion, as the Four Masters, who assign such year for his death, had antedated the reigns of Tuathal and Diernit by five years, so these same authorities may have committed a like mistake in this present instance.

<sup>18</sup> See the Life of Ceallach, bishop of Killala, at the 1st of May, in the Fifth Volume of this work, Art. i.

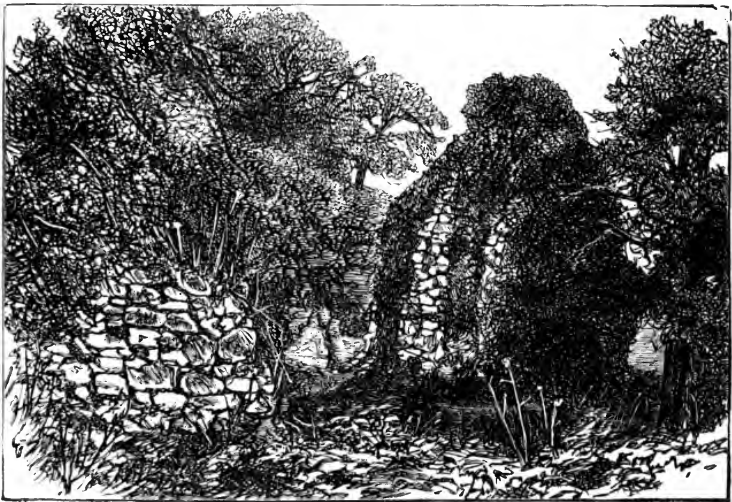
<sup>19</sup> Suyskens thinks the foregoing circumstances, if reliable, should require at least more than one year of incidence, and should represent at least two or three years.

<sup>20</sup> This is stated, in the Book of Navan. See "De Primordiis Ecclesiarum Britannicarum," at p. 957, and Index Chronologicus, ad A.D. 544.

<sup>21</sup> Indeed, it is not probable, that our saint would have accepted very rich endowments, even if offered by Diernit. The grants usually given in those primitive times were such tracts of lands, as the monks could conveniently till by the labour of their own hands. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xi., n. 181, pp. 58, 59.

Whatever credit we may be disposed to give such accounts, one thing appears certain, our ancestors considered this establishment to have been one of great extent and importance. This is shown, from the vision and prophecy of St. Endeus, to which allusion has been already made. Again, we find it recorded, that while St. Columba had been engaged transcribing a book of Gospels, he asked St. Kieran to aid him in writing some middle portion of this work.<sup>22</sup> Assenting to such a proposal, St. Columba predicted: "On the part of God, I also promise and pronounce, that the central parts of Ireland shall be connected with your name, and become tributaries for the future to your monastery."<sup>23</sup>

When leaving for Clonmacnoise, St. Ciarán is said to have previously resigned Aingin Monastery<sup>24</sup> to the care of Adomnan or Domnan, a native of Munster. He took with him eight disciples: viz., Ciarán, Oengus, Mac-nisse,



Inis Aingin Ruins, Lough Ree.

Cael-colomb, Mobeoc, Mo-lioc, Lugna Mac-hui Moga-Laim, and Colman, son of Nun. After they had come from the waves of the water, all are compared to Noah, son of Lamech, who took possession of the world with his octad, when coming from the waves of the Deluge. According to Archbishop Ussher, Kieran went to Clonmacnoise in 544. The Irish Life of our saint, as found in the Book of Lismore, mentions the eighth of the Calends of February, on the tenth of the moon, on the tenth of the lunar month, and on a Saturday, as the *data* for his setting up the first stake there, but the year is not mentioned. At that time Diarmait, son of Cerball, is said to have been along with him.<sup>25</sup> Anciently Clonmacnoise is said to have been called Druim-

<sup>22</sup> This seems to be only another version of an anecdote already related, but in a different form.

<sup>23</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, n. 88, p. 403.

<sup>24</sup> Already we have presented an illustration of the ancient church on Inis Aingin or Hare Island. To the kindness of the

Very Rev. Thomas Langan, D.D., Administrator of St. Mary's Church, Athlone, we have been presented with a photograph of the ruins there remaining, and from an entirely different point of view. This representation has been drawn and engraved on the wood by Gregor Grey.

<sup>25</sup> The narrative thus continues: Said

tiprad,<sup>26</sup> and it has been thought to have got its present name from a Connaught prince.<sup>27</sup> The first establishment of St. Kieran here is referred by Ware, to A.D. 548.<sup>28</sup> That Clonmacnoise monastery had been founded in the year just mentioned appears from the general testimony of our old writers.<sup>29</sup>

Regarding the arrival of Kieran, at Clonmacnoise, we are told,<sup>30</sup> that our Saint predicted as follows: "Here shall I dwell, in this place many souls shall go to the Kingdom of God, and in this place shall my resurrection be." Then, we are informed, that with his disciples, St. Kieran dwelt there, and began the foundation of a great monastery. Many flocked to him, when his monastery had been founded at Clonmacnoise. His district embraced a wide circuit. Soon his fame became celebrated throughout the whole of Ireland.<sup>31</sup> A very ancient old vellum book states, that Ciarán of Cluain was in his habits and life like unto John the Apostle. His great virtues and miracles made him be known as a remarkable saint, both at home and abroad. His love for chastity and truth is thus traditionally recorded by Cuimín of Coindeire,<sup>32</sup> who states, in the poem which begins, "Patrick of the fort of Macha loves," etc., that Ciaran never looked upon a woman, from the time he was born, and that he never told a lie.<sup>33</sup> Nor indeed is it to be a subject for wonder, that brief as had been his rule at Clonmacnois,<sup>34</sup> he

Ciarán to Diarmait when setting the stake, "Let, O warrior, thy hand be over my hand, and thou shalt be in sovereignty over the men of Ireland." "I agree," saith Diarmait, "provided thou givest a sign to me in confirmation." "I will say it then," replied Ciarán, "though thou art alone to-day, thou wilt be king of Ireland at this hour to-morrow." That promise was realized, for Tuathal Maelgarb, King of Ireland, was killed on that night, and Diarmait took the kingdom of Ireland on the morrow, and offered a hundred churches to Ciarán. This is followed by confirmatory verses, taken from an Irish poem.

<sup>26</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Februarii vi. De S. Mune Episcopo Forgnagiensi, cap. ix., p. 266.

<sup>27</sup> The Annals of Innisfallen have: "A.D. 547 (548) Fundata est Clonmacnois, i.e., Nois Muccaid regis Connacie a quo nominatur Cluain." The meaning of this seems to be that it was so called from a son of Nois Muccaid, King of Connaught. Perhaps his name was Tiprad. I find this name among these of the ancient princes of that province.—Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. xi., n. 180, p. 58. Reference is there made to Colgan's "*Acta Sanctorum Hiberniæ*," p. 346.

<sup>28</sup> "S. Kieranus, sive Ciaranus junior, ex Aradensium familia ortus, sed Boëtti, alias Beonandi fabri lignarii filius, unde et vulgo dictus est Maciteir, sive filius artificis, cœnobium condidit Clonmacnoisæ prius Tipraic dictæ, in ipso quasi Hiberniæ umbilico sive meditullio, anno Domini DXLVIII., locum concedente Dermio Cervalli filio, rege Hiberniæ. Huic cœnobio secundum pluri-

mos Kieranus unico solum anno, secundum nonnullus (perperam opinor) annis septem præfuit abbas, morte ibi ereptus v. Idus Septembris, anno salutis per Christum DXLIX., in ipso ætatis flore, cum annos vixisset solum triginta tres." See "*Commentarius de Præsulibus Hiberniæ*," p. 95.

<sup>29</sup> These state, moreover, that Kieran died the year immediately succeeding its foundation.

<sup>30</sup> By O'Sheerin, in "*Collectanea Sacra*." Dissertatione de S. Columbani Monachatu, art. iii., sect. ii., num. 84, pp. 433, 434.

<sup>31</sup> O'Sheerin adds: "Clara civitas et sancta in ipso loco in honore S. Kiarani crevit, cujus nomen Cluainmiciois vocatur, quæ est in Occidentali plaga regionis nepotum Neill, super ripam Orientalem fluminis Sinna, contra provinciam Connachtorum, in qua sive reges sive duces nepotum Neill et Connachtorum apud S. Kiaranum sepeliuntur."

<sup>32</sup> See the "*Martyrology of Donegal*," edited by Drs. Todd and Reeves, pp. 240, 241.

<sup>33</sup> The Irish verse is thus rendered into English:—

"The holy Ciaran, of Cluain, loves  
Humility, from which he did not rashly  
swerve;  
He never uttered a word that was false,  
Nor looked upon woman from his birth."  
—*Ibid.*, p. 243.

<sup>34</sup> Alemand writes: "A *Cluain-Mac-nois*, autrement *Clunes* ou *Kilcom*, il y a eu une ancienne Abbaye que les Annales d'Ultonie appellent *nobilissimum Monasterium*," &c. — "*Histoire Monastique d'Irlande*," p. 40. Alemand has some mistakes in his short

was ranked among the foremost Patriarchs of Irish monks.<sup>35</sup> On a certain day, as Ciaran was sowing seed at Iseal Chiarain, a poor man came to ask alms from him. Ciaran threw a handful of the grain into his breast, and it was immediately turned into gold. At this time the king, *i.e.* Aenghus, son of Crimthann, sent two horses and a chariot to Ciaran. Our saint gave those horses to the poor man for the gold, and the gold was turned into grain immediately, while the field was sown with it afterwards, so that there was not in the whole territory corn better than what grew there.<sup>36</sup> We are informed,<sup>37</sup> that on a certain occasion this holy man visited some female religious, who were under the guardianship of our Saint Kieran. For the latter holy abbot, according to this legend, a meal had been prepared, but of this St. Aedus partook. Knowing the poverty of those nuns, when their patrons arrived near the place, Aedus said, "Lay your vessels of meat and drink as before, and they shall be replenished."<sup>38</sup> This being done, the prediction was fulfilled, and St. Kieran was suitably entertained by his religious sisters.<sup>39</sup>

The chief foundation of St. Kieran, as mentioned in old Latin documents, is usually written Cluanense. In our times, it is better known as Clonmacnoise, and after St. Kiarain's monastery had been there established, it grew to the dimensions of a considerable city or town. In due course, it became an episcopal see. Yet, Sir James Ware confesses himself uninformed, regarding the exact period, when St. Kieran's foundation was merged into a Cathedral Church. The ruins of this establishment are yet traceable on the Shannon's eastern banks, and on the western borders of the old Meathian province. From the ancient name Ath-Luain,<sup>40</sup> the present town of Athlone,<sup>41</sup> situated chiefly on the Connaught side of the river, is about eight or nine miles northwards from Clonmacnoise. It is the most central town in Ireland; and although from the denomination regarded as a ford on the old Shannon, it had a bridge which spanned the river, at a very early period, and afforded a means of communication between the provinces of Leinster and Connaught.<sup>42</sup> A strong castle, to command the passage of the Shannon, was built at Athlone, so early as the reign of King John. Walls around the

paragraph relating to St. Kieran. Thus he seems to confound Clunes or Clones with Clonmacnoise, and where he found *Kilcom* as an alternative does not appear. Also he remarks of St. Kieran, "encore Evesque de Clunes, est appellé par des Historiens *Episcopus Coloniensis*, ce qui a donné occasion de croire qu'il avoit esté Evesque et Archevesque de Cologne en Allemagne, mais il n'a esté appellé *Coloniensis* que par erreur au lieu de *Cloniensis*."

<sup>35</sup> See "Collectanea Sacra." *Dissertatio de Monastica S. Columbanii Luxoviensis et Bobiensis Abbatis Professione*, art. iii., sect. ii., num. 84, p. 434.

<sup>36</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 240, 241.

<sup>37</sup> In the Acts of St. Aedus, Bishop of Killare, at the 28th of February.

<sup>38</sup> See Colgan's "Acta Sanctorum Hibernie," Vita S. Aedi, cap. xix., and n. 18, p. 420.

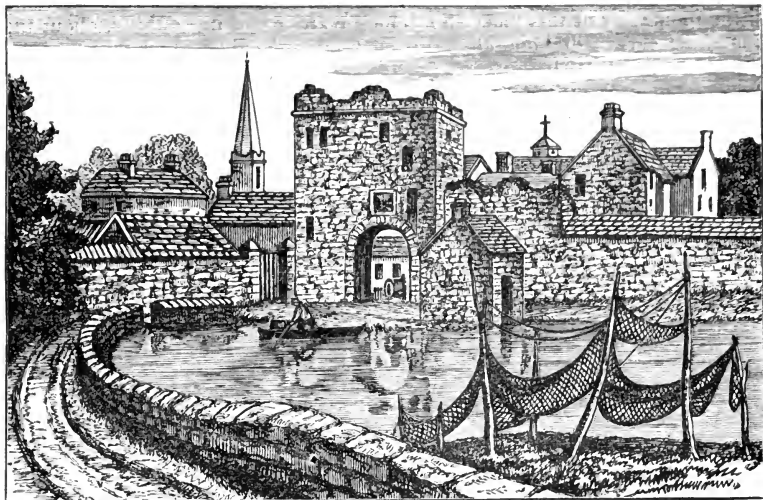
<sup>39</sup> Yet this account is so patently fabulous, in Suysken's opinion, that it is placed on record, merely to satisfy the curiosity of some readers.

<sup>40</sup> However, we are told, that the original denomination was Ath-more, or "the great ford." It was afterwards changed to Ath-Luain, or the "ford of Luan," a man's name, formerly very common. In an old Irish tale, known as the "Fate of the Children of Tuireann," the place is called Ath-Luain-mic-Luighdheach, or the "Ford of Luan the son of Lewy." See Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. v., p. 342.

<sup>41</sup> Athlone has two parishes, viz.: St. Mary's, in the barony of Brawny, containing 37<sup>8</sup>/<sub>a</sub>. 1r. 3p., and it is marked on the "Ordnance Survey Townland Maps for the County of Westmeath," sheet 29; and St. Peter's, containing 111a. 2r. 3p., in the barony of Athlone, is noted on the "Ordnance Survey Townland Maps for the County of Roscommon," sheet 52.

<sup>42</sup> A very complete and an interesting account of Athlone may be read in the "Parliamentary Gazetteer of Ireland," vol. i., pp. 95 to 101.

land sides of the two divisions of the town were probably soon afterwards constructed: and they appear to have been either enlarged, or at least repaired and strengthened, during the reign of Queen Elizabeth. The castle and a portion of the fortifications still remain.<sup>43</sup> Here, too, were former religious foundations; but of these no traces at present remain. The bridge



North Gate, Athlone.

which spanned the Shannon at the close of the seventeenth century, has long since been removed.<sup>44</sup> With lapse of time, nine churches, besides the original foundation, are said <sup>45</sup> to have stood within the cemetery,<sup>46</sup> at Clonmacnoise. This contained less than two Irish acres.<sup>47</sup> Eastwards from the cemetery enclosure certain episcopal buildings had been erected. Formerly Clonmacnoise See had been enriched with abundant revenues. However, the former episcopal city has now dwindled to an insignificant village.<sup>48</sup> After the introduction of the Reformation to Ireland, by an Act of Parliament, the independent See of Clonmacnoise had been added to that of Meath, A.D. 1568.<sup>49</sup> At the present time, some curious ancient inscriptions still remain.

The claim of St. Kieran to be considered first Abbot of Clonmacnoise has been invariably admitted. By others, he has been regarded as its first bishop. It

<sup>43</sup> The accompanying illustration, drawn on the wood and engraved by Gregor Grey, represents the North Gate of Athlone.

<sup>44</sup> In allusion to Athlone, Father Francis Porter writes, "*quod suum habet Castrum et Pontem e vivo saxo pulcherrimum.*"—"*Compendium Annalium Ecclesiasticorum Regni Hiberniæ.*" Sectio Prima, cap. iii., p. 44.

<sup>45</sup> By Sir James Ware.

<sup>46</sup> There are three exquisite steel engravings of the Antiquities at Clonmacnoise to

be seen in Bartlett's "*Scenery and Antiquities of Ireland,*" vol. i. Letterpress descriptions serve to illustrate them. See chap. xiv., pp. 101 to 105.

<sup>47</sup> See Mr. and Mrs. Hall's "*Ireland: its scenery, character,*" &c., vol. ii., pp. 191, 192.

<sup>48</sup> This had occurred over two hundred years ago, as we find in a note of Colgan, appended to St. Molagga's Life. See "*Acta Sanctorum Hiberniæ,*" Januarii xx. Vita S. Molaggæ, n. 26, p. 150.

<sup>49</sup> According to Sir James Ware.

seems to be more than doubtful, however, if Clonmacnoise had been erected into an episcopal See during the life-time of our saint. Neither Archbishop Ussher nor Colgan favour any idea, that he ever rose above the rank of Abbot. The latter writer gives St. Kieran this title only, while distinguishing Ailbeus,<sup>50</sup> as archbishop and bishop of Emly, in Munster.<sup>51</sup> In one of the old Irish Epistles,<sup>52</sup> published by Ussher,<sup>53</sup> nothing seems clearly demonstrable, regarding the rank held by our saint, in the Irish Church.<sup>54</sup> When treating of the monastery at this place, Sir James Ware leaves us doubtful, about the time when a cathedral church had been there erected.<sup>55</sup> It is observed, by him,<sup>56</sup> that a certain Baitan, first noted as abbot and bishop of the place, died on the 1st March, 663.<sup>57</sup> Allemand,<sup>58</sup> who flourished at a period still later than Sir James Ware, does not hesitate to make our Saint a bishop, citing the authority both of Ussher and Colgan.<sup>59</sup> Harris seems to make our Saint bishop of Clonmacnoise, owing to an obvious mistake he has committed, by placing Tighernach there, as immediate successor of Kieran.<sup>60</sup> This latter mistake of Harris has been followed by Archdall,<sup>61</sup> whilst adding another, when he introduces Oedhlugh, abbot of this place, as having died on the 26th day of February, A.D. 551. However, noting the silence of all ancient Irish Martyrologists and writers on the subject of Kieran having been bishop of Clonmacnoise; also, the prose Life of St. Senan describing when this holy man had been visited by Kieran, the latter being represented only as a priest, nor, do we learn elsewhere, that he became bishop: wherefore, we must probably regard him as having been simply an abbot over Clonmacnoise. This seems to be most likely, as he is generally allowed to have lived there only for one year, which could scarcely suffice for its growth and consolidation, to require its erection into a See, or as the chief seat for a diocesan district. It has been supposed, that the idea of St. Kyran having been the first bishop over Clonmacnoise, arose, either from an erroneous opinion of his namesake, St. Kieran, abbot and bishop of Saigir, having been confounded with the abbot of Clonmacnoise,<sup>62</sup> or that Kieran of Saigir had been reputed first founder of

<sup>50</sup> His feast occurs on the 12th September. See his life at that date, in the present volume, Art. i.

<sup>51</sup> "Successor Querani Coloniensis, vel rectius . . . Kierani Clonensis seu Cluanensis, abbas de Cluain, alias Cluain-mic-nois, in limite Mediæ." — "Acta Sanctorum Hiberniæ," Februarii xxiv. Vita S. Cuminæ, n. 16, p. 411.

<sup>52</sup> This is attributed to Cumman, who wrote to Segienus, abbot of Iona, in the seventh century, regarding the Paschal controversy; and, it has a great historic value, as referring to individual Irish saints of an earlier period, and to the traditions of the ancient Irish Church.

<sup>53</sup> Cumman says: "Juxta Duteronomion, interrogavi patres meos, ut annuntiarent mihi, successores videlicet nostrorum patrum priorum, Abbei episcopi, Querani Coloniensis, Brendini, Nessani, Lugidi," &c. — "Sylloge Veterum Epistolarum Hibernicarum," num. xi.

<sup>54</sup> In the Epistle of Cumman, it must be remarked, that where Ailbeus is styled a bishop, no such distinctive title follows for St. Queran, whose connection with Clonmacnoise is simply stated.

<sup>55</sup> "Hujus cœnobii ecclesia postea, sed quo tempore, me latet, in ecclesiam cathedralem commutata est. Non desunt quidem, qui S. Kieranum episcopum fuisse Clonmacnoisensem, diserte tradunt. Hoc si verum, de ecclesiæ cathedralis initio, non est quod ulterius disquiramus." — "Commentarius de Præsulibus Hiberniæ," p. 95.

<sup>56</sup> "Ultrum recte, non inquiri; ut velim, saltem paucis recensuisset scriptoris, a quibus sancti episcopatum Cluain-micnoisensem diserte traditum reperit."

<sup>57</sup> In Dr. O'Donovan's "Annals of the Four Masters," while his death is placed at this date, he is only styled Baetan Mac-Ua-Cormaic, Abbot of Cluain-mic-Nois. See vol. i., pp. 274, 275.

<sup>58</sup> See his "Histoire Monastique d'Irlande," p. 40.

<sup>59</sup> However, neither of these authors positively assert such a statement.

<sup>60</sup> See Harris' Ware, vol. i. "Bishops of Clonmacnoise," p. 167. But Tigernach was bishop at Clones, and not at Clonmacnoise.

<sup>61</sup> See "Monasticon Hibernicum," p. 380.

<sup>62</sup> This seems to have been done by Sir James Ware, who in treating about the Ossorian bishops says, that Kieran of

Clonmacnoise episcopal See, and this for no better reason, than because its precise erection as such can be referred to no exact date.<sup>63</sup>

## CHAPTER IV.

VARIOUS POETICAL PIECES STATED TO HAVE BEEN THE COMPOSITIONS OF ST. KIERAN—HE WAS AUTHOR OF A SPECIAL RELIGIOUS RULE—THE YEAR OF ST. KIERAN'S DEATH—HIS BURIAL AND RELICS AT CLONMACNOISE—COMPOSITION IN PRAISE OF ITS FOUNDER ATTRIBUTED TO ST. COLUMBA—COMMEMORATIONS AND CELEBRATIONS OF ST. KIERAN—MEMORIALS—CONCLUSION.

To St. Kiaran have been ascribed the gifts of a poetic genius; and even various compositions attributed to him are handed down to our time. It was Ciaran, we are told, that composed the celebrated poetical lay which begins: "An rim a ri an richid rain," &c., asking of God a prolongation of his life, that he might perform more labour and service to Him. There is a Poem attributed to St. Kiarain, among the Manuscripts of Trinity College, Dublin.<sup>1</sup> The Kierain intended is probably the Patron of Clonmacnoise. Among the Poems, ascribed to St. Ciaran of Clonmacnoise, there is one, "On the two Daughters of the Priest Isacar, Anna and Mary."<sup>2</sup> There is a supposed Poem of Ciaran, invoking the protection of an Angel or an Archangel, for each day of the week;<sup>3</sup> and another Poem, invoking the Saints of the Four Seasons of the Year.<sup>4</sup> A Poem of St. Ciaran, containing 32 verses, is to be found among the O'Longan Manuscripts.<sup>5</sup> He is made the author of certain prophecies by Sir James Ware.<sup>6</sup> An ancient prophetic poem, ascribed to St. Ciaran, is to be met with among the O'Longan Manuscripts<sup>7</sup> preserved in the Royal Irish Academy.

From various passages in Colgan, it would appear, that Kiaran had been regarded as one among the principal Irish Saints. We are told, that in some Manuscripts, he is called one of the Twelve Apostles of Ireland.<sup>8</sup> Some doubt seems to exist about our Saint being the Cieran, mentioned in Ussher's Catalogue,<sup>9</sup> as belonging to the Second Class of Irish Saints, rather than the less celebrated St. Kieran of Saigir.<sup>10</sup> When setting forth the old catalogue of Irish Saints, among those of the second order, who observed different rules, we find the name of St. Kieran, St. Ciaran, or St. Queran,

Saighir died in 549, thus making him identical with Kieran of Clonmacnoise.

<sup>63</sup> See "Acta Sanctorum," tomus iii., Septembris ix. Acta S. Kieranii, sect. vi., num. 66, 67, 68, 69, p. 383.

CHAPTER IV.—It is classed H. I. II.

<sup>1</sup> It consists of 36 verses, and it is to be found among the O'Longan MSS., of the Royal Irish Academy, vol. iv., p. 281, paper folio.

<sup>2</sup> It is in 32 verses, and found in a folio paper Manuscript, written by Michael Oge O'Longan, in and after the year 1799. This is in vol. iv. of the O'Longan collection, in the Royal Irish Academy, pp. 40, 41.

<sup>3</sup> It is in 30 Stanzas, p. 42, *ibid.*

<sup>4</sup> In vol. xiv., p. 184.

<sup>5</sup> See "De Scripturis Hibernicis," lib. i., cap. 2.

In vol. LIV., p. 173.

<sup>8</sup> See "Acta Sanctorum Hibernicæ," Notes to the Life of St. Finian, at the 23rd of February, p. 398. Also, see n. 4, p. 402.

<sup>9</sup> According to Rev. Dr. Lanigan. "It is proper to caution the reader against an error of the press in the London or folio edition, p. 474 of Ussher's *Primordia*, where in the list of the Second Class, *Ceranus* occurs instead of *Cernanus*. This *erratum* might induce a person at first sight to think, that Kiaran of Saigir was mentioned in that list. The sequel, however, shows, that the name was *Cernanus*."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xi., n. 164, pp. 52, 53.

<sup>10</sup> This latter was omitted, by Ussher's authority, as also many other saints of the period; for the author of the catalogue only named holy persons most generally celebrated.

mentioned by Ussher. And quoting the Book of Navan, we are further informed, that this Saint wrote a monastic Rule.<sup>11</sup> This was called the Law of Kieran. Nearly all our ancient and modern authors are agreed, that St. Kieran of Clonmacnoise, who was also known as son of the Artificer, must be reckoned amongst the eight principal Irish Saints, who wrote special monastic rules, for the government of religious houses<sup>12</sup> Moreover, he is enumerated among the eight principal founders of regular monasteries in our Island.<sup>13</sup> Among these institutions, the following gradation brings us to our abbot: viz., the first rule was that of St. Patrick; the second that of St. Brigid; the third that of St. Brendan; the fourth that of St. Kieran, &c.<sup>14</sup> Thomas Sirin,<sup>15</sup> with various Irish writers, mentions this Special Rule of our Saint. At the year 743, Archbishop Ussher remarks, that the monastic Rules of St. Kieran, son to the artificer, and those of St. Brendan, son to Finlog, were propagated in Ireland.<sup>16</sup> Again, another testimony is produced from a Hymn, attributed to his holy fellow-Apostle, Columba. In this, our Saint's eulogy is pronounced; he has been regarded as one of Ireland's principal sons, and justly considered one of its great Apostles.<sup>17</sup> In O'Donnell's Life of St. Columba, we are told, that when the holy abbot of Iona visited Clonmacnoise, he showed St. Kieran, abbot of this monastery, a hymn which he had before composed in praise of God.<sup>18</sup> This he wished Kieran to read.<sup>19</sup> It is said that contemning this world's vanities and entering a monastery, he became a venerable monk of the Benedictine Order, and afterwards an Abbot.<sup>20</sup> However, it must be observed, that the special Rule of St. Benedict had not been brought into Ireland, until many centuries after the death of our saint. It is stated, in a silly legend, that the saints of Ireland fasted to cut short Ciaran's life, when he drew nigh unto death, and because he alone had the half of Ireland.<sup>21</sup> However, their petition was not

<sup>11</sup> He adds: "Neque alia est illa lex Ciarini, \* \* \* cujus amplificatum usum ad annum DCCXLIII., in Annalibus Ultoniensibus observavimus."—"Britannicarum Ecclesiarum Antiquitates," Addenda quædam et emendanda, p. 1050

<sup>12</sup> Edward O'Reilly states: "He wrote a Rule for Monks, in Irish metre, said to be amongst the MSS. of Trinity College Library; but in the present imperfect state of the Catalogue of MSS. in that library, we have not been able to discover it."—"Chronological Account of nearly Four Hundred Irish Writers," pp. xxxv., xxxvi.

<sup>13</sup> In this same sense, Thomas Sirin, an Irish Minorite, in his Dissertation on St. Columbanus, art. iii., § 2, quotes Alcuinus, *carm.* 246, thus:—

Patricius, Cheranus, Scotorum gloria  
gentis,  
Atque Columbanus, Comgallus  
Adamnanus atque  
Præclari patres morum, vitæque  
magistri:  
Hinc pietas, precibus horum nos  
adjuvet omnes.

<sup>14</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii pars ii., p. 214.

<sup>15</sup> See "Collectanea Sacra," Dissertatione de Monachatu S. Columbani, sect. 2.

<sup>16</sup> See Index Chronologicus ad annum, LXXII, p. 1170.

<sup>17</sup> The following verse is quoted:—

Quantum Christe ô Apostolum  
Mundo missiti hominem:  
Lucerna hujus insulæ,  
Lucens lucerna mirabilis, &c.

See Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, secunda pars., pp. 471 *et seq.*

<sup>18</sup> See *ibid.*, Vita Quinta S. Columbæ, Lib. lxx., pp. 400, 401.

<sup>19</sup> The Bollandist editor would not undertake to deny, that a hymn, in praise of our Saint, had been composed by Columba, and presented to the inmates of Clonmacnoise. But, it seems to have been composed after the death of St. Kieran.

<sup>20</sup> The Aberdeen Breviary, and the followers of the Benedictine rule, greatly venerating him, likewise seem to consider him as their founder and spiritual father in Ireland.

<sup>21</sup> It is related, that the three worst counsels acted on in Ireland through the advice of saints were: First, the cutting short of Ciaran's life; secondly, the banishment of Columkille; and thirdly, the expulsion of Mochuda from Raiithin.

granted by the Almighty, until he fasted with them, and for their intention. Then Odran<sup>22</sup> of Lettracha Odrain and Mac Cuilind<sup>23</sup> of Lusk, together with an angel, went to tell him for what the saints fasted. Whereupon, he sang a hymn, and left an injunction on his monks, never to promise ought before they knew that purpose had in view.<sup>24</sup> In the Life of St. Kevin,<sup>25</sup> we have related some particulars, taken from the old acts of that holy Abbot of Glendalough, and which refer to St. Kyrain's death. Those statements are seemingly regarded as apocryphal, by Baert and Suyskens; although this latter writer allows some truth may be concealed under a legendary garb. If credit attach to this account, St. Kevin was present at St. Kyrain's decease.

According to Tighernach, our saint died A.D. 549, in the thirty-first year of his age.<sup>26</sup> This seems, also, to have been the generally accepted popular tradition for many centuries at Clonmacnoise.<sup>27</sup> According to the Life of St. Kieran, he was called to the kingdom of eternal glory, in the thirty-third year of his age. He is compared to Christ in this regard, as also in the circumstance, that he was known as the son of a carpenter.<sup>28</sup> The same short term of life is given to him, by Colgan.<sup>29</sup> The Book of Navan and the Ulster Annals only allow thirty-three years, as the term of his life: while the former record states, that he only lived one year in his city of Clonmacnoise; the latter places his death at 548. According to the Ulster Annals, he departed in the thirty-fourth year.<sup>30</sup> The Annals of Cambria<sup>31</sup> place the death of St. Kieran at A.D. 544.<sup>32</sup> The Annals of the Four masters<sup>33</sup> assign the departure of St. Kieran to A.D. 548. This was the year of that great mortality known as the Chron Chonaill;<sup>34</sup> and although many of the Irish saints succumbed to it, according to the latter authority, yet Ciarain and Tighearnach were the exceptions.<sup>35</sup> This is also the date given by Colgan,<sup>36</sup> who states, that in the great pestilence of the Cronchconnuil or Cromchonnail, which

<sup>22</sup> His feast occurs on the 2nd of October.

<sup>23</sup> See his Acts at the 6th of September, in the present volume, Art. ii.

<sup>24</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxliv.

<sup>25</sup> Already written, at the 3rd of June. See the Sixth Volume of this work, Art. i.

<sup>26</sup> Dr. O'Connor thus renders the Irish entry into Latin, at A.D. 559: "Ciaranus filius artificis obit 31 anno ætatis suæ, hoc est septimo postquam Monasterium, dictum *Chuaín-mac-Nuais*, i.e. Seccessum filiorum Nobilium, construere cœpit."—"Rerum Hibernicarum Scriptores," tomos ii., Tigernachi Annales, p. 138. The Annals of Innisfallen have his death so early as A.D. 538. "Quies *Ciarani* filii Artificis." Ex Autographo Bodleiano.—*Ibid.*, p. 6. The Codex Dubliniensis does not give the year of his death, yet notices it as occurring during the reign of King Diarmid, son of Ceribheoil, at p. 16.

<sup>27</sup> In the scholion to that copy of the "Feilire," preserved in the "Leabhar Breac," we are informed, that three and thirty was his age when he died. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On

the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxliv.

<sup>28</sup> As Joseph, the husband of Mary, the reputed father of Jesus Christ, worked at the carpenter's trade, so did Beoiadh, the father of Kieran. This too is noticed by the Donegal Martyrologists, who call St. Joseph Céle Muipe. Dr. Reeves remarks here in a note, that in such compounds as Céle De, Céle-Christ, Céle-Petair, Céle-Clerich, &c., the primary meaning of Céle is "companion." It is so interpreted by Zeuss, in his "Grammatica Celtica." pp. 22, 23, 245, 371.

<sup>29</sup> See "Acta Sanctorum Hiberniæ," Februarii vi. Vita S. Munis Episcopi Forg-nagiensi, n. 15, p. 267.

<sup>30</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomos iv. Annales Ultonienses, p. 19.

<sup>31</sup> Edited by Rev. John Williams ab Ithel, M.A.

<sup>32</sup> See p. 3.

<sup>33</sup> They state, on the 9th of September.

<sup>34</sup> This is Latinised *Flava Ictericia*, or the yellow jaundice, by Colgan, in "Acta Sanctorum Hiberniæ," p. 831, col. 2.

<sup>35</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 184 to 189.

<sup>36</sup> See "Acta Sanctorum Hiberniæ," Januarii xx. Vita S. Mollagge seu Molaci, n. 31, p. 150.

carried off several of the saints of Ireland, with many other persons, St. Kieranus Cluanensis was one of those victims. However, the Annals of Boyle differ from all the foregoing accounts, both in stating, that he died so early as 523, and that he attained the age of thirty-six.<sup>37</sup> Sir James Ware agrees with Ussher, regarding the dates for his age and year of departure, but adds, that according to his biographer, the holy abbot only lived one year, as superior over Clonmacnoise, while according to Tighernach, he presided over it seven years.<sup>38</sup> From which statements, Suyskens infers, that our Saint died A.D. 549, in all probability; nor does he greatly regard what Colgan adduces from the Annals, since almost all other authorities are agreed concerning this epoch; nor have we any decisive *data*, for considering it erroneous; wherefore Suyskens thinks we may regard the sense of the annalist, who says he died of the plague which occurred in 548, to be, that Kyran had been carried off during its continuance through the following year.<sup>39</sup> A date very generally given for his death is A.D. 549.<sup>40</sup> Having incorrectly, or without good authority, stated that St. Kieran had preached in Kintyre, Smith tells us,<sup>41</sup> that he died A.D. 594.<sup>42</sup> For this, he refers to Sir James Ware, but without citing any particular page or passage; however, Ware is altogether silent on these matters.<sup>43</sup> Suyskens thinks it much more probable, that St. Kieran lived to the age of sixty-six, than that he died, at the early age of thirty-three; since such conjecture seems better to accord with the Acts of other saints cited by him. Is it to be supposed, he enquires, that so young a man could have been founder of the many monasteries, over which it is said he ruled, if we admit he only lived to be thirty-three years of age.<sup>44</sup> But, even conceding that our Saint's death occurred in 548 or 549, the Bollandist editor cannot unhesitatingly admit some earlier dates, for that short life Kieran is said by Ussher to have lived.<sup>45</sup>

An ancient Registry of Clonmacnoise,<sup>46</sup> states, that St. Kieran had obtained from the Almighty the favour that no soul belonging to a body

<sup>37</sup> Thus runs the entry: "An. D. xxiii. *Ciaranus* filius Artificis xxxvi etatis sueannon in Xpo quievit." — Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. *Annales* Buelliani, p. 4.

<sup>38</sup> See "De Scriptoribus Hibernicis," lib. i., cap. 2.

<sup>39</sup> He adds: "Corrigendum itaque est Martyrologium Parisiense, quod Sancti mortem plus integro sæculo serius statuit, scilicet circa annum 669." — "Acta Sanctorum," tomus iii., Septembris ix. See Acta S. Kieran, sect. vi., num. 61, 62, p. 382.

<sup>40</sup> It is rather remarkable, that Dr. Lanigan's own history contains a misprint, which makes our saint's death fall in A.D. 459, instead of in 549. The latter date he obviously meant. See *ibid.*, vol. ii., p. 52.

<sup>41</sup> In his "Life of St. Columba."

<sup>42</sup> "Yet to do every man justice, this 594 is perhaps an erratum for 549. But the fable of Kieran having preached in Kintyre is not so. It is taken from such stories as those of Dempster and others, concerning that great saint." See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. viii., n. 92, p. 121.

<sup>43</sup> "How little Smith had examined these

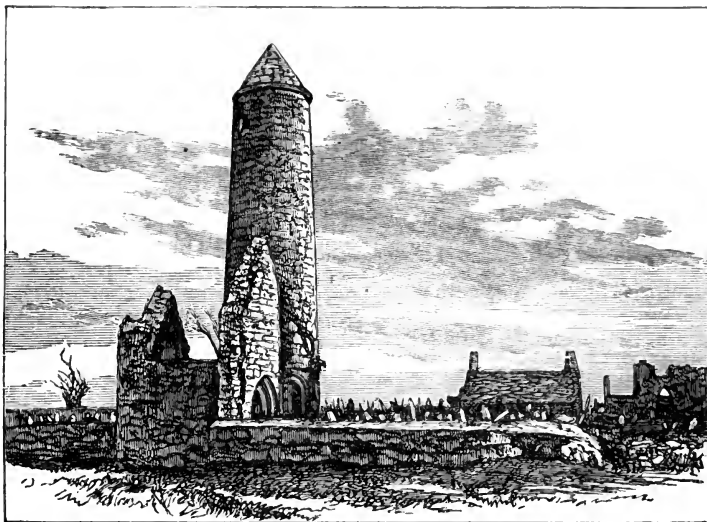
subjects appears from his supposing (p. 10) that Columba, when in his 28th year, founded the monastery of Darmagh about the time of Kieran's death. Now the 28th year of Columba's age was A.D. 549, which was also that in which Kieran died." — *Ibid.*

<sup>44</sup> Speaking about the monasteries, Aingen and Clonmacnoise, and the date for their erection, Suyskens observes, "ostendimus utriusque fundationem justo serius ab Usserio statui."

<sup>45</sup> According to this latter writer, the holy man went to St. Senan when only twenty-one years old. At this early period of life, he was made guestmaster; at the age of fourteen, he first entered upon a religious life, under St. Ninnid at Lough Erne; then he was under the discipline of St. Endeus at Aran, when during a tender age he exercised the humble office of artificer or labourer; meanwhile, we are to consider, that before the year 530, he had St. Finnian as a master. That all these offices were exercised, at such early age, and within such a limited number of years, the Bollandist editor does not consider to be probable.

<sup>46</sup> This had been transcribed by Dudley Mac Firbis, for the use of Sir James Ware.

interred at Clonmacnoise should be deprived of salvation. The peasantry in its neighbourhood preserve such a tradition, to the present day. Yet, this pious belief is not to be received in an unqualified sense. It had origin, doubtless, in the merits of their great local patron, St. Kieran. It could only have reference, however, to those souls who departed this life in the state of grace. From another source we learn, that the holy Abbot Kyran was interred in the church he had founded at Clonmacnoise. His monastic establishment there had been ruled over by a succession of venerable Abbots from the time of his decease, through several subsequent centuries. Indeed, it is thought, that their names are in many instances decipherable in the Irish characters which have been found on monumental stones disinterred



Teampul Figeen and Round Tower, Clonmacnoise.

and of unquestionably remote antiquity.<sup>47</sup> Many chiefs and bishops were likewise interred in this cemetery. It has been stated, that Hebrew as well as Irish inscriptions were discovered on many of the tombs. Owing to this circumstance of our saint's interment and domicile, the monastery of Clonmacnoise had ever since been reckoned noble and venerable.<sup>48</sup> Even yet, where only the ruins of former churches and round towers are to be seen,<sup>49</sup>

<sup>47</sup> The reader is referred to that invaluable, elegant and profusely illustrated work, edited by Miss Margaret Stokes, "*Christian Inscriptions in the Irish Language*," and especially to volume i., which principally treats on those found at Clonmacnoise. Many of these were collected and drawn by George Petrie, LL.D.; and since his time several of the original monuments have disappeared. However, the extraordinary research and antiquarian knowledge displayed in every page of the work by Miss Stokes, and her accomplishments as an artist, in the hundreds of drawings it contains, place the Irish antiquary and scholar under the greatest obligations to her for the

accuracy and completeness of that noble task to which her talents have been devoted, and which to her was truly a labour of love.

<sup>48</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. xvii., p. 434. The Bollandist editor adds, "*Quamdiu vero sacrum istud depositum ibidem permanserit, non legi: at cum Colganus in Appendice 5 ad Vitam S. Brigide, pag. 663 scribat, Cluain-mic-noisiam ab anno 719 usque ad 1155 quater et trigesies seu combustam seu spoliatam fuisse, verendum est, ut tam multiplici cladi superfuerit.*" See *De S. Kierano seu Querano*, sect. vi., num. 55, 56, 57, p. 381.

<sup>49</sup> As in the former volumes, we have had

the religious pilgrim and intelligent visitor are carried in thought to those ages when that solitary place was distinguished as the chief school for piety, learning, and art in Ireland. As compared with the larger cathedral, the earlier church of St. Kieran was named the smaller; and in it a great number of relics had been preserved.<sup>50</sup> A piece of bone, said to have belonged to one of St. Kieran's hands, was preserved in the cathedral of Clonmacnoise, in 1242.<sup>51</sup> In Archbishop Marsh's Library manuscript Life of St. Kieran, we find mention made of the "*sarcina citha*."<sup>52</sup> This was a covering for the Book of Gospels which belonged to him, and which a cow is said to have drawn uninjured from the waters of Lough Ree.

Among the literary productions of St. Columba, Colgan enumerates four hymns composed in the Latin idiom; and the first of these was written to eulogise St. Kieran's virtues. The only portion of this hymn, which reached the Bollandist Suyskens, has been already given in a note, affixed to the earlier portion of this memoir. We are told, on his hearing about St. Kieran's death, St. Columkille, Abbot of Iona, declared, that it was a providential circumstance, he had been called away from life at an early age; for, had he lived to an advanced term of years, the envy of many would be excited against him. It is said, that St. Columba composed a Hymn in honour of our saint. This seems to indicate, that he had been at Clonmacnoise, when it was written; since the successor of Kieran said to him: "O father, this is a beautiful and eulogistic hymn; what return can we make for its composition?" Columba answered, "Give me two hands full of earth, taken from the grave of Father Kieran, because that I desire and love, more than pure gold or precious stones."<sup>53</sup> Wherefore, St. Columba, taking this earth from the sepulchre of St. Kieran, returned to his own island of Hy. But, while on his voyage thither, a great sea-storm arose, which carried his ship towards a most dangerous whirlpool, known as Corebreacyn.<sup>54</sup> While drifting towards this whirlpool, so much dreaded by mariners, St. Columba

frequent reference to saints connected with Clonmacnoise, and have given different illustrations of various ruined churches there; so in the present instance, a view is presented of Teampul Fígneen, and the adjoining Round Tower, from a photograph, copied on the wood and engraved by Gregor Grey.

<sup>50</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Februarii vi., Vita S. Munis, cap. ix., p. 266.

<sup>51</sup> This year allusion is made to it, a Chapter being held at Louth, by Albert of Cologne, archbishop of Armagh. See Rt. Rev. Richard Mant's "*History of the Church of Ireland, from the Reformation to the Revolution; with a preliminary Survey from the Papal Usurpation, in the Twelfth Century, to its legal Abolition in the Sixteenth*," vol. i., chap. i., sect. v., p. 64.

<sup>52</sup> It is thus described: "*quæ erat de pelle facta in qua evangelium positum erat [quæ] circa pedem vaccæ adhesit et sic vacca in pede cetham traxit secum ad terram, et inventus est liber evangelii in cetha pellicea putrefacta siccus et aridus atque candidus sine ullo humore ac si conditus esset in biblioteca*."—Cap. 27, fol. 147, aa.

<sup>53</sup> In his "*Life of St. Columba*," p. 8, Smith has a fable, which states, that the

subject of his biography was under St. Kieran's direction at Clonmacnois. All that can be found regarding Columba's visit there, refers to his return from Iona to Ireland, many years after Kieran's death. There can be little doubt, however, that both of these Saints were personally acquainted. In his Acts of St. Columkille, Prince O'Donnell tells us, that Saint studied with St. Kieran, in the school or monastery of Mobby Clairineach. See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xi., sect. viii, n. 92, pp. 120, 121.

<sup>54</sup> This is the great whirlpool of the Western Hebrides, to which the poet, Thomas Campbell, makes such happy allusion in his beautiful poem, "*Gertrude of Wyoming*."

"Green Albin! what though he no more survey

Thy ships at anchor on the quiet shore,  
Thy pellocks rolling from the mountain lay,

Thy lone sepulchral cairn upon the moor,

And distant isles that hear the loud Corbrechtan roar."

—Part i., stanza v.

threw a portion of the earth taken from St. Kieran's tomb into the sea. Immediately, the waves subsided, the tempest was stilled, and the ship escaped from that menaced danger. Thereupon, St. Columba returned thanks to God, and called his fellow-passengers to witness what a favour had been obtained, through the relics of Blessed Kieran.<sup>55</sup> But with regard to the miracle already recorded, respecting the rescue from shipwreck,<sup>56</sup> there is another version, still less probable. It is stated, that while the ship in which Iona's Abbot sailed from Ireland to Britain was about to reach the whirlpool of Core Breacain,<sup>57</sup> the bones of Breacan, grandson to Niell the Great, King of Ireland, seemed to float on the waves.<sup>58</sup> Seeing these relics of mortality, Columba is said to have offered a prayer, that the soul of Breacan might be released from the pains of purgatory. The saint and his companions were soon afterwards rescued from the dangers of the ocean.<sup>59</sup> Before proceeding to analyse the Chronotaxis, between our Saint's birth and death, the Bollandist editor of his Acts very properly remarks, that those fragmentary accounts previously given must be examined in connexion with the lives of saints there introduced.

In the earliest Irish Martyrologies and Calendars, the feast of St. Kieran of Clonmacnois is to be found recorded, at the 9th of September. He is noticed with distinguished eulogy, in the "Feilire" of St. Aengus.<sup>60</sup> Especially, in that monastery where his life ended, and in the church attached to it, for several succeeding centuries after his death, his festival attracted crowds from all the surrounding districts.<sup>61</sup> In the published Martyrology of Tallagh,<sup>62</sup> it is mentioned, that Ciaran mac an t-sair was venerated, at the 9th of September.<sup>63</sup> In the Calendar, prefixed to the Martyrology of Christ-Church, his feast is commemorated on this day.<sup>64</sup> The Bollandist Soller considers, it was owing to Usuard's singular diligence,

<sup>55</sup> See Colgan's "Trias Thaumaturga." Appendix Secunda ad Acta S. Columbæ, pars prima, sect. xiii, pp. 457, 458. This account purports to be taken from the thirty-third chapter of an old Life of St. Kieran. It is not to be found in the Irish Life, contained in the Book of Lismore.

<sup>56</sup> Given in the Life of St. Columba, by Prince O'Donnell, lib. iii., cap. xxi.

<sup>57</sup> This is Latinized *Charybdis Breacani*, for it was called after Breacan, who had been drowned there, many years previously.

<sup>58</sup> It would seem, the ancient Britons entertained an opinion, that it was a great disgrace or misfortune for the dead to want the rites of sepulture in a grave, "as they believed that without it their bodies could enjoy no rest or happiness in a future state." — Mylius' "History of England," book i., chap. v., p. 43. It is probable, this same belief also prevailed among the ancient Irish and Caledonians.

<sup>59</sup> "Nulla hic de sepulerali S. Kiarani pulvere fit mentio, quamvis de eodem naufragii periculo agi videatur: at prior narratio simplicior et vere similior apparet." — "Acta Sanctorum," tomus iii, Septembris ix. De S. Kierano seu Querano, sect. vi., num. 58, 59, 60. pp. 381, 382.

<sup>60</sup> At the 9th of September, in the

"Leabhar Breac" copy, is the following stanza:—

moir leth linar cuicha  
Cnothaif longa luacha  
mac in t'fearr tarruga  
feil can Chiaran Chluana.

Thus rendered into English by Whitley Stokes, LL.D.:—"A great solemnity that filleth the borders, that shaketh swift ships, the wright's son beyond kings, the fair feast of Ciarán of Cluain."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. cxxxvii.

<sup>61</sup> This is shown from the scholion on the "Feilire," which represents everyone coming in ships from the head of the lake (Ree) and from below, on the annual recurrence. It is called, likewise, a great festival that fills territories. See *ibid.* p. cxliii.

<sup>62</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>63</sup> Also, in the Book of Leinster copy, we read Chiaran mac in t'fearr. To this is added: i.e. *Upoonea*.

<sup>64</sup> Yet, it is not inserted in the Martyrology itself. See John Clarke Crosthwaite's and Rev. Dr. Todd's edition of "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," Introduction, p. xlix., and p. 69.

that this Saint obtained a place in sacred records;<sup>65</sup> as there had been no mention made concerning him, in the more antient Martyrologies. In the Florarian Manuscript, belonging to the Bollandists, at the ninth of September, there is a notice relating to St. Kyran, with an eulogy borrowed from the words of St. Paul.<sup>66</sup> The Martyrology of St. Jerome, belonging to Reichenaw,<sup>67</sup> also mentions our Saint.<sup>68</sup> In the anonymous List of our Saints, as published by O'Sullivan Beare, and at the same date, we meet Queranus.<sup>69</sup> His festival is recorded, in the Roman Martyrology,<sup>70</sup> at the 9th day of September. The Martyrology of Aberdeen commemorates our Saint, at the 9th of September.<sup>71</sup> He is recorded at the same date in the Martyrology of Donegal,<sup>72</sup> at still greater length, as Ciaran, Son of the Carpenter, and Abbot of Cluain-mic Nois.

In Scotland, as in Ireland, the present Saint was held in especial veneration, under the names of Ciaranus, Kyranus or Queranus.<sup>73</sup> His festival is recorded at the 9th of September, in the Kalendar of Drummond,<sup>74</sup> in the Martyrology of Aberdeen,<sup>75</sup> in Adam King's Kalendar<sup>76</sup> and in Thomas Dempster's Menologium Scoticum.<sup>77</sup> This veneration of our Saint in Scotland is to be accounted for probably and chiefly owing to the circumstance of his having been known to the great St. Columkille.<sup>78</sup> In the vicinity of Campbelltown, in Kintyre, there is a remarkable cave, in which St. Ciaran is said to have lived. It still bears his name in the traditions of the country.<sup>79</sup> Many churches were dedicated to our Saint in various places throughout Scotland. Mr. Chalmers names several of them.<sup>80</sup> He tells us, that an islet bears St. Kiaran's name, on the coast of Lorn, a maritime district in Argyllshire,<sup>81</sup> which got its name from Loarn, one of the three brothers, sons of Erc, who immigrated from the Irish Dalriada, towards the end of the fifth century, and founded the Scottish Monarchy.<sup>82</sup> Chalmers shows, that the Saint in question was Kieran of Clonmacnoise, from the circumstance of his festival having been held on the 9th of September. This is also confirmed

<sup>65</sup> In the genuine text of Usuard, we read: "In Scotia Querani abbatis."

<sup>66</sup> Ephesians, chap. iii., 17, 18, 19. It reads as follows: "In Scotia, natale sancti Querani abbatis. Hic Vir Sanctus, in caritate radicans et fundatus didicit, quæ latitudo, quæ longitudo et sublimitas et profundum; scire etiam supereminem scientiæ caritatem Christi, impletus in omnem Dei plenitudinem."

<sup>67</sup> A town in Suabia, Germany.

<sup>68</sup> This has been published by Soller, as an appendix, after the seventh tome for the month of June. At the v. of the September Ides, omitting the place of his veneration and his title of Abbot, we read: "Alibi, Sancti Kerani Confess."

<sup>69</sup> See *Historiæ Catholicæ Iberniæ Compendium*, tomus i., lib. iv., cap. xi., p. 51.

<sup>70</sup> Thus: In Scotia Sancti Querani abbatis."

<sup>71</sup> It says at v. Idus Septembris:—"In Ybemia Sancti Kyran viri Dei cuius vita claris miraculis in Christi ecclesia refulsit."—Proceedings of the Society of Antiquaries of Scotland, vol. ii., p. 267.

<sup>72</sup> Edited by Drs. Todd and Reeves, pp. 240, 241.

<sup>73</sup> See Dr. Forbes' "Kalendar of Scottish Saints," pp. 377, 435.

<sup>74</sup> Thus: "Eodem die in Hibernia Natale Sancti Presbyteri et eximii Abbatis Ciarani."—*Ibid.*, p. 24.

<sup>75</sup> Thus: "v. Idus Septembris. — In Ybemia Sancti Kyran viri Dei cuius vita claris miraculis in Christi ecclesia refulsit."—*Ibid.*, p. 134.

<sup>76</sup> Thus: "S. Queranus abot in Scotland vnder King Ethus."—*Ibid.*, p. 161.

<sup>77</sup> Thus: "In Scotia Querani abbatis."—*Ibid.*, p. 211.

<sup>78</sup> See Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columba, secunda pars, num. 4, pp. 471, 472.

<sup>79</sup> The most ancient church at Campbelltown was dedicated to St. Ciaran, and hence it had the name of Kil-Kerran. From him also was derived the name of Kil-Kerran, in Ayrshire.

<sup>80</sup> See "Caledonia," vol. i., book ii., chap. vii., p. 317, 318.

<sup>81</sup> The parishes comprised in it are Lismore and Appin, Ardchattan and Muckairn, Kilmore and Kilbride, Glenorchy and Innishail, Kilbrandon and Kilchattan, Kilchrenan and Dalavich, Kininver and Kilmelfort.

<sup>82</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., p. 558.

by Keith.<sup>83</sup> He was venerated at Strathmore in Caithness. Also, at Feteresso,<sup>84</sup> and near it in Glenbervie, where was his well; at Kilkeran,<sup>85</sup> in Kintyre; at Kilcheran, in Lismore;<sup>86</sup> at Kilchieran or Kilkeran,<sup>87</sup> in Kilchoman parish, Islay; at Barvas,<sup>88</sup> in the Island of Lewis,<sup>89</sup> and at Dalkerran or Dalquherran,<sup>90</sup> in Dailly parish, Ayrshire.<sup>91</sup> Apparently this saint is confounded with his namesake, whose festival occurs on the 5th of March, by Thomas Dempster.<sup>92</sup> He went still further, by stating, that St. Kieran, a holy bishop, lived chiefly in the Western Isles of Scotland,<sup>93</sup> and that after a holy life he suffered martyrdom, having been slain by robbers.<sup>94</sup> But such accounts are manifestly absurd, and Colgan shows, that the statements of both Camerarius and Dempster are false.<sup>95</sup> However, if Colgan had been aware of the great veneration paid to St. Kieran in that country, and of the 9th of September having been the true date for the festival, he could have cleared up the matter better than has been done.<sup>96</sup> In the eastern parts of France we find a Saint Quiran—most probably an Irishman—venerated: pilgrimages to his shrine appear to have been customary, before the time of the French Republic, and even after the Restoration of Louis XVIII., in 1814.<sup>97</sup> We cannot be sure, however, that he was identical with the Patron of Clonmacnoise.

In the Diocese of Ardagh and Clonmacnoise, a Proper Office<sup>98</sup> has been composed by its former venerated Bishop, Most Rev. Bartholomew Woodlock, for the Patron Saint Kieran; while it is there recited on his chief festival, by authority and prescription of the Holy See.<sup>99</sup> Among the proper Masses for Holy French and Irish Patrons, and in a Missal edited by order of Pope Clement XII., we find a festival strangely prescribed for a Kieran on the xi. of September.<sup>100</sup> Suyskens says, he would be inclined to identify this Saint, with the Kieran of whom we treat, but for a dubious phrase, about his belonging to Foilen Monastery; since it nowhere appears, that the monastery styled *Cluanense* or *Angiense*, of which our saint was founder and abbot, had ever been known by this denomination of *Foilen*. There are circumstances, however, that might induce a suspicion of their

<sup>83</sup> See his "List of Bishops," p. 233.

<sup>84</sup> "The plain but very ancient church, St. Caran's, at Feteresso hamlet, is still represented by its walls or shell, and by its large kirkyard, one of Stonehaven's three cemeteries."—Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., p. 18.

<sup>85</sup> See "Origines Parochiales Scotiæ," vol. ii., p. 12, and "Old Statistical Account of Scotland," vol. x., pp. 534, 535.

<sup>86</sup> See "Origines Parochiales Scotiæ," vol. ii., p. 163.

<sup>87</sup> See "New Statistical Account of Scotland," vol. vii. Argyle, p. 647.

<sup>88</sup> See "Origines Parochiales Scotiæ," vol. ii., p. 387.

<sup>89</sup> See "The Topographical, Statistical, and Historical Gazetteer of Scotland," vol. i., p. 115.

<sup>90</sup> See "New Statistical Account of Scotland," vol. v. Ayrshire. At Kilkeran are the ruins of a former strong castle, p. 384.

<sup>91</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 436.

<sup>92</sup> He is said to have flourished in the year

660, which is not true of either Kieran, who lived more than a century earlier.

<sup>93</sup> See "Historia Ecclesiastica Gentis Scotorum," toms ii., lib. x., num. 774, p. 420.

<sup>94</sup> How Dempster gleaned his information is not revealed, since he adds: "Nec plura ejus acta supersunt, ita et scripta in teriere."

<sup>95</sup> See Acta Sanctorum Hiberniæ, Martii v. Appendix ad Vitam S. Kierani, cap i., p. 470.

<sup>96</sup> "He might have learned from the supplement to Kieran's Acts quoted by himself (*ib.*, p. 266) that his name was exceedingly celebrated in Scotland; "Nomen per Hiberniam et Abaniam longe celeberrimum."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xi., n. 187, p. 61.

<sup>97</sup> See an interesting narrative in French, entitled, "Waterloo, suite du conscrit de 1813," sect. viii., pp. 100, 101. Troisième édition.

<sup>98</sup> In Nine Lessons.

<sup>99</sup> Obtained through application of Dr. Woodlock.

<sup>100</sup> Thus: "In festo Sancti Kirani, abbatis Foilensis et patroni."

identity.<sup>101</sup> The Bollandist editor of our Saint's Acts gives several extracts, which explain the Mass of our Saint, as printed in that Missal, to which allusion has been already made. The editor of the aforesaid Missal certifies in his preface, that no saints, except those well known, and of no doubtful reputation, were to be found in it.<sup>102</sup> According to Father Suyskens, it is quite evident, that by the Kieran there mentioned, we must understand the Abbot of Clonmacnoise.<sup>103</sup> He offers some conjectures, which do not appear to be very conclusive, to account for a festival to St. Kieran of Clonmacnoise being placed at the 11th of September.<sup>104</sup> We find too that his festival<sup>105</sup> had been celebrated with an office, comprising nine lessons.<sup>106</sup>

Both in ancient and modern times, churches and chapels have been built in Ireland to honour this saint. A chapel in Aran was dedicated to St. Kieran—most likely the present holy Abbot—and it stood on the site of a church which had been demolished. This latter was called Mainister Connachtach or the Connaught Monastery.<sup>107</sup> It is said, a church, called Temple Macateer, in the parish of Ardnurcher, situated partly in the barony of Kilcoursey, but chiefly in that of Moycashel, County Westmeath, had been founded by this saint. It was named after him *Teampull mhic a't saoir*, "the Church of the Son of the Artificer." The ruin yet stands on a townland, to which it gives name. Hence, our St. Kieran is supposed to have been the ancient Patron Saint of Ardnurcher.<sup>108</sup> There is a place called Temple Kieran, in the County of Meath. It is said to have been dedicated to a St. Kieran,<sup>109</sup> but whether or not to the present one seems to be unknown. This old church was pulled down, and a Protestant edifice had

<sup>101</sup> On examining various catalogues of Irish and Scotch saints, and authors who have treated on the holy man of Ireland and Scotland, Suyskens declares he found no one named *Kirrianus Foilensis abbas*, or bearing any similar title, in whose honour the Mass already mentioned could have been compiled. First, a manuscript copy of the Aberdeen Breviary, possessed by the Bollandists, mentions *Queranus*, at no other day but the 9th of September. Secondly, Augustinus Lubinus has a peculiar entry: "Erat abbas Foilensis in Scotia," in his Geographical Tablet to the Roman Martyrology. Again, Camerarius, in "De Scotorum Pietate," lib. iii., and who, among the Martyrologists alone commemorates Kieran, at the 11th of September, seems to admit that he was identical with that saint, referred by others to the 9th of September. These are the words of Camerarius: "Sanctus Queranus abbas Foilensis in Scotia. De ipso vide Martyrologium Romanum, ad ix. Septembris, Wionem lib. iii., Lignum Vitæ Usuardum et alios."

<sup>102</sup> He writes, that all saints were excluded from it, "quas celebrant præconiis et laudibus efferunt ipsa Martyrologia, et quorum memoriam celebrare usus fuit olim, ut attestatur tum Usuardi Martyrologium, tum Historia Bedæ, tum denique Ecclesiarum aut Ordinum et Congregationum Missalia antiqua æque ac recentiora."

<sup>103</sup> The Martyrologists, after Usuard, seem referring to him.

<sup>104</sup> He supposes that a reason may be sought for, in the fact, that as the 9th of September had been dedicated to St. Osmanna, an Irish Virgin, who spent her last days in Gaul, having been venerated in Ireland and France; it is thought she could not properly be disturbed from that place. And again, in the Roman Missal, used by the Irish, as the 9th of February (?)—rather the 10th of September—had been pre-occupied by a double office for St. Nicholas of Tolentino, and as the 11th day of this month had been left vacant, it might have been thought a suitable day to be assigned for St. Kieran's festival. See "Acta Sanctorum," tomus iii. Septembris ix. De S. Kierano seu Querano, Abbate Cluainmic-noisensi, Commentarius Historicus, sect. 1, num. 3, 4, 5, 6, p. 371.

<sup>105</sup> At the 9th of September.

<sup>106</sup> The Manuscript in Trinity College, Dublin, classed B. 3, 12, contains a notice of it in the Calendar, at v. Ides of September: "Kerani. Conf. ix. Lect."

<sup>107</sup> According to Archbishop Keely's List of Churches at 21st of March. See Colgan's "Acta Sanctorum Hiberniæ." Vita S. Endei, Appendix, cap. 7, p. 715.

<sup>108</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 497.

<sup>109</sup> Possibly to St. Ciaran of Castlekieran, who was venerated at the 14th of June, where an account of him may be found in the Sixth Volume of this work, Art. iii.

been erected on its site.<sup>110</sup> The ruins were situated in the parish of Loghan, and there was a termon-cross at the place.<sup>111</sup> Another old church, now in ruins, and situated in the barony of Demifore, County of Meath, seems to have been dedicated to this St. Kieran. It was called Loughcrew.<sup>112</sup> At Castledaly, near Moate, County of Westmeath, a new church, under the title and patronage of St. Kieran of Clonmacnoise was solemnly dedicated to Catholic worship with the full and impressive ritual prescribed by the Church for such occasions on Wednesday, February 16th, 1876. The parish of Moate, in which the new edifice is situated, is nearly one of the largest in the diocese of Ardagh and Clonmacnoise.<sup>113</sup> The Church consists of a single nave with a heptagonal apse, in the gothic style.<sup>114</sup>

The servants of God, by their daily and hourly toil in His service, resemble the builders of lofty structures, who, placing tier of masonry above tier, and on a solid foundation, gradually advance above earth's level towards the upper skies. So, their industry attains nearer its object by constancy and perseverance. Within a short period, our Saint wrought incessantly, and therefore gradually became more perfect, as he advanced towards the limit of life. The spiritual edifice he erected was not on sand; neither were the winds or torrents of temptation able to destroy his work. From the interest attaching to his name and memory, we may regard him as having neglected no portion of his allotted labours in the Irish Church; and therefore his virtues and merits were rewarded with the meed of his people's approbation and reverence. As his works were still better approved by his Divine Master, this Saint has accordingly secured a distinguished place among the host of heavenly citizens.

ARTICLE II.—ST. OSMANA, OR ST. OSMANNA, VIRGIN, ABBEY OF ST. DENIS, FRANCE. What has often happened in the case of many venerated saints, having their true acts mingled with obscurities, uncertainties and fables, must be predicated of St. Osmanna; for, although some old Lives of her are extant, they are negligently and injudiciously composed, while they are of a character not to merit implicit belief. Of those, a Life written by some anonymous author, and apparently founded on accounts still more ancient, is to be found in a Manuscript, belonging to the church of St. Denis, near Paris; but, it is imperfect or unreadable in some passages. St. Osmanna is entered in the Calendars, at the 1st of April;<sup>1</sup> but this festival only has reference to a Translation of her relics. Again, at the 25th of August, a feast is said to have been assigned her, in a Breviary of St. Denis, near Paris,<sup>2</sup> by Breulius. This holy virgin has been celebrated by many writers. Her earliest known manuscript Acts appear to be those found in the former Benedictine Library at St. Denis, near Paris; but, in some passages, they are illegible or imperfect.<sup>3</sup> Another manuscript Life of St. Osmanna was

<sup>110</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xv., p. 242. Also, chap. xvi., p. 281.

<sup>111</sup> See *ibid.*

<sup>112</sup> See *ibid.*, chap. xvi., p. 334.

<sup>113</sup> This church owes its erection to Very Rev. Canon Kearney, P.P. of Moate.

<sup>114</sup> The ceremony of dedication was performed by the Most Rev. Dr. Duggan, Lord Bishop of Clonfert, and directly afterwards commenced a Pontifical High Mass, the Most Rev. Dr. Conroy, Lord Bishop of Ardagh and Clonmacnoise, pontificating.

After the first Gospel this learned and eloquent prelate preached the dedication sermon. A very full report of it and the proceedings is contained in the *Freeman's Journal* of Thursday, February 17th, 1876.

ARTICLE II.—<sup>1</sup> On this day, notices of her are given in the Fourth Volume of our work, Art. ix.

<sup>2</sup> At that date, the Bollandists, among the premitted feasts, have some notices of her.

<sup>3</sup> A copy of this MS. had been sent by Castellan, Canon of Paris, to the Bollandist Fathers, in a communication, dated A.D.

preserved at Anisolensis,<sup>4</sup> in the church of St. Carilefus, Carilulphe or Marculf, diocese of Mans.<sup>5</sup> As this is fuller in matter than the former one, and yet frequently coincides with it in phrases and order of narrative; Father Suysken thinks its compiler used the former, so that he not only supplied the *lacunæ*, but enlarged its narrative, occasionally by conjecture, or otherwise from a different source, or possibly from the fallacies of his own imagination. Evidently taken from some old codex, the writer's name not known, John Capgrave has fuller notices of this saint,<sup>6</sup> and differing from the St. Denis Life in certain places. This narrative is closely followed by Dean Jacques Doublet,<sup>7</sup> a Benedictine Father, in his work on the History of the Abbey of St. Denis.<sup>8</sup> John Wilson,<sup>9</sup> Robert Buckland,<sup>10</sup> Saussay,<sup>11</sup> and Lobineau<sup>12</sup> have accounts of St. Osmanna. The Bollandists give her Acts,<sup>13</sup> at the 9th of September.<sup>14</sup> These are taken from an old Life of the saint, by some anonymous writer, and they were found in a Manuscript belonging to the former Benedictine Abbey of St. Denis, near Paris. This Life has been collated, by the editor, Father Constantine Suysken, with a more lengthily—yet not more correct—one sent to the Bollandists in 1630, which was copied from a Manuscript belonging to the church of St. Carilefus,<sup>15</sup> in the diocese of Mans.<sup>16</sup> Again, also, he makes use of that Life published by John Capgrave. A Previous Commentary is given in two sections and twenty-seven paragraphs, while the Acts and Appendix are comprised in eleven paragraphs, with accompanying notes. There are notices of St. Osmanna in Rev. Alban Butler's<sup>17</sup> work, and in that of the Petits Bollandistes.<sup>18</sup> She was the daughter of an Irish prince, according to the Legend of her Acts,<sup>19</sup> and from her very infancy, she was remarkable for her innocence, and for observing all the Divine precepts. We are told, also,<sup>20</sup> that the name by which she was first known in Ireland was Agariarga, and which she bore to the time when Osmanna was given her in baptism. Her

1691. The original manuscript—now probably lost—had been traced in Gothic letters. The imperfect passages were marked with dots, by Castellan.

<sup>4</sup> This Latin name is not to be found in the "Novum Lexicon Geographicum," edited by P. Ferrarius and M. A. Baudrand.

<sup>5</sup> A copy of this had been sent to the Bollandist Fathers in 1638, by Father Jean Darde of their Society.

<sup>6</sup> In "Nova Legenda Angliæ," fol. cccxvii., cccxlviii., at *quinto Idibus Septembris*.

<sup>7</sup> He was born in 1560 and he died in 1648, at the age of eighty-eight. See M. Le Dr. Hoefers's "Nouvelle Biographie Générale," tome xiv., col. 672.

<sup>8</sup> See "Histoire de l'Abbaye de Saint-Denis en France, contenant les Antiquités d'icelle, les Fondations, Prerogatives et Privileges," Paris, 1625, two tomes, 4to.

<sup>9</sup> In "Martyrologium Anglicanum."

<sup>10</sup> According to Ferrarius in "Catalogus Generalis Sanctorum." The Bollandist Suysken does not know who this Robert Buckland had been, unless he may be considered identical with one Rudolph Buckland, a Priest, who is said to have translated into English all the volumes of Surius and to have prepared them for the press. He died in the year 1611, during the reign of

James I. See Joannis Pitsei "Relationvm Historicarvm de Rebus Anglicis," Aetas decimaseptima, p. 816.

<sup>11</sup> In his "Martyrologium Gallicanum."

<sup>12</sup> See Lobineau's "Saints de Bretagne," tome ii., cent. vii., Septembre ix., pp. 1 to 4.

<sup>13</sup> See "Acta Sanctorum," tomus iii., ix. Septembris, pp. 417 to 425.

<sup>14</sup> Headed: "De S. Osmanna Virgine, quæ colitur in Abbatia S. Dionysii prope Parisios in Francia."

<sup>15</sup> Ex Anisolensi, St. Carilefus, also called Carilulphe of Bayeux, and Masculphe or Mascoul, is venerated on the 1st of May.

<sup>16</sup> Cenomanum, now *le Mans*, was the chief city of the Cenomani, a people of Gallia Celtica, their country being now known as *le Maine*.

<sup>17</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September ix.

<sup>18</sup> See "Vies des Saints," tome x., ix. Jour de Septembre, p. 595.

<sup>19</sup> And likewise by John Capgrave. "Beata virgo Osmanna clara stripe ac regali Hiberniensium progenita," &c.

<sup>20</sup> The Anisolensian Manuscript Life states: "Tunc baptizavit illam episcopus, vocans eam OSMANAM, cum antea gentili nomine vocaretur AGARIARGA."

parents were idolaters, and were opposed to her inclinations for becoming a Christian. However, she required them to answer, could she be compelled, as a believer in the one true God, to adore mute idols having no power to aid her, and to follow the pagan customs. This reluctance on her part, to continue in the old superstitions, caused them great sadness, and they devised a means, as they thought, to divert her from leading a Christian life. They wished her to marry a pagan prince, in her country, which is called Hibernia. But, to avoid their importunities, Osmana left her home and native island, accompanied only by one of her female attendants, named Aclitenis.<sup>21</sup> Their destination was to Armorica<sup>22</sup> Britain.<sup>23</sup> Having embarked on board a vessel, they were wafted towards the shores of Gaul, and there they disembarked on the coast near Saint-Brieuc.<sup>24</sup> They sought a very solitary place, far from human habitation, and near the banks of the River Loire.<sup>25</sup> In that part of the country, they constructed a sort of shieling, with the branches of trees; and in it, for a long time, they passed a life of meditation and penance. The place of their retreat was at length accidentally discovered by a hunter, who, with his dogs, followed a boar, that fled before them, and sought refuge in the hut of St. Osmana. The animal lay down at her feet, and in that position was found by the hunter, who would not heed the pathetic remonstrances of the virgin. But, neither his hunting spear nor dirk was able to penetrate even the skin of the prostrate animal. Astonished at such an adventure, the hunter returned to a city or town called Briscis or Brisis,<sup>26</sup> where he related what had occurred. Whereupon, the bishop of that see, to be better informed, went with a number of his clergy and people to the holy virgin's hermitage. There they found her, covered only with the rudest kind of garment, woven from rushes and long grass into a sort of camlet, while her bed was covered with thorns on which she lay, so as to expose herself to the utmost bodily mortification. The bishop enquired if she believed in the Christian's doctrine, and desired to receive baptism. On signifying her earnestness to have that sacrament conferred on her, a vessel of water was procured, and in presence of those assembled, she was made a member of Christ's fold. At that time, also, she wrought a remarkable miracle; for a man who had been blind for three years was restored to sight, by her touching him. All present greatly rejoiced, and proclaimed Osmana a true servant of Christ and a most holy virgin. We are informed, that after her baptism, the bishop employed a peasant to prepare a garden and lawn around Osmana's place of habitation,<sup>27</sup> while another man was engaged to construct an oratory in which her

<sup>21</sup> The Anisolsen Manuscript reads Aclitenis. However, Father Louis Jobert, S.J., wrote to Father Papebroch in 1678, that there was a village called St. Cerota, in Le Vendosmois, diocese of Mans, and about eight leagues distant from Le Mans. St. Cerota was there venerated, on the 22nd of June, and she had an office from the Common of Virgins. She was considered by the people there, to have been the female servant of Osmanna, the daughter of an Irish king, revered on the 9th of September, and whose relics had been preserved in the Church of St. Denis, near Paris. On the high altar of her place was the image of St. Cerota, clad in the Benedictine habit.

<sup>22</sup> This Celtic word signifies "On the sea-borders."

<sup>23</sup> This territory of ancient Gaul lies

between the embouchures of the Seine and the Loire. All Bretagne in France was comprised within it. See Pierre Larousse's "Grand Dictionnaire Universel du XIX<sup>e</sup> Siècle," tome i., p. 671.

<sup>24</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., ix<sup>e</sup> Jour de Septembre, p. 595.

<sup>25</sup> Latinized Liger or Ligeris.

<sup>26</sup> Such place denomination was unknown to Father Suysken. By Doublet and Saussay, it was thought to have been St. Brioc or Brieu, on the British Channel, and so called from its Irish patron saint, whose feast occurs on the 1st of May.

<sup>27</sup> In the Anisolsen Manuscript, there is a legend of this man having yielded to the seductions of the Evil One, and of having entered into a compact with him to renounce

devotions could be practised. It is related in her Acts, that she wrought many miracles, in restoring sight to the blind, hearing to the deaf, and speech to the mute. One in particular was known to have been effected, in the case of a rich man's daughter, whose name was Androchildis. A bone had accidentally stuck in her throat, which caused the loss of speech. Hearing of St. Osmana's gift of miracles, her parents had their daughter brought to the holy virgin, who, having offered a fervent prayer to God, touched her throat, and the bone was ejected with some effusion of blood. Although we have no record or notice to divine her period; yet, that she flourished in the sixth or seventh century seems most probable. The time or place of St. Osmana's death is not recorded. According to one statement,<sup>28</sup> she dwelt and was buried in a place called Jotrum,<sup>29</sup> in the province of Bria;<sup>30</sup> and these facts are said to have been made known through a revelation accorded to St. Lutgarde,<sup>31</sup> the holy virgin and religious of Aywieres, which lies about two leagues from Liege, in Belgium. Nor does Father Suysken think it at all improbable, that St. Osmana, who at first lived in Lesser Britain, afterwards went to Bria, and that there she died and was buried in Jotrum, where she has been so long held in special veneration. Another opinion prevails, that our saint departed this life in Aremoric Britain, and that about the time of the Norman Invasion, her remains were removed to Jotrum to save them from desecration.<sup>32</sup> After the death of St. Osmana the place of her burial became celebrated for the performance of many miracles. In the ninth century, a church was built over the site of our saint's hermitage. Somewhat later, at a little distance from that church, there was another oratory, and this gave rise to the parish of St. Osmane.<sup>33</sup> A considerable portion of this holy virgin's relics for many centuries has been preserved in the Abbey Church of Saint Denis,<sup>34</sup> near Paris. In the opinion of Arturus, her remains were translated thither from Jotrum. However, by others it has been held, that during the

the service of St. Osmana. As a punishment, the peasant was deprived of sight, and then he began to feel remorse for his error. He applied to the holy virgin for his restoration, and Osmana praying fervently, he recovered the favour of seeing as before.

<sup>28</sup> That of Thomas Cantipratanus, or Cantimpré, in his Life of St. Luitprande. He was a contemporary and friend of that holy Cistercian abbess, who died in the year 1246. His Life of the saint has been republished, by Surius, who has changed, in several passages, the terminology of the original Acts. Thus, in the story there related of Osanna, by Thomas Cantipratanus, she is called Osmanna, by Surius.

<sup>29</sup> About four miles from Meldensis or Meaux. While here a certain priest is said to have entered a crypt, in which the bodies of several saints had been buried, and there he prayed during night. One of the tombs formed from alabaster he found open; but, being unable to discover the name and merits of the occupant, he afterwards asked St. Lutgarde to obtain from the Almighty the favour of such a discovery, and his request was granted. The sequel is thus related by Cantipratanus. "Apparens enim ei predicta Sancta dixit: Ego vocar Osana (*apud Surium legitur Osmanna*) virgo, filia

quondam regis Sotie et per miraculum Domini ad partes Gallie adducta, sancte vixi, defunctaque ibidem ac sepulta solemniter, mei tandem per negligentiam temporis incolæ obliiti sunt. Hæc itaque cum pia Lutgardis dicto viro referret, subjunxit: Vellem, ut hæc eadem tibi Dominus in testimonium veritatis ostenderet. Et ille, Non sum, inquit dignus, ut mihi talia demonstrantur. Cui illa: Etsi fortè minùs dignus sis, tamen illa digna est, cujus dignè præconia revelenter. Nec mora, super hoc pia Lutgarde orante Dominum, eadem nocte dicto viro per somnum tribus vicibus Virgo apparuit, et quòd Osanna (*Surio Osmanna*) vocata sit, indicavit. Qui vidit testimonium perhibuit, et scimus, quia verum est testimonium ejus."

<sup>30</sup> La Brie, a province of France, between the Seine and Marne rivers, not far from Paris. See "*Novum Lexicon Geographicum*," tomus i., p. 131.

<sup>31</sup> Her feast is held on the 16th of June.

<sup>32</sup> This seems to be the opinion of Arturus, in *Sacro Gynæceo*, when noticing this saint at the 1st of April, and at the present day.

<sup>33</sup> In Sarthe, arrondissement, and canton of Saint-Calais.

<sup>34</sup> Originally called Catolacum or Catuliacum by the Romans. A chapel was

Northmen Invasions of Britanic Aremorica, the body of St. Osmanna had been brought direct and for better preservation to Saint-Denis. In the examination of this question, the Bollandist Father Suysken supposes, that her relics had been there deposited, before the middle of the twelfth century, as in the dedication of that great Abbey Church, which the Abbot Sugerius<sup>35</sup> enlarged and magnificently adorned, mention is made of a chapel then in it, and dedicated to St. Osmanna. Her body was again transferred to a new shrine, towards the middle of the thirteenth century, and an inscription to that effect<sup>36</sup> was to be found on a tablet placed behind the reliquary. It is said, that St. Osmanna's remains were deposited in a shrine of iron, richly gilt. Her precious relics were profaned and dispersed, owing to the disorders occasioned by the Calvinists, in the year 1567. The former shrine of St. Osmanna appears to have been spoiled of all its rich ornaments, and it no longer exists. In its place was substituted a wooden shrine painted, in which probably the relics of various saints were indiscriminately placed, so that it remains doubtful, if the several portions could be properly distinguished. Moreover, during the frenzy of the French Revolution, by a decree of the Convention in 1793, the royal tombs in the church of St. Denis were destroyed, and the valuable relics and other treasures<sup>37</sup> of the Abbey were carried away. This holy virgin is greatly venerated in the dioceses of Paris, of Saint-Brieuc, and of Mans.<sup>38</sup> Among the Masses Proper for the Patrons and Tutelary Saints of France and Ireland, edited by order of Pope Clement XII., and published at Paris in 1734, there is a special Mass for our saint, at the 9th of September.<sup>39</sup> In that copy of Usuard, belonging to the Queen of Sweden, at this date<sup>40</sup> is commemorated St. Osmanna, and also in

erected here in the third century over the tomb of St. Denis the martyr, and thenceforward it bore his name. At present, it forms an arrondissement, canton, commune and town of France, in the department of the Seine. The town is situated about 4½ miles north of Paris, and near the right bank of the Seine. The church, founded in the twelfth century, is a grand specimen of Gothic architecture, and rebuilt by St. Louis, in 1231. See the "Encyclopædia Britannica," vol. xxi., p. 161. Ninth edition.

<sup>35</sup> He wrote an account of this solemnity, which has been quoted by Dom Michel Felibien in his "Histoire de l'Abbey royal de St.-Denis," published at Paris, in folio, 1706. We are informed there, that on the Second Sunday of June, viz., the iii. of the Ides, and on the feast of the Apostle, St. Barnabas, A.D. 1144, among the various altars consecrated was one of St. Osmanna, while the relics of different saints were placed in their respective shrines. Also in the year 1243, and on the vii. of the Ides of October, an altar was dedicated in the chapel of St. Osmanna, to her and other saints, and during the same century, a beautiful shrine was fashioned, in which her relics were placed, according to James Doublet, in his History of the Monastery of St. Denis, tome i., cap. xlii., p. 314.

<sup>36</sup> The following is the record: "Anno

MCCXLVI., Kalendis Aprilis, sanctissimo Resurrectionis Domini nostri die, venerabiles prælati Aturensis, episcopus Leonensis et Guilielmus abbas S. Dionysii, corpus sanctæ sacræque virginis Osmannæ, panno serico involutum composuerunt in splendida ex argento deaurato preciosisque monilibus decorata theca, donata per fratrem Theobaldum de Milly, religiosum et thesaurarium S. Dionysii, qui singulari pietate erga hanc sanctam afficiebatur." However, Father Suysken seems to doubt the genuineness of the foregoing inscription.

<sup>37</sup> Among these were the crown and sword of Charlemagne, the sword of Joan of Arc, the great cross, &c. The buildings of the Abbey are now used as an establishment for the education of 500 daughters of the members of the Legion of Honour. See "Gazetteer of the World," vol. ii., p. 870.

<sup>38</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., ix<sup>e</sup> Jour de Septembre, p. 595.

<sup>39</sup> It is headed: "In festo S. Osmannæ virginis ac Hiberniæ regis filiæ, necnon patronæ ecclesiæ abbatialis et regalis S. Dionysii O.S.B. prope Lutetiam Parisiorum." Some portions of this Mass are given by Father Suysken, in his Previous Commentary to the Acts of St. Osmanna, at this day. See sect. i., num. 6, 7.

<sup>40</sup> Thus: "Ipso die, beatissimæ Osmannæ virginis."

the Martyrologium Parisiense.<sup>41</sup> Among the Additions to Usuard, mentioned by Father Soller, the Codex Hagenoyensis has her feast at this day, but in a peculiar entry.<sup>42</sup> Without authority, Andrew Saussay has made this virgin also a martyr, while stating, that at the 9th of September, the day of her triumph took place.<sup>43</sup> John Wilson, in his Martyrologium Anglicanum, published in 1640, places the feast of St. Osmanna, at the 9th of September. Her name appears, at the 9th of September, in the list of Irish Saints, published by Father Henry Fitzsimon.<sup>44</sup> In the Circle of the Seasons,<sup>45</sup> her festival is entered, at the present date.

ARTICLE III.—ST. CERA, VIRGIN, OF KILLAHEAR, PARISH OF AGHNAMULLEN, COUNTY OF MONAGHAN. [*Sixth Century.*] Purity, charity and energy, of a high order and a wide range, always vital and effectual, characterize the Virgins of Christ. Their lives and conversation give edification to the world; but, we must often, as in this instance, regret the loss of materials to illustrate their holy practices. The name of St. Cera, Virgin, is to be found in the published Martyrology of Tallagh,<sup>1</sup> at this day, and in this form: Findbarr Cille Cunge, i Broednea et Sae Cerae, Vir. In the Book of Leinster copy, the entry is more correct.<sup>2</sup> We are indebted to the Very Rev. Daniel O'Connor, P.P., of Newtownbutler, for the following interesting identification, regarding the relationship, locality and period of this holy woman.<sup>3</sup> Killahear marks the site of the cell and capella of one among the most venerated saints of Clogher diocese. St. Cera was the spiritual sister of St. MacCarthan<sup>4</sup> and St. Tighernach,<sup>5</sup> and in a special manner the patroness of the territory, variously called Crichmugdorn<sup>6</sup> and Donaghmoine. To most readers the name of Killahear<sup>7</sup> will appear quite new; and, yet it is the designation by which is known a largely used graveyard in the parish of Aughamullen,<sup>8</sup> barony of Cremorne, and near the ancient town of Ballytrain.<sup>9</sup> The place is referred to by Shirley, but not under that name.<sup>10</sup> He merely says, that in the townland of Corlat<sup>11</sup> a graveyard is situated. It has also escaped the notice of Irish hagiologists. At the time in which St. Cera lived, namely, during the episcopate of St. Tighernach, Donaghmoine was included in the territory of the Mugdorne, and indeed for a

<sup>41</sup> Thus: "Eodem die, sanctæ Osmannæ virginis, cujus reliquæ in basilica S. Dionysii in Francia asservantur."

<sup>42</sup> Thus: "In Hybernia, sanctæ Osmannæ reginæ Christianissimæ."

<sup>43</sup> Thus, at the Kalends of April, he states, in the Martyrologium Gallicanum: "In agro Parisiensi, cœnobio San-Dionsiano, Elevatio corporis sanctæ Osmannæ virginis et martyris, cujus triumphus colitur die IX. Septembris."

<sup>44</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 51.

<sup>45</sup> At p. 253.

ARTICLE III.—<sup>1</sup> Edited by the Rev. Mr. Kelly, D.D., p. xxxiii.

<sup>2</sup> Thus: Sanctæ Cerae.

<sup>3</sup> Extracted from an article, "St. Cera's Church, Killahear," which appeared in the *People's Advocate* of Monaghan, January 2nd, 1892, and written by Father O'Connor, then P.P. of Emyvale.

<sup>4</sup> See the Eighth Volume of this work at 15th of August, Art. i.

<sup>5</sup> See Volume the Fourth of this work, at 4th of April, Art. i.

<sup>6</sup> Modernised, Cremorne.

<sup>7</sup> Like many another well-known townland name, this denomination has been omitted from the Ordnance Survey Maps of Ireland.

<sup>8</sup> This larger parish is outlined on the "Ordnance Survey Townland Maps of Ireland for the County of Monaghan," Sheets 18, 23, 24, 25, 26, 27, 28.

<sup>9</sup> Omitted from the Ordnance Survey Maps of Ireland.

<sup>10</sup> See Evelyn Philip Shirley's "History of the County of Monaghan," chap. xii., p. 349.

<sup>11</sup> Described on the "Ordnance Survey Townland Maps for the County of Monaghan," Sheet 27.

<sup>12</sup> In Evelyn Philip Shirley's "History of the County of Monaghan," the feast of St.

considerable period, the two names were convertible terms. Therefore, the name of this cemetery has been handed down traditionally by the people, who always call it Killahear, which means neither more nor less than the cell or Church of St. Cera, Virgin, whose feast is kept, according to the Martyrology of Tallaght, on the 9th of September.<sup>12</sup> Killahear<sup>13</sup> is situated on the summit of a round hill near Corlat lake and in the vicinity of scenery both varied and attractive. Local tradition says of it and of Chapel Moyle—which latter is situated in the townland of Latton-faskey, in the eastern



Killahear Graveyard, Parish of Aughnamullen, Diocese of Clogher.

division of Aughnamullen<sup>14</sup>—"that they are registered in Rome as being two of the most ancient burial-places in Ireland." We are told on the authority of the Register of Clogher, one of our lost books, but of which many extracts are preserved, that the deanery of Clones is called after the church of St. Cera of Donaghmoynne, the spiritual sister of the blessed bishops of Ergan, MacCarten and Tighernach. It is stated, that St. Tigernach consecrated a church for the aforesaid virgin; and in honour of the bishop himself a stone cross was erected there, as was manifest to those visiting the church.<sup>15</sup> The stone cross referred to is possibly the venerable cross at present to be seen in the Diamond at Clones. It would appear, that St. Tigernach placed the

Cera, patroness of the church of Donaghmoynne, is placed at the 5th of January. See chap. xii., p. 358, and n. 2, *ibid.*

<sup>13</sup> The accompanying illustration of the Cemetery of Killahear was obtained from a photograph, taken by Mr. Philip Mulligan, a student of Maynooth, in August, 1895. It was sent by Very Rev. Daniel O'Connor, P.P. of Newtownbutler. The view of the grave-yard is looking west. From the

photograph it has been drawn on the wood and engraved by Gregor Gray.

<sup>14</sup> On the shore of Lough Egish. A description of the surface and statistics of this parish, in 1846, may be found in the "Parliamentary Gazetteer of Ireland," vol. i., p. 110.

<sup>15</sup> See Evelyn Philip Shirley's "History of the County of Monaghan," chap. xiii., p. 358.

deanery of Clones under the patronage of the holy virgin, St. Cera, and that he dedicated a church for her, which was probably the church erected near her cell at Killahear, in the land of "Owenagh of the Mills."<sup>16</sup> In the published Martyrology of Donegal,<sup>17</sup> we do not find her mentioned—at least under such a name as Cera—at the 9th day of September.

ARTICLE IV.—ST. BERTELLINUS OR BETTELIN, HERMIT, AND PATRON OF STAFFORD, ENGLAND. [*In the Eighth Century.*] In the list of saints left by Colgan,<sup>1</sup> it would seem he had intended publishing the Acts of St. Bertellinus, at the 9th of September, or at the 12th of August. For a nearly similar notice, the reader is referred to this latter date, in the Eighth Volume of this work,<sup>2</sup> where we have deferred further notices of him to the 9th of September. His Life has been written by John Capgrave,<sup>3</sup> but it is hardly anything more than a collection of popular legends.<sup>4</sup> An earlier Life of Bettelin, by Alexander, is regarded as possessing little credit in the latter of its statements. Two other writers, Ingulphus and Felix, preserve incidental mention of him, and it is more trustworthy.<sup>5</sup> The Bollandists have published his Acts<sup>6</sup> at this date;<sup>7</sup> but these are regarded as being unauthentic and abounding in fables. They have been edited by Father Constantine Suysken, and have a Previous critical Commentary of seventeen paragraphs. They seem to have been composed after the year 1386, if we are to judge from the relation of a miracle wrought in that year, and attributed to the merits of our saint.<sup>8</sup> This composition has been used by John Capgrave in compiling a Life of St. Bertellinus.<sup>9</sup> By Molanus,<sup>10</sup> it is thought the author had been Alexander Essibiensis Prior,<sup>11</sup> and John Pits states, that he flourished A.D. 1220;<sup>12</sup> however, this can hardly be reconciled with the account of a miracle, attributed to the merits of St. Bertellin in those acts, and stated to have occurred in A.D. 1386. A very elegant biography of this saint, called Betellin, has been compiled by one of the Anglican writers in the rare and much admired work, "Lives of the English Saints."<sup>13</sup> There is

<sup>16</sup> The foregoing is mainly taken from a letter, written by Very Rev. Daniel O'Connor, P.P., and dated Emyvale, 23rd August, 1892.

<sup>17</sup> Edited by Rev. Drs. Todd and Reeves. ARTICLE IV.—<sup>1</sup> See *Catalogus aliquorum Sanctorum quæ MSS. habentur*.

<sup>2</sup> See at August 12th, Art. vi.

<sup>3</sup> He died at Lynn, the place of his birth, on the 12th day of August, A.D. 1464, at the age of seventy years. See Introduction to the "Chronicle of England," edited by the Rev. Francis Charles Hingeston, B.A., p. xxi.

<sup>4</sup> The "Nova Legenda Angliæ" was first printed in London by Wynkyn de Worde, A.D. 1516. Copies of this work, in black letter, are now very scarce.

<sup>5</sup> See "Lives of the English Saints," vol. v., Hermit Saints, p. 61.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Septembris ix. De S. Bertellino vel Beccelino Eremito in Anglia, pp. 446 to 453.

<sup>7</sup> They are the compilation of an anonymous author, and were found in a Manuscript of the monastery, Rubra Vallis, near Bruxelles.

<sup>8</sup> It is possible, however, as this is in a concluding paragraph, that it may have been an addition to an older copy of St. Bertellin's Acts.

<sup>9</sup> See "Legenda Sanctorum Angliæ," fol. l.

<sup>10</sup> In his notes, he says: "Alexander Essebiensis Prior Regularium scripsit Vitam Bertellini eremitæ, lib. i. Incipit: Quoniam quantum intellectui nostro." These are the very words beginning that Manuscript Life published by the Bollandists, and they begin likewise that Life issued by Capgrave.

<sup>11</sup> He was born in the west of England: some state he was a chronographer of Somersetshire, and others of Staffordshire. He was a Canon Regular of St. Augustine. He is praised for the elegance of his writings, both in prose and verse.

<sup>12</sup> See an account of himself and his reputed writings in Joannis Pitsei, "Relationum Historicarum de Rebus Anglicis," tomus i. Aetas Decimatertia, A.D. 1220, num. 319, pp. 295, 296.

<sup>13</sup> Among the Hermit Saints, vol. v., pp. 57 to 72.

a brief notice of this holy hermit and confessor, called Bertellin, or Bercellin, or Bertelnus, called in French Bertaume, in *Les Petits Bollandistes*,<sup>14</sup> at this date. Also, in the work of Rev. S. Baring-Gould,<sup>15</sup> there are notices of him. If the published Acts of Bertellinus—as there called—are to be relied on, he was of royal origin,<sup>16</sup> and of a beautiful form. Bred up in the Catholic faith, he sailed over to Ireland, and there he became companion to an Irish King, whose confidence and affection he gained. How long this continued, or how long he remained in Ireland, is not stated; but, in consequence of an intrigue with the King's daughter, both absconded, and sought a place of retirement in England. This was in the midst of dense woods, where, on giving birth to a child, wolves attacked them, and devoured herself, as also her offspring. When Bertellinus returned, and found them dead, believing this to be a punishment destined for their unhappy transgressions, remorse filled his soul, and from that time forward, he resolved on leading a penitential life. With this purpose in view, he retired to a rocky place called Bertelmesley.<sup>17</sup> There he loved and served God with true earnestness, believing, with Magdalen, that his former many sins would be forgiven him because he loved much; and soon the neighbouring people who learned his course of life regarded him as a prophet and one dear to Christ. At this time, likewise, a noble scion of the Mercian province, who was named Guthlac,<sup>18</sup> had embraced a military career, in which he had the reputation of being courageous and daring to a degree, but in which he had to regret the ravages and crimes of the wars in which he had been engaged. Reflection on those disorders caused him to renounce that profession, and devote himself to a spiritual warfare against the devil and the flesh. He too had resolved on leading a religious life, and with that intention he retired to a place known as Reppington,<sup>19</sup> where he embraced the monastic state and received the clerical tonsure. However, after serving God in that condition for a time, Guthlac desired to become an anchorite, and leaving Reppington, he took with him two young men,<sup>20</sup> one of whom was Bertellin.<sup>21</sup> They sought a certain island, named Croyland,<sup>22</sup> interspersed with woods, marshes, and sedgy grass. There they set up a hut with earth-sods; while for

<sup>14</sup> See "Vies des Saints," tome x., *Jour* ix.e de Septembre, p. 596.

<sup>15</sup> See "Lives of the Saints," vol. ix., September 9, pp. 139, 140.

<sup>16</sup> In the Acts, his father is said to have been a king and to have had jurisdiction over Stafford, now the chief town of Staffordshire in England. By William Camden it is said to have been called the "Tertia Cornavorum regio."—"Britannia," Staffordiensis comitatus, vulgo Staffordshire, p. 244. Editio Amstelodami, 1659, fol. By Venerable Bede, its ancient inhabitants are called *Mediterranei Angli*. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxi.

<sup>17</sup> The Bollandist Father Suysken was unable to find on the Maps or in the Geographical Dictionaries of England the denomination of Bertelmesley. If such place ever existed in England, it cannot now be identified.

<sup>18</sup> The feast of St. Guthlac occurs on the 11th of April. He lived in the seventh and in the beginning of the eighth century. He

died A.D. 714 or 715. His life has been written by one Felix, a contemporary.

<sup>19</sup> In the old Life of St. Guthlac, it is called Ripadum, and by John Capgrave, Repyngdonam. In this place, according to John Leland, there were monasteries of religious men and women, in his time.

<sup>20</sup> The ancient life of St. Guthlac has a similar statement, but it does not give their names.

<sup>21</sup> The Bollandist Father Suysken is at a loss to know from what source of information this name had been inserted.

<sup>22</sup> Croyland was formerly in East Mercia. It is now known as Croyland or Crowland, in the parish of St. Bartholomew and St. Guthlac, county of Lincoln. The island of Croyland was formed by the four waters of Shepisea on the east, Nena on the west, Southea on the south, and Asendyk on the north. The town there, lying on a flat surface, is liable to be flooded after continual rains. See Samuel Lewis' "Topographical Dictionary of England," vol. i., p. 738.

covering they assumed sheep and goat skins, fasting in a rigorous manner, with constant vigils and prayer. Thus, they lived in that island for many years, and wrought various miracles.<sup>23</sup> In that same place were other holy men, regarded as disciples of St. Guthlac,<sup>24</sup> as they were his familiars and imitators.<sup>25</sup> At length, it pleased the Almighty to call Guthlac<sup>24</sup> away from earth about the time of Easter. Bertellin was overwhelmed with grief while attending during his final illness to the revelations and directions of his dying superior.<sup>26</sup> These were in part, that only Guthlac's sister Pega,<sup>27</sup> and an anchoret named Egbert,<sup>28</sup> should be brought to take charge of his obsequies. Then he said, "The time has come, my son, that I should go to Him, whose servant I am, and do you set out on your journey."<sup>29</sup> Afterwards extending his hand to the altar, which was near, he partook of the Holy Communion. Then raising his eyes and hands to heaven, he slept happily in the Lord.<sup>30</sup> Having religiously complied with the instructions given him, Bertellin went to the king, his father, and asked from him a desert island, where he might live in penitence the rest of his days. This was known to the ancients as Bethney, and in after times it was called Stafford.<sup>31</sup> Such request the king readily granted, and there Bertellin long lived in the practice of penitential works. He also performed many miracles. We may well treat as a fable, that account given in the anonymous Acts, as to how he had been disturbed in possession of that place, and the means he employed to retain it.<sup>32</sup> There

<sup>23</sup> Guthlac is stated to have retired thither, in the reign of Cenred, eighth King of Mercia. See *ibid.*

<sup>24</sup> Among these was one named Cissa, a person of noble birth and having hereditary wealth, as likewise a convert to the Catholic faith. Another confidant was Egbert, and also Tatwin. All of these lived in separate cells, not far apart from the oratory of their holy father Guthlac. See "*Historia Ingulphi Abbatis Croylandensis*," p. 53, in *Annotatis, lit. a.*

<sup>25</sup> Among these, in the *Vita S. Guthlaci*, is mentioned one Beccelinus, a cleric, who lived of choice under his discipline, and who became his faithful servant. He seems to have been regarded by subsequent writers, as having been identical with our St. Bettelin or Bertellin, and the names are much alike. It is thought, that Beccelinus had been afterwards changed into Bertelinus, as found in his Acts by John Capgrave and by others.

<sup>26</sup> The Anglican writer states: "Bettelin was a disciple of St. Guthlake's, in the eighth century, and one of four who followed him in a hermit's life, in the island of Croyland, on the southern border of Lincolnshire. Cissa had been a pagan, of noble blood and great in the world; but had left all to follow Christ and St. Guthlake, and succeeded him as Abbot. Till the Danes came, he lay in a high marble tomb, on the right of his spiritual father in the Abbey of Croyland. Egbert was more in St. Guthlake's confidence than any of his brethren; he may have been his confessor. Tatwin had formerly been ferryman at the passage from the mainland to the island. These, with

Bettelin, who made the fourth, and came nearer the saint's person than the rest, lived in separate cottages, close to Guthlake's oratory and under his guidance. All this we learn from Ingulphus, himself Abbot of Croyland, towards the end of the eleventh century."—"Lives of the English Saints," vol. v., *Hermit Saints*, p. 61.

<sup>27</sup> Her feast is held on the 8th of January, and frequent mention of her occurs in St. Guthlac's Acts.

<sup>28</sup> In the *Historia Ingulphi, Abbatis Croylandensis*, he is represented as "*Egbertus, secretorum ejus præ ceteris conscius*." After the death of Guthlac, Egbert is said to have lived in a cell, not far from his oratory.

<sup>29</sup> Much of what precedes in the text seems to have been derived from the old *Vita S. Guthlaci*, by Felix.

<sup>30</sup> In 716, it is said, that Ethelbald founded in Croyland a Benedictine monastery, in honour of St. Mary, St. Bartholomew, and St. Guthlac. It was built upon piles, and it was destroyed by the Danes in 870; but, it was rebuilt by King Edred, in the year 948.

<sup>31</sup> "Where the town now stands, the river Sow formed in those times an island which was called Bethney."—"Lives of the English Saints," vol. v., *Hermit Saints*, p. 66.

<sup>32</sup> By the Anglican writer of St. Bettelin's Life this legend has been rendered in rhyme, and it thus begins:—

"St. Bettelin's wonted prayers are o'er,  
And his matins all are said,  
Why kneeleth he still on his clay-cold  
floor  
By the side of his iron bed?"

he is said, as a woodsman, to have travelled through deserts and mountains, despising the world's vanities, while addicted to vigils, prayer and fasting. At length, on the v. Ides of September, the penitent servant of Christ was taken away from this to a life of eternal happiness. According to some, the Bettelin, Bettelmus, Bertellin, or Beccelin—as variously denominated<sup>33</sup>—who lived with St. Guthlac at Croyland, was also buried in that same place;<sup>34</sup> and, according to Ingulph, in the year 871, the Danes came thither, and destroyed with mattocks and knives all the tombs of the saints buried there. When they found not treasures such as they expected, all the bodies of those holy men were taken from their sepulchres, and collected into one heap, when they were burned, together with the church and monastery.<sup>35</sup> The body of St. Bertellinus was deposited in the church of Stafford, according to other accounts; and for a long time after his death, it became an object of great veneration for the faithful.<sup>36</sup> Of the miracles wrought in his church, adds the Anglican writer of Bettelin's Life, the record of one remains, appended at a later date to the history of Prior Alexander, and its matter-of-fact tone curiously contrasts with a wild fable which goes immediately before it.<sup>37</sup> This holy penitent is noted, at the 9th of September, in the Martyrologies of Usuardus auctus a Molano,<sup>38</sup> of Arnold Wion,<sup>39</sup> of Hugo Menard,<sup>40</sup> of Gabriel Bucelin,<sup>41</sup> of Philip Ferrarius,<sup>42</sup> and of Castellan.<sup>43</sup> In the first edition of John Wilson's "Martyrologium Anglicanum,"<sup>44</sup> he has a feast for St. Bertelmus, at the 12th of August; but, in the second edition,<sup>45</sup> the name is changed to Bertellinus, and his festival is strangely placed at the 29th of September, contrary to the position of all known authorities.<sup>46</sup> The feast of

Ah! well may he kneel to Christ in prayer,  
For nought is around him but woe and  
fear;

By to-morrow's sun the saint must roam  
Far from his cell and his long-lov'd  
home."

—*Ibid.*

<sup>33</sup> Various writers speak of Bettelin, Beccelin, Barthelon, Bertelin; whether he owned all these at once, or whether but some of them, whether a portion of his history belongs to another person, or whether it is altogether fabulous, is not known.—"Lives of the English Saints," vol. v., The Hermit Saints, pp. 60, 61.

<sup>34</sup> We are told, by Ingulph, that on the right of St. Guthlac's tomb were the tombs of St. Cissa, priest and anchorite, and of St. Bettelmus, the man of God, and former servant of St. Guthlac, as also the tomb of St. Tatwin, his master and conductor to Croyland.

<sup>35</sup> This devastation took place on the vii. of the September Kalends—August 26th—and on the third day after their arrival at Croyland.

<sup>36</sup> See Les Petits Bollandistes, "Vies des Saints," tome x. Jour ix. de Septembre, p. 596.

<sup>37</sup> "There was," says the anonymous writer, "in the town of Stafford, a man named Willmot, a cook by trade. This man, for many years, almost sixteen, had lost his sight, so as not to be able to go out of doors without someone to lead him. At length,

after many years, he was brought to St. Bertellin's church in the same town, for the purpose of recovery; and while he knelt in prayer, before the altar of St. Bertellin, and the priest, whose name was John Chrostias, offered up the Eucharist in the name of the Supreme Father, the aforementioned blind man regained his sight, and first saw that Venerable Sacrament, rendering thanks to the Supreme God, who had renewed His ancient miracles, for the love of Blessed Bertellin. This miracle took place in the year of our Lord 1386."—"Lives of the English Saints," vol. v., Hermit Saints, pp. 71, 72.

<sup>38</sup> Published A.D. 1583. He states: "In Bethnei, quam villam recentiores Stadford nominant, sancti Bertellini, eremitæ et confessoris."

<sup>39</sup> See *ibid.* in "Lignum Vitæ," lib. iiii.

<sup>40</sup> See "Martyrologium Benedictinum."

<sup>41</sup> In Menologio sui Ordinis.

<sup>42</sup> In "Catalogus Generalis Sanctorum," he has "Statfordiæ in Anglia S. Berthelmi eremitæ." In a note, he adds, that some write the name Bertellinus, but he deems this to be through error.

<sup>43</sup> In his Universal Martyrology, written in French, he notices Bertelmus the penitent, at Statefurt, in England, but known in France as Bertheaume.

<sup>44</sup> Printed in 1608.

<sup>45</sup> Printed in 1640.

<sup>46</sup> Father Suysken knows not the reason for such departure from received accounts, unless, perhaps, Wilson has confounded the

Bertellin, hermit, is referred to this day in the Circle of the Seasons.<sup>47</sup> The English writer of his Acts ends by stating, "this is all that is known, and more than all—yet nothing to what the angels know—of the life of a servant of God, who sinned and repented, and did penance, and washed out his sins, and became a saint, and reigns with Christ in heaven."<sup>48</sup>

ARTICLE V.—ST. MOCTEAN, ABBOT OF CLONARD. [*Probably in the Tenth Century.*] The true saint is never surprised, at the approach of death; when it comes, he is prepared, and he passes happily to the joys of our Lord. There is a festival entered in the Martyrology of Tallagh,<sup>1</sup> at the 9th of September, in honour of Mochota of Droma, *i.e.* mac Dergain.<sup>2</sup> Many places in Ireland are called Droma or Drum, either simply, or in composition. The present locality is therefore difficult to be identified with accuracy. St. Moctean, sometimes called Mal-Moctæus, was distinguished for his learning and piety; and, on the death of Abbot Ferdornach, in the year 930,<sup>3</sup> he was probably appointed successor, over Clonard Monastery. Such had been the reputation of our saint, that he was called, the Fountain of Religion and of Wisdom, among the Irish, according to the Annals of the Four Masters.<sup>4</sup> It is possible, he may not be different from the present Saint.<sup>5</sup> He was, also, a most accomplished scribe. Towards the close of his life, and in the year 937,<sup>6</sup> Ceallachan, assisted by the Danes of Waterford, plundered Clonard Abbey. Our Saint was gathered to his fathers, on the 9th day of September,<sup>7</sup> in the year of grace, 940.<sup>8</sup> The name Mochta, son of Dergan, occurs in the Martyrology of Donegal,<sup>9</sup> at this same date.

ARTICLE VI.—ST. AITHGEIN OR MACLAITHGEIN, BISHOP OF MOVILLE, COUNTY OF DOWN. The good bishop makes himself singularly acceptable

Lives of two Bertillins, neither of whom belonged to Stafford, nor were venerated on the v. Ides of September. Another conjecture may be allowed, that as Wilson uses the term *commemoratio*, there may have been at Stafford some local festival in his honour, at both days, and not known to other martyrologists. In the margin of his work, Wilson takes occasion to praise "Registrum ecclesiæ Staffordensis et monumenta antiqua ejusdem provincie."

<sup>47</sup> See p. 253.

<sup>48</sup> See "Lives of the English Saints," vol. v., Hermit Saints, p. 72.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> In the Book of Leinster copy we have Mochotæe Oproma, *i.e.* mac Dergain.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 626, 627. "The year 930 of the Annals of the Four Masters corresponds with 931, *alias* 932, of the Annals of Ulster, and with 926 of the Annals of Clonmacnoise, which give a few of the events of that year (*æra communis* 932) as follows: "A.D. 931" [*al.* 932]. "Ferdornach, mac Flannagan, prince of Clon-Iraird, *scriba optimus, quævit*," &c.—*Ibid.*, n. (9).

<sup>4</sup> At the year 940, when his departure is recorded, we read: "Maelmochta, scribe

and Abbot of Cluain-Iraird died; he was the head of the piety and wisdom of Ireland.

Maelmochta of the plain of Meath,—  
Great grief is the beauteous sweet

branch,—  
The chief of spiritual direction,  
The centre of the praise of Mugain."—

Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 644, 645. To the word Mugain Dr. O'Donovan appends the following note: "This is probably intended for Bealach-Mughna, or Mughna Moshenog, near Carlow."—*Ibid.*, n. (9).

<sup>5</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 17.

<sup>6</sup> In Dr. O'Donovan's "Annals of the Four Masters," at this year, the foreigners and the men of Munster, under the command of Ceallachan, King of Munster, are said to have plundered Clononagh and Killachaidh churches, with the territory of Meath, as far as Clonard. See vol. ii., pp. 638, 639.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 644, 645.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii xxiii. Vita S. Finniani, Appendix, cap. v., p. 407.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

both to the clergy and laity of his flock. He wins their esteem and their respect, without at all sacrificing the authority of his position. An entry of this Saint's name as Aithgein is found in the Martyrology of Tallaght,<sup>1</sup> at this same date, with the addition Eps. Maigh Bile.<sup>2</sup> However, in the published Martyrology of Donegal,<sup>3</sup> we cannot find any corresponding account, at the 9th of September; but, probably Maclaithgein is to be taken for it. The year of his death has not been recorded; nor can we ascertain the time when he flourished.<sup>4</sup> Under the head of Magh-Bile, Duald, Mac Firbis enters Maelaithghin, bishop of Magh Bile, at September 9th.<sup>5</sup> The Martyrology of Donegal,<sup>6</sup> records a festival at the 9th of September, in honour of Maclaithgein, Bishop of Magh-bile. In the table superadded to this work, his name is Latinized, Malachenus.<sup>7</sup>

ARTICLE VII.—ST. FINDBARR OR FIONNBHARR, OF CILL-CUNGA.—Many Irish Saints may have a local celebrity in their former places of which we are not aware, through reference to known records. At the 9th of September, in the Martyrology of Tallaght,<sup>1</sup> we find that veneration was given to Findbarr of Cille Cunge,<sup>2</sup> i.e. Brœdnea.<sup>3</sup> The nearest denominational equivalent, we can find to this latter name among the parishes of Ireland, is Kilcoona parish, in the barony of Clare, and County of Galway. Among the townlands are Kilcooney,<sup>4</sup> in the parish of Clonrush, in the barony of Leitrim, County of Galway; another Kilcooney,<sup>5</sup> in the parish of Ballykean, in the barony of Upper Phillipstown, King's County, and another yet,<sup>6</sup> in the parish of Seskinan, in the barony of Decies without Drum, County of Waterford. There is also a Kilcoony,<sup>7</sup> in the parish of Ballyclog, barony of Upper Dungannon, and County of Tyrone.<sup>8</sup> Some mistake, regarding the latter proper name and its application, appears to have occurred, either in the foregoing or the following entry. In the Martyrology of Donegal,<sup>9</sup> at this same date, appears the name Fionnbharr, that is, Brodna, of Cill Cunga.

ARTICLE VIII.—THE DAUGHTER OR DAUGHTERS OF ENACH.—[*Supposed to be of the Fifth Century.*] At the 9th of September, the Martyrology of Tallaght registers a festival in honour of Naebh ingena Enaigh loeg.<sup>2</sup> Colgan thinks it possible, these were nine daughters of the Lombard King, who,

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> In the Book of Leinster copy we read, aithgein epp maigh bile.

<sup>3</sup> Edited by Drs. Todd and Reeves.

<sup>4</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix A, p. 152; and Appendix L L, p. 380.

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 120, 121.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

<sup>7</sup> See *ibid.*, pp. 440, 441.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> In that copy in the Book of Leinster we find, fionnbarr cill cunge.

<sup>3</sup> This follows immediately the entry of St. Ciaran's name, of Clonmacnoise, in the

Book of Leinster copy, and as already noticed, in his Acts. We think it is here misplaced.

<sup>4</sup> Described on the "Ordnance Survey Townland Maps for the County of Leitrim," Sheet 135.

<sup>5</sup> See "Ordnance Survey Townland Maps for the King's County," Sheet 26.

<sup>6</sup> See "Ordnance Survey Townland Maps for the County of Waterford," Sheets 13, 22.

<sup>7</sup> See "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 39, 47.

<sup>8</sup> See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 555, 556 and 930.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> In the Book of Leinster copy written noeb ingena enaig loeg.

leaving their kindred and country, set out with the daughter of a British ruler to visit Ireland and St. Patrick,<sup>3</sup> and they may be identified with the daughters of Enoch, a name not unfamiliar to the Irish.<sup>4</sup> Before the Roman conquest, the country, now known as Lombardy, had been occupied by a powerful colony of Gauls, who, settling along the banks of the Po, from Piedmont to Romagna, carried their arms and diffused their name from the Alps to the Apennines.<sup>5</sup> When conquered by the Romans, it was called Gallia Cisalpina; and Christianity was early established in its cities and towns.<sup>6</sup> Wherefore, we can detect no historic inaccuracy in supposing that as Christians, the nine daughters of a Lombard prince may have resolved on emigrating to Ireland. However, Jocelyn does not mention the country or rank of those so-called Lombardic princesses; for, he only calls them nine holy maidens.<sup>7</sup> Still, it may be urged, that the disorders, which reigned in Northern Italy during the fifth and succeeding centuries,<sup>8</sup> might have driven many Christians to leave that country and seek religious peace and security as exiles in far distant lands. The Lombardic princesses are said to have journeyed to a place, called Ferta minor,<sup>9</sup> whence they sent a notice of their arrival to St. Patrick. He received them very graciously, and assigned different places for their residence. They are classed, moreover, among the holy women veiled by St. Patrick.<sup>10</sup> These holy virgins served God most religiously in the various places assigned for their residence to the latest day of their lives. There were preserved the relics of those holy virgins, to the time when the author of the Fourth Life of St. Patrick wrote, and God wrought many miracles through their intercession.<sup>11</sup> In another form and in a later Calendar, this Saint has been differently entered. The Martyrology of Donegal,<sup>12</sup> at the same date, records the Daughter of Enach, whom, as we are subsequently told, the Martyrologies appear to commemorate on this day, under the name of *Osmanna*.<sup>13</sup>

ARTICLE IX.—ST. TEICCESS OR TECCE, TEGA OR TEGAN, SAID TO HAVE BEEN OF KILTEGAN, COUNTY OF WICKLOW. [*Possibly Fifth and Sixth Century.*] Teiccess is an entry found in the published Martyrology of Tallagh,<sup>1</sup> at this particular date.<sup>2</sup> In the Book of Leinster Copy, it is inserted in small letters,<sup>3</sup> between the name of St. Darerca, immediately preceding, and that of Conall Mac Oengusa, immediately following. Most probably,

<sup>3</sup> See his Life, in the Third Volume of this work, at March 17th, Art. i.

<sup>4</sup> See "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxxviii., p. 46, and nn. 69, 70, 71, p. 50.

<sup>5</sup> See Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. i., chap. i., p. 157. Dr. William Smith's edition.

<sup>6</sup> Towards the middle of the fifth century, Attila over-ran that district: but, later still, in the next age, the Lombards—a people of German or Scandinavian origin—under their king Alboin effected the conquest of all the region, which from them afterwards retained the name of Lombardy. See Muratori's "Annali d'Italia," tome v., pp. 164 to 180.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. clxv., p. 101.

<sup>8</sup> See Dean Milman's "History of Latin

Christianity," vol. i., book ii., chap. iv., pp. 273 to 275.

<sup>9</sup> In the Tripartite Life, it is said they came to Coll-naningean, where three of the company remained, while the rest went to Druim Fennedha. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. lxxiii., p. 163.

<sup>10</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

<sup>11</sup> See *ibid.* Quarta Vita S. Patricii, cap. lxxxviii., p. 46.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

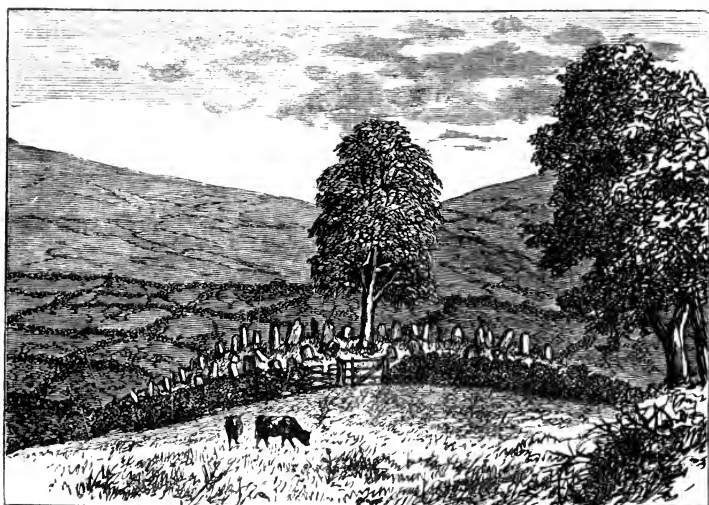
<sup>13</sup> See *ibid.*, pp. 430, 431.

ARTICLE IX.—<sup>1</sup> Edited by the Rev. Mr. Kelly, D.D., p. xxxiii.

<sup>2</sup> Thus placed, Conall mac Ængusa i. an Teiccess.

<sup>3</sup> In this form: *i.e.*, in Teicep.

however, this is the Tecan or Tegan,<sup>4</sup> alluded to by Miss M. F. Cusack,<sup>5</sup> as having been a distinguished disciple of St. Fiacc of Sleibte or Sletty, near Carlow, and whose feast—if he be in the Calendars—appears to correspond with the present date. If so, he may have lived at Domnach-Fiac, and he must have flourished, towards the close of the fifth or beginning of the sixth century. There is a small village, known as Kiltegan, a few miles south-east from Baltinglass, within the parish so named, barony of Talbotstown, and County of Wicklow. Near it is a lonely grave-yard, still much used for interments, and crowded with graves. It has been lately enclosed, and in a tasteful manner, with a high ditch, thickly set with flourishing hawthorn quicks, and some young trees, rising at intervals around the fence. This is circularly shaped, at one side, and obtusely-angular at another; the cemetery



Kiltegan Grave Yard, County of Wicklow.

being isolated amid pastures; near the village.<sup>6</sup> According to Mr. John McCall,<sup>7</sup> here St. Tegan or Tecca, the third named in order of St. Fiacc's disciples, at Minbeag, founded a little church in the fifth century, and his festival was formerly observed, in this place, on the 9th of September. The surrounding country is fertile and picturesque, while a screen of elevated hills encircles the site, in a south-westerly direction. In the Martyrologies of Marianus O'Gorman, M'Guire and Donegal,<sup>8</sup> the name of Tecce, Tega or Tegan occurs, as having been venerated on the 9th of September.

ARTICLE X.—ST. CONALL, SON OF ÆNGUS. Veneration was given, at the 9th of September, as we read in the Martyrology of Tallagh,<sup>1</sup> to Conall Mac

<sup>4</sup> See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, lib. iii., cap. xxii., p. 153, and n. 39, p. 185.

<sup>5</sup> See "*Life of St. Patrick, Apostle of Ireland*," chap. ii., p. 47.

<sup>6</sup> The accompanying sketch was taken by the author, August 23rd, 1882. It has been

drawn on the wood and engraved by Gregor Grey.

<sup>7</sup> In a communication made to the writer.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

Ængusa, *i.e.* an Teiccess. In that entry found in the Book of Leinster Copy, Conall Mac Oengusa follows the entry of *i.e.* in Teices, and seems to have no particular connexion with it. A conjecture has been offered by Colgan, as to whether this Saint,<sup>2</sup> who was a poet or an antiquary, might be identified with St. Onchu or Onchuo, venerated at the 8th of February;<sup>3</sup> yet, this supposition does not seem to be probable. The Bollandists have a notice of him at this day,<sup>4</sup> and allude to Colgan's doubt, as to whether he might not be identified with Onchuo, whose feast occurs at the 8th of February. The writer adds, he shares the doubt, nor does he know that either of the persons alluded to should have a festival assigned. There was, also, another saint having the like name, *viz.* Onchuo, son to Blathmac, who is venerated, at the church of Killonchon, in Corcomroe territory, on the 9th and 14th of July, according to St. Ængus, Marianus O'Gorman, and the Martyrology of Tallagh.<sup>5</sup> At this same date, in the Martyrology of Donegal,<sup>6</sup> appears, Conall, Son Aengus.

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ARTICLE XI.—ST. FERDACRICH OR FER-DA-CHRIOCH. The simple record, Ferdacrich, is found in the Martyrology of Tallagh,<sup>1</sup> at the 9th of September. At this same date, he is entered, likewise, in the Martyrology of Donegal.<sup>2</sup>

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ARTICLE XII.—ST. FIALAN, FERTACH. It is impossible not to sympathize with those, who are unable to carry their recollections far back into the dim past;<sup>1</sup> for, especially, in a religious point of view, much lost biography should tend, not alone to gratify intellectual curiosity, but to edify the pious soul. According to the Martyrology of Donegal,<sup>2</sup> veneration was given to Fialan, Fertach, at the 9th of September. The latter epithet admits as a meaning, in English, either "the Virtuous," or the Miraculous.<sup>3</sup> But more, we are unable to report concerning him.

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ARTICLE XIII.—REPUTED FESTIVAL OF ST. BABOLEN, ABBOT OF FOSSEY. At the 26th of June, his chief festival, we have already treated about this holy Abbot.<sup>1</sup> By Camerarius, he has been given a festival at this date, as noticed by the Bollandists.<sup>2</sup>

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<sup>2</sup> According to Colgan, he is thus entered in the Martyrology of Tallagh, at this date: "Conallus filius Aengussii nempe vates sive antiquarius."

<sup>3</sup> See his Life as given at this date, in the Second Volume of this work, Art. i.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Septembris ix. Among the pretermitted Saints, p. 326.

<sup>5</sup> See Colgan's "Acta Sanctorum Hibernie," Februarii viii., n. 2, p. 277.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. Also in that copy contained in the Book of Leinster we have *fer da chrich*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE XII.—<sup>1</sup> See the concluding remarks of John Evans, F.R.S.F.S.A., in his

elaborate and elegantly illustrated volume, "The Ancient Stone Implements, Weapons and Ornaments, of Great Britain," chap. xxv., p. 622.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

<sup>3</sup> A note by Rev. Dr. Reeves, at this word Fertach, states: "That is, 'Virtuous, and Miraculous.'"

ARTICLE XIII.—<sup>1</sup> See the Sixth Volume of this work, and at Art. ii.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Septembris ix. Among the pretermitted Saints, p. 326.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> In the Book of Leinster copy we find *Sanctae Dapercæ*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE XIV.—ST. DARERCA.—The Martyrology of Tallagh,<sup>1</sup> mentions, that S. Darerca was venerated, at the 9th of September.<sup>2</sup> The Martyrology of Donegal<sup>3</sup> has her feast, at this same day.

ARTICLE XV.—ST. DIOMMAN.—The simple entry, Diomman, without further designation, is met with in the Martyrology of Donegal,<sup>1</sup> at the 9th of September. No corresponding notice is found in the published Martyrology of Tallagh.

ARTICLE XVI.—ST. CAINCHOMRACH, ABBOT OF IONA. [*Tenth Century.*] Cainchomrach, Abbot of Iona, is said to have been venerated at the 9th of September.<sup>1</sup> He seems to have exercised that office, while Robhartach, Coarb of Columkille and Adamnan, presided over Iona and Raphoe.<sup>2</sup> He is also called Caencomhrae, by the O'Clerys, who state that he died A.D. 945.<sup>3</sup>

ARTICLE XVII.—ST. BOISIL, PRIOR OF MELROSE, SCOTLAND.—A festival of St. Boisil, who is called Basilius, by Hugh Menard, has been placed by him, and by Castellan, at the 9th of September.<sup>1</sup> Already have we treated about St. Boisil, at the 23rd February.<sup>2</sup>

## Tenth Day of September.

ARTICLE I.—ST. FINIAN, FINNIA, FINNEN, FINNBARR, OR FINNIAN, BISHOP OF MOVILLE, COUNTY OF DOWN.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—WRITERS ON ST. FINIAN'S ACTS—HIS FAMILY DESCENT—EARLY INSTRUCTORS—SAID TO HAVE BEEN IN SCOTLAND, AND A DISCIPLE OF NENNIO OR NENNIUS—RECORDED VISIT TO ROME, WHERE HE HAD BEEN ORDAINED—RETURN TO IRELAND.

THAT this illustrious saint deserves to be admired and loved, is clear from a comparison made,<sup>1</sup> that in manners and life he was like unto James the Apostle.<sup>2</sup> This, indeed, is conferring on him a very great encomium. That he was greatly revered, in the early Irish Church, is

ARTICLE XV.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE XVI.—<sup>1</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. v., p. 501.

<sup>2</sup> See Dr. Reeves' Adamnan's "Life of St. Columba." Additional notes, O, p. 393.

<sup>3</sup> See Dr. O'Donovan's edition, vol. ii., pp. 656, 657.

ARTICLE XVII.—<sup>1</sup> This is noticed by the Bollandists. See "Acta Sanctorum," toms

iii., Septembris ix. Among the pretermitted Saints, p. 325.

<sup>2</sup> See the Second Volume of this work, at that date, Art. x.

ARTICLE I., CHAPTER I.—<sup>1</sup> This is to be found in the folios of an ancient vellum book—known as the Book of Leinster—and now preserved in the Franciscan Library, Dublin. Among these, also, the Martyrology of St. Maelruain of Tallagh is included.

<sup>2</sup> See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 44, 45.

proved, not only from the regard in which he was held by exalted contemporaries; but, also, from the fact, of not less than four distinct festivals having been noted, by our hagiologists, to revere his memory, viz., the 11th of February,<sup>3</sup> the 18th of March,<sup>4</sup> the 10th of September, and the 18th of November. His name, however, takes different forms, and hence, too, it is probable, some mistakes have been admitted, in this order of festivals; or rather, as we may assume, because two saints, whose names closely correspond, may have been confounded in the accounts of different writers.<sup>5</sup> Thus, with the present Bishop of Moville, St. Fridian or Frigidian, Bishop of Lucca, has been considered identical.<sup>6</sup> However, to us it seems well established, that both were distinct persons;<sup>7</sup> and while the present date is the chief festival for St. Finian, Abbot of Magh Bile or Moville; the 18th of November is that for the feast of St. Fridian or Frigidian, Bishop of Lucca. It is no difficult matter to understand, how the medieval writers may have erred, in seeking materials for the acts of St. Fridian, and by assuming they were in part to be found in those Irish traditions, which had reference to the present St. Finian. However, it must be allowed, that his acts have been greatly confused, and in some respects they seem conflicting and contradictory.

There is a Latin Vita S. Finiani, among the Burgundian Library Manuscripts, Bruxelles;<sup>8</sup> but, from Mr. S. Bindon's brief description, it is not possible to determine which of the Finians is there meant, as many so called are in our Irish Calendars. In the "Feilire" of St. Ængus,<sup>9</sup> at the 10th of September, this saint is commemorated with a high eulogy. The scholiast has added two explanatory comments.<sup>10</sup> The Life of this holy man is to be

<sup>3</sup> See at that date, in the Second Volume of this work, Art. xvi.

<sup>4</sup> See Art. viii. in the Third Volume of this work, at that date.

<sup>5</sup> Colgan accounts for the nominal changes, by stating, that where Irish writers have a double *nn*, in place of the letter *n*, they are used to substitute *d*: hence for Finn and Finnian, they write Find and Findian. Wherefore, the Italians, by transposing the letters *n* and *i*, have converted *n* into *r*, so that for Findianus we find Fridianus, and by a further corruption, they have converted Fridianus into Frigidianus and Frigidianus. This supposition, however, is too fanciful to be readily accepted.

<sup>6</sup> Such seems to have been the opinion of Colgan, in "Acta Sanctorum Hiberniæ." Vita S. Fridiani Episcopi. Appendix, cap. i., p. 642. The following are his inconclusive reasons: *first*, because, Fridian is said to have been of royal Ultonian origin, in his Acts, and by Franciotti, Ghinius and Perrotti, with other writers treating about him; while a similar origin is assigned for the present Finnian by Capgrave, the Sanctilogium Genealogicum, cap. 9, by Selbach, by the Psalter of Cashel, and by others. *Secondly*, because Fridianus and Finnian flourished about the middle of the sixth century, in the time of Pope Pelagius I. *Thirdly*, because Fridianus has been called by the Irish writers Finnian and Findbarr, as also by Franciotti in his Life; while

Finnian and Findbarr are names indiscriminately applied to the Bishop of Maghbile; *Fourthly*, Fridian and Finnian are said to have had the same master, Mugentius, as Maguire and the Commentator on Ængus state. *Fifthly*, both are stated to have ruled over the monastery of Maghbile or Macbil. *Sixthly*, because, some circumstances related in their acts apply to one and the other.

<sup>7</sup> At present, it is only necessary to state, that while Fridian or Frigidian was buried at Lucca, Finnian of Maghbile is said to have been interred in Damh-inis.

<sup>8</sup> In vol. xxii., at fol. 83.

<sup>9</sup> In the Leabhar Breac copy is the following stanza:—

CLÍD BERGOIR CONGLAINE  
COMACHT CAPPAL FIVE  
SUI OIA NEPU INMALL  
FINOBARR MUGEBILE.

Thus rendered into English by Whitley Stokes, LL.D.: "A body of red gold with purity; over a sea came he: a sage for whom Ireland is (was) sad: Findbarr of Magh Bile."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. cxxxvii.

<sup>10</sup> One of these, at the word *conglaine*, has in Irish and Latin what is thus rendered into English, "*with purity*, i.e., with the Gospel which is the new law; for it is he

found, in Capgrave's "*Novo Legenda Angliæ*,"<sup>11</sup> and it is copied from some acts written by John of Teignmouth. John Bale,<sup>12</sup> Protestant Bishop of Ossory, includes this saint in his work, but confounds him with St. Finan<sup>13</sup> who succeeded St. Aidan,<sup>14</sup> Bishop of Lindisfarne, on the death of the latter in 651. Archbishop Ussher gives us some account of this St. Finnio, Findbarrus, or Vinnianus.<sup>15</sup> Colgan intended his Acts for publication, at the 10th of September,<sup>16</sup> and also at the 18th of November.<sup>17</sup> The Breviary of Aberdeen has Lessons recording this holy man.<sup>18</sup> In Ussher's *Antiquities of the British Churches*,<sup>19</sup> he treats about our St. Finian. The Bollandists,<sup>20</sup> who notice the festival of St. Finan, Bishop and Confessor, at the 10th of September, think it not improbable, that he is the same person as Finbarr, mentioned by some as having been venerated on this day.<sup>21</sup> There is an account of St. Finian, or Winnin, in Bishop Challenor's "*Britannia Sancta*."<sup>22</sup> The Rev. Alban Butler has some notices of him,<sup>23</sup> as likewise the Rev. Dr. Lanigan,<sup>24</sup> and mention likewise in the *Petits Bollandistes*.<sup>25</sup>

The Welch writers call him St. Winnin.<sup>26</sup> Thus, the word Fin of the Irish is changed by the Cambro-Britons into Win and Gwin.<sup>27</sup> Under this form of the name Bishop Forbes also treats of St. Finen.<sup>28</sup> The birth of this great man, and his future sanctity, are said to have been revealed to St. Patrick, a long time before his birth. He sprung from a most noble parentage. His father's name was Carpreus,<sup>29</sup> and his mother's Lassara. According to some accounts, he was the son of Ultach, King of Ulster.<sup>30</sup> His parents seem to have been Christians. Probably, they received the faith, when St. Patrick had been engaged evangelizing that part of Ulster, where they dwelt. They belonged to the illustrious Aradean stock. St. Finnian is said to have sprung from the race of Fiatach Finn, or "Fiatach the Fair," monarch of Erin. He ruled, only, for the very short period of three years, or from A.D. 37 to 39.<sup>31</sup>

that first brought the Gospel into Ireland." Also, on the word *ῥινοβαρρ*, there is an Irish comment thus given in English: "i.e. white hair was on him, i.e. Finden."—*Ibid.*, p. cxliv.

<sup>11</sup> See fol. 147, 148.

<sup>12</sup> See "*Scriptorum Illustrium Majoris Britannia*," &c. Centur. i., cap. 74, and cent. xiv., cap. 19.

<sup>13</sup> See the Second Volume of this work, at the 17th February, Art. xxvi.

<sup>14</sup> See the Eighth Volume of this work, at the 31st of August, Art. i.

<sup>15</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 493, 494.

<sup>16</sup> See "*Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum*."

<sup>17</sup> See "*Acta Sanctorum Hiberniæ*," Martii xviii. Vita S. Fridiani, Appendix, cap. v., p. 649.

<sup>18</sup> In Pars Hyemalis, fol. xxxviii.

<sup>19</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 494.

<sup>20</sup> See "*Acta Sanctorum*," tomus iii., Septembris x. Among the pretermitted saints, p. 483.

<sup>21</sup> The Bollandists remark, likewise, that in his "*Acta Sanctorum Hiberniæ*," Colgan not only confounds Finan or Finnianus with Finbarrus, venerated at this day, but

also with a Fridianus or Frigidianus, Bishop of Lucca, who is marked in the Roman Martyrology, and whose festival occurs on the 18th of November.

<sup>22</sup> See Part ii., at September 10th, pp. 124 to 126.

<sup>23</sup> See "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. ix., September x.

<sup>24</sup> See "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. vi. and nn., pp. 25 to 28.

<sup>25</sup> See "*Vies des Saints*," tome xi., x<sup>e</sup> Jour de Septembre, p. 2.

<sup>26</sup> See Bishop Challenor's "*Britannia Sancta*," part ii. September 10th, p. 124.

<sup>27</sup> See Archbishop Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 494.

<sup>28</sup> See "*Kalendars of Scottish Saints*," pp. 463 to 466.

<sup>29</sup> St. Finnian of Movilla was son of Cairbre, one of the Dal Fiatach, the royal family of Ulster, and he became the patron saint of the Ultonians. See Rev. William Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*," Appendix A, sect. iii.

<sup>30</sup> See Mr. and Mrs. S. C. Hall's "*Ireland: its Scenery, Character*," &c., vol. iii., Down, p. 16.

From this King, the Dal Fiatach<sup>32</sup> descended,<sup>33</sup> and our saint therefore belonged to the seed of Heremon. St. Finnian was the son of Corpre, son to Ailild, son of Trichem, son to Fieg, son of Imchad, son to Bressal, son of Serchad, son to Fiathach, Finn,<sup>34</sup> the monarch of Ireland, already alluded to, who flourished in the beginning of the first age of Christianity.<sup>35</sup> He was born in Ireland, about the beginning of the sixth century.

The lustre of St. Finnian's virtues, however, was far greater than that distinction drawn from his family and race. It seems likely, from early youth, he desired to lead a religious life. He is set down among the very foremost Saints of the second Class, in that ancient Irish Catalogue, published by Ussher. Among those old Irish Saints,<sup>36</sup> classed in three orders, we find the two Finnians: viz., he of Clonard, and the present Saint. St. Finnian's first instructions in Christian piety and learning were drawn from a saintly Bishop, known as Colman of Dromore.<sup>37</sup> He was recommended by his parents, to the care of that holy director, with whom he lived for some years, in the practice of entire obedience and humility. Afterwards, St. Finnian was directed to Coelan,<sup>38</sup> the holy Abbot of Noendrum, or Endrum. This venerable Abbot on first seeing young Finian, discovered by a prophetic light his eminent sanctity. Therefore Coelan sought to excuse himself from receiving that disciple, whom he considered to be greatly his superior, both in virtue and grace.

However, he recommended St. Finnian to St. Nennidh or Nennio,<sup>39</sup> a celebrated British Prelate. He lived at Candida Casa, in Scotland. This See was then called the great monastery.<sup>40</sup> St. Nennio is said to have sent his ships to Ireland, with which country, after leaving it, he still maintained close and friendly relations. In one of these Finnian was conveyed to Scotland. This was agreeably to what Finian had previously foretold.<sup>41</sup> That holy Prelate received the young man, who soon became one of his most beloved and favoured disciples.<sup>42</sup> There, the bishop gave him the religious habit, and trained him, for some years, in monastic discipline, and in the instruction of sacred letters. This course was intended to aid his career. In the study of these literary and religious exercises, he made great progress;

<sup>31</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 96 to 99.

<sup>32</sup> The Tribe or Race of Fiatach Finn. This warlike tribe was seated in the present county of Down.

<sup>33</sup> Mac Donlevy, who, in the twelfth century, offered such a brave resistance to Sir John De Courcy, in Ulster, was head of this family.

<sup>34</sup> Such is the pedigree made out for St. Finnian or Findian of Magbile, in the "Genealogic Sanctilogiy," chap. xix.

<sup>35</sup> See Colgan's "Acta Sanctorum Hiberniæ," xviii. Martii. Appendix ad Acta S. Fridiani, cap. v., p. 649.

<sup>36</sup> See that tract, "Incipit Catalogus Sanctorum Hiberniæ, secundum diversa Tempora," published by Archbishop Ussher, in "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 473, 474.

<sup>37</sup> See his Life in the Sixth Volume of this work, at the 7th June. Art. i.

<sup>38</sup> See his Acts at the 23rd of June, in the Sixth Volume of this work. Art. i.

<sup>39</sup> Or Ninian. His festival comes on the

16th of September, where an account of him may be found in the present volume.

<sup>40</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>41</sup> See Bishop Challenor's "Britannia Sancta," part ii., September 10th, p. 125.

<sup>42</sup> The Breviary of Aberdeen has an account of St. Finnian's or Winnin's arrival and acts in Scotland, which does not accord with what we believe to be the more probable one here recorded. It relates, that when Winnin landed with his companions, they came to a river called Garnock for the purpose of fishing, as they had no means of subsistence, and were there disappointed in taking fish. He declared that no person should thenceforth catch fishes in it, and accordingly the stream changed its course. This tradition is preserved by the people, that the Garnock in Stevenson has left its former bed dry. See the "New Statistical Account of Scotland," vol. v. Ayrshire, pp. 427, 428. Thence he is said to have sought Sacrum

but, more especially was he a proficient in the science of the Saints.<sup>43</sup> His intellect was illuminated with holy lights from on high. He was already favoured with the gift of miracles; and of these, some instances are recorded.<sup>44</sup> For the sake of further improvement, Finian travelled to Rome,<sup>45</sup> after he had spent some time under Nennio's direction. There, he spent seven years, in the continual study of true wisdom. His faculties were doubtless further developed by his residence in the Eternal City. At the end of the time indicated, he was ordained a Priest.<sup>46</sup> This is referred to about the year 540.<sup>47</sup> Returning homeward, he preached the gospel, it is said, to some Pagans, in the neighbourhood of Italy. His preaching was confirmed with extraordinary miracles.

On arriving in Ireland, he founded the Church and Monastery of Magbile, and most probably not later than A.D. 540.<sup>48</sup> Having been consecrated Bishop, by his preaching and life, he very much edified that portion of God's church, and there planted the Gospel seed, destined in after times to fructify and greatly to increase.

## CHAPTER II.

TIME WHEN ST. FINIAN FLOURISHED—HIS MIRACLES—FOUNDER OF MAGHBILE AND DRUM-FIONN MONASTERIES—HIS RELATION AS MASTER TO SOME DISTINGUISHED IRISH SAINTS—HIS LAST ILLNESS AND DEATH—HIS FESTIVALS AND COMMEMORATIONS—CONCLUSION.

ST. FINIAN flourished during the reign of Tuathal Maelgarb, King of Ireland.<sup>1</sup> The spirit of prophecy was not wanting in this saint; since he foretold that king's unhappy death. He lived also, during the reign of the succeeding monarch, Dermotius or Diarmaid.<sup>2</sup> His miracles were numerous and greatly celebrated. He restored a nun to life, it is said, in a church, which was called the Cell of the Mount. The servant of a certain Bishop, that had been drowned, St. Finian also resuscitated. He recalled to life, by his

Nemus — now Hollywood — where he selected a place to dwell with his disciples. There as a result of his prayers a clear well bubbled up. In a good and holy age, we are told, he was chosen bishop by the clerics and people of his country, and having wrought many miracles, he was honourably interred in Kilwinne. This account ends with the sentence—"ubi nunc monachorum viget caritas et illorum virorum sanctitas perpetua."

<sup>43</sup> See Bishop Challoner's "Britannia Sancta," part ii., September 10th, p. 125.

<sup>44</sup> The Aberdeen Breviary states, that in Kilwinnin, Scotland, a certain person laboured under what was supposed to be an incurable disease, but his friends brought him to the basilica of St. Winnin that he might be cured. Now there stood outside of the church a stone cross marvellously constructed, which during his lifetime Blessed Winnin had erected in honour of blessed Brigida the virgin. To it they fixed the sick youth. By advice of the priests, his friends entered the church

praying, and laid the sick man down before him. After a little rest, the infirm youth recovered, and when they carried him home his pristine health was restored.

<sup>45</sup> Such is the account left by John Capgrave.

<sup>46</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>47</sup> See *ibid.*, Index Chronologicus ad A.D. DXL., p. 529.

<sup>48</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vi., p. 25.

CHAPTER II.—According to Capgrave, Tuathal Maelgarbh reigned from A.D. 528 to 538, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 177 to 181.

<sup>2</sup> The "Chronicum Scotorum," however, places the death of Tuathal Maelgarbh, at A.D. 544, when Diarmaid Mac Cerebail began his reign to A.D. 565. Then he was slain at Rath Bec by Aeth Dubh, King of Uladh. See William M. Hennessy's edition, pp. 48 to 57.

prayers, Nathus,<sup>3</sup> a Bishop, who died without having received the holy sacraments. He even raised to life a widow's son, who had been dead for three days, and who had departed this life without baptism. These are only a few of the signs and wonders which he wrought.<sup>4</sup> The place, where his Abbey had been founded, was at the head of Strangford Lough, in the County of Down. It is rendered into Latin, as *Campus arboris sacri*. Magh-bile, or Moville, also Movilla, may be literally translated "the field of



Moville Abbey, County Down.

the aged tree."<sup>5</sup> This word also signifies the plain of the tree or trees.<sup>6</sup> In our Calendars, Martyrologies, and Annals, Maghbile is often mentioned, in a general and absolute manner, without any allusion to a second monastery bearing that name. After the year 731, Moville is noticed in our Annals only, as having been governed by Abbots.<sup>7</sup> Domnagh-bile, in the County of Donegal, was afterwards called Magh-bile, and modernized Moville. Archdall<sup>8</sup> has strangely confounded Colgan's account of Magh-bile,<sup>9</sup> or

<sup>3</sup> This form of name seems resolvable into the Irish Nathi or Nathe. There was a Bishop Nathi, of Cuil Saccaile, in Dalarradia, County of Down, venerated at the 1st of August. For notices of him, at that date, see the Eighth Volume of this work, Art. iv. A still more celebrated Patron of Achonry Diocese is venerated, at the 9th of August, where his Acts are to be found. See *ibid.*, Art. i. There is also a Nathe Bishop, whose feast occurs at the 28th October. However, in none of their Acts do we find a relation of the miracle recorded in the text.

<sup>4</sup> See Bishop Challenor's "Britannia Sancta," part ii., September 10th, pp. 125, 126.

<sup>5</sup> Close to the burying-ground, and in a

place occupied by a garden attached to Mr. Jamison's house, three or four Irish yew trees of immense size and age might be seen, and are said to have been much older than any of the buildings in their immediate neighbourhood. It is possible, that one of these may be the sacred tree, which gave the name to the place, or at all events, that the present trees are the descendants of the original "aged tree." See Mr. William Hugh Patterson's "Notice of some Ancient Tomb Stones at Movilla, County Down," p. 5.

<sup>6</sup> According to Rev. Dr. Lanigan.

<sup>7</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix A, p. 152.

<sup>8</sup> See *Monasticon Hibernicum*, p. 103." It

*Moville* of Donegal,<sup>10</sup> with that of *Moville* in Down, the well known monastery, which was governed by St. Finnian in the sixth century, and continued in a flourishing state to a still later period. The remains of a later monastery—said to have been Augustinian<sup>11</sup>—are yet to be seen,<sup>12</sup> at *Moville*, in the County of Down.<sup>13</sup> Traces of its extensive foundations may still be clearly made out; and of the ruins that remain, there are some, parts of which indicate a high finish of workmanship. However, the original monastery and church remains of St. Finian have at present totally disappeared. The *Index Topographicus*<sup>14</sup> affixed to Colgan's *Acta Sanctorum*, represents Finnian as having lived at both *Maghbiles*; viz., that in the County of Donegal, and that in the County of Down. This led Harris astray,<sup>15</sup> for when alluding to those distinct places, he has both houses under the one St. Finian.<sup>16</sup> Sir James Ware was right in marking but one *Maghbile* or *Moville*, which was situated in Down. His authority ought to have been adhered to by Harris.

This Saint is said to have been called *Finnbar*<sup>17</sup> or "white top," from the colour of his hair, which was light, or inclining to golden.<sup>18</sup> At *Maghbile*, a famous school was attached to his monastery, and there several eminent scholars were educated in the science of the saints. Although St. Nathy, Bishop and Patron of Achonry Diocese, is said to have been brought up in the School of St. Finnian, Abbot of Clonard; yet this seems irreconcilable with the time when that school had been established, towards the middle of the sixth century.<sup>19</sup> It is more probable, that the Finian under whom Nathy studied had been the present saint. Also he was the illustrious St. Columkille's preceptor;<sup>20</sup> while he is said to have brought the Mosaic Law, and the whole Gospel, into Ireland. The early years of St. Columba were spent under the guidance and instruction of our saint. While there, and as a *deacón*, Columba had been obliged to procure wine for the celebration of the Holy Sacrifice of the Mass, and this was brought as water in the first instance from the fountain. However, on blessing it, the water was miraculously changed

is there wrongly stated, that Colgan ascribes to St. Patrick the establishment of a monastery at *Donnach-bile*, in Donegal; nor does he exhibit it as placed by St. Patrick under Aengus, son of Olild.

<sup>9</sup> See "*Trias Thaumaturga*," p. 181.

<sup>10</sup> Colgan states, that a monastery was there. As to *Moville*, in Donegal, Dr. Lanigan much doubts, as to whether it had ever been a monastery; for Colgan, although he thought so, yet could not make out any one abbot placed over it.

<sup>11</sup> At the Dissolution, it appears to have been possessed of seven townlands, and the spiritualities of sixteen and a half besides. Its possessions were granted to Viscount Claneboys.

<sup>12</sup> There is a wood-cut illustration of this ruin, drawn by Mr. Burgess, a Belfast artist, with a very interesting narrative in connexion, to be found in Mr. and Mrs. Hall's "*Ireland; its Scenery, Character*," &c., vol. iii., pp. 16 to 18. This has been faithfully copied and engraved by Mr. Gregor Grey, to furnish the subject of the present illustration.

<sup>13</sup> In the grave-yard attached is the grave

of the Rev. Archibald Warwick, the Presbyterian minister of the parish, hung for his participation in the rebellion of 1798. He was greatly beloved and respected by his people, and regarding him, a most pathetic story is told in the work of Mr. and Mrs. Hall.

<sup>14</sup> The compiler of that Index was deceived, owing to the identity of the names.

<sup>15</sup> In his list of Monasteries.

<sup>16</sup> Yet, Archdall goes further, and he even pretends to give the names of abbots at *Moville* in Donegal, such as Finnian, Siollan, Aengus M'Loingsy, &c. Now, these are the same identical persons, he reckons at *Moville* in Down, with some others named. There alone they ought to be.

<sup>17</sup> In the Irish character written *Fionn bairr*.

<sup>18</sup> According to Maguire's "*Calendar*," he had yellow hair.

<sup>19</sup> See what has been stated already, in the Life of St. Nathy, Patron of Achonry Diocese, at the 9th of August, in the Eighth Volume of this work, Art. i., chap. i.

<sup>20</sup> See Dr. Reeves' *Adamnan's "Vita S. Columbæ,"* lib. ii., cap. i., lib. iii., cap. iv.

into wine. St. Finian and his community gave thanks to the Almighty for that miracle, which through humility the holy young deacon chose to ascribe rather to the merits of his superior than to his own.<sup>21</sup> According to the Irish Life of St. Columkille, St. Finian had been the celebrant,<sup>22</sup> and he enquired afterwards from the assistants how such a highly superior quality of wine had been found.

Besides Movilla, he was the founder of Druim-fionn, in the territory of Conall Muirthemne, and now Dromin in Louth;<sup>23</sup> here the dispute between him and St. Columba respecting the manuscript of the Gospels is said to have occurred.<sup>24</sup> Allusion has been already made<sup>25</sup> to the circumstances related in this fable,<sup>26</sup> and which are reported to have fomented the battle of Cuil-Dremne,<sup>27</sup> near Sligo, in the province of Connaught.<sup>28</sup> That battle took place two years before the coming of St. Columba to Scotland.<sup>29</sup> In his Life of St. Columba, Adamnan relates a miraculous occurrence in connexion with him, of a young man learning the Holy Scriptures in Scotia, and of a bishop Findbarr. Could this refer to the teaching of St. Finnian of Movilla,<sup>30</sup> it renders the legend, regarding the quarrel between him and St. Columba, both as to cause and effect, extremely improbable.<sup>31</sup> When St. Columba<sup>32</sup> was a young man, and under the tuition of Finnion his master, the latter saw an angel in his company,<sup>33</sup> and this he said to his other disciples: "Now behold Columba coming, who for his merits deserves to have a denizen of Heaven for his companion."<sup>34</sup> The Irish Life states, that on leaving St. Finnian of Maghbile, St. Columba placed himself under a senior called Gemman.<sup>35</sup> In the Life of St. Fintan of Dunbleisch,<sup>36</sup> there is a story told of this same St. Finnian refusing to lend him a copy of the Gospels.<sup>37</sup> The particular account has already been given, in the Life of the former saint.<sup>38</sup> This holy bishop of Maghbile was a contemporary of St. Comgall,<sup>39</sup> Abbot

<sup>21</sup> See the Life of St. Columkille or Columba, in the Sixth Volume of this work, June ix., Art. i., chap. ii.

<sup>22</sup> See Colgan's "*Trias Thaumaturga*," Vita Quinta S. Columbæ, lib. i., cap. xxxix., p. 395.

<sup>23</sup> Called "*Ecclesia S. Fintani de Dromyng*,"—Fleming's "*Registrum*," fol. 44 a.

<sup>24</sup> For the particulars relating to this legend, see Prince O'Donnell's Life of St. Columkille, in Colgan's "*Trias Thaumaturga*," lib. ii., cap. i., p. 408 et seq. Also, the Rev. Dr. Keating's "*History of Ireland*," at the reign of Aodh.

<sup>25</sup> See the Life of St. Columkille or Columba, in the Sixth Volume of this work, June 9, Art. i., chap. vii.

<sup>26</sup> See Thomas Moore's "*History of Ireland*," vol. i., chap. xii., pp. 243, 244.

<sup>27</sup> See an account of the assigned causes, in Archbishop Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 467 to 469.

<sup>28</sup> In Dr. O'Donovan's "*Annals of the Four Masters*," the battle of Cul-Dreimhne is set down at A.D. 555. See vol. i., pp. 192 to 195, and accompanying notes.

<sup>29</sup> See the Second Preface to Rev. Dr. Reeves' "*Adamnan's Vita S. Columbæ*," p. 9.

<sup>30</sup> The other St. Finnian, however, was confessedly a famous teacher of the Scrip-

tures. See the various testimonies collected by Colgan from the Lives of his disciples, in Colgan's "*Acta Sanctorum Hiberniæ*," Appendix ad Acta S. Finniani, cap. ii., iii., iv., and v., pp. 403 to 407.

<sup>31</sup> See Rev. Dr. Reeves' "*Adamnan's Life of St. Columba*," lib. ii., cap. i., and n. (b.), pp. 103, 104.

<sup>32</sup> See his Life at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>33</sup> This anecdote appears to have been borrowed from Cumman's Life. See Colgan's "*Trias Thaumaturga*," Vita Secunda S. Columbæ, cap. iv., pp. 325, 326.

<sup>34</sup> See Rev. Dr. Reeves' "*Adamnan's Life of St. Columba*," lib. iii., cap. iv., pp. 195, 196, and n. (a.)

<sup>35</sup> From him, St. Columba removed to St. Finnian of Clonard. See Colgan's "*Trias Thaumaturga*," Vita Quinta S. Columbæ, lib. i., cap. xl., p. 395.

<sup>36</sup> See him noticed, at the 3rd of January, First Volume of this work, Art. i.

<sup>37</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," iii. Januarii. Vita S. Fintani, Abb., cap. v., p. 11, and Vita S. Fridiani, Appendix, cap. iii., pp. 643, 644.

<sup>38</sup> See *ibid.*, chap. ii.

<sup>39</sup> See his Life, at the 10th of May—the date for his festival—in the Fifth Volume of this work, Art. i.

of Bangor, and was accustomed to visit him. On a particular occasion, which is related in the Acts of this latter Saint, he induced Comgall to relax the austerity of his rule, especially as regarded the old and infirm monks of his monastery.<sup>40</sup>

The present St. Finian has been styled Bishop of Movice, and he is considered to have been the first founder of a religious establishment there. According to Camerarius, before he became bishop, he was abbot of some monastery in Fife.<sup>41</sup> The Breviary of Aberdeen states, that he often visited foreign regions, and desired to lead a solitary life away from his parents. In this connexion, he is said, to have been accompanied by some fellow warriors, and to have been carried to Scotia Minor, where they landed at a place called Coninghame. In the *Saltair-na-rann* attributed to St. Ængus the Culdee, it is affirmed, that he was honoured as principal patron in all the province of Ulster, as St. Brigid<sup>42</sup> was in that of Leinster, St. Kieran<sup>43</sup> of Cluain-mic-nois in that of Connaught, and St. Ailbeus<sup>44</sup> in that of Munster. In the list of the chief Irish Saints as Patrons, and in that metrical composition<sup>45</sup> the name of St. Finnian of Maghbie is introduced as special Patron of all Ulster. However, his memory was more especially venerated in that district of Ulster, called Ullagh, or Ulidia, comprising some parts of eastern Ultonia, and chiefly including the present county of Down.<sup>46</sup> He is regarded, too, as one of the chief Patron Saints belonging to the diocese of Down.

He was visited, in fine, by a painful illness, which confined him for twelve months to his bed.<sup>47</sup> Having prepared himself for an exit to the happiness of Heaven, by receiving the divine mysteries, the day at last came, and St. Finnian breathed out his pure soul, into the keeping of his great Creator. Having then received the Sacred Viaticum, in holy resignation, that Bishop fell asleep in our Lord. St. Comgall, Abbot of Bangor, who survived him,<sup>48</sup> had a miraculous intuition regarding his death, as one night, while his monks were assembled in the church, he said: "Let us pray, dearly beloved, for the soul of our father Bishop Findbarr. He is now borne to Heaven by the Angels.<sup>49</sup> On the following day, authentic intelligence arrived of our saint's happy departure.

He died on the tenth of September, and on this day, his festival was celebrated. At the iv. Idus Septembris—corresponding with the 10th of this month—John Capgrave has that account, regarding St. Finan, Bishop and

<sup>40</sup> See *ibid.*, chap. iii.

<sup>41</sup> See "De Scotorum Pietate," p. 88.

<sup>42</sup> See her Life, in the Second Volume of this work, at the 1st of February, Art. i.

<sup>43</sup> See his Life, at the previous day, in the present volume, Art. i.

<sup>44</sup> See his Acts, at the 12th of September, in the present volume, Art. i.

<sup>45</sup> The following is Colgan's rendering of some lines in Latin:—

Posterii Nielli sub patrocinio Columbæ, non  
sub rubo:

Sub patrocinio Finniani Magbilensis Ultonii  
universi:

Conatii omnes sub patrocinio Kierani, esto  
sine perditione:

Dal-Aradii nobiles et inclyti, sub patrocinio  
Comgalli:

Lagenii sub patrocinio Brigidæ nomine  
famose:

Momonii omnes cum suis proceribus, sub  
patrocino Ailbei:

Archipræsules sancti cum suis monachis  
finanliter quacumque procedunt via, omnes  
sub patrocino Patricii.

—"Acta Sanctorum Hiberniæ," Martii xviii.  
Vita S. Fridiani. Appendix, cap. iii., p. 646.

<sup>46</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vi., and n. 90, pp. 26, 28.

<sup>47</sup> See Bishop Challoner's "Britannia Sancta," part ii., September 10, p. 126.

<sup>48</sup> St. Comgall of Bangor survived to about the year 602. See Rev. Dr. Reeves' "Adamnan's Life of St. Columba," lib. i., cap. 49, n. (e), p. 93.

<sup>49</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii x. Vita S. Comgalli, cap. ii., num. 27, 28, p. 585.

Confessor.<sup>50</sup> The Annals of Innisfallen refer his death to the year 572;<sup>51</sup> and at that date, we find such an entry, as *Quies Finniae Moigebile*," in the Codex Bodleianus,<sup>52</sup> yet not in the Codex Dublinensis. In the Annals of Ulster at A.D. 578,<sup>53</sup> under the form of Vinniani, the rest of this saint is announced. This is also the date found in the "*Chronicum Scotorum*,"<sup>54</sup> for Finnian Ua Fiatach the Bishop. His obit is recorded by Tighernach,<sup>55</sup> at 579. We find no entry in the Annals of the Four Masters, regarding the year when he died. Colgan confounds this Finian with St. Frigidianus,<sup>56</sup> Bishop of Lucca, and he supposes our saint had been buried in that city.<sup>57</sup> The Irish writers maintain, that he was buried, either in the church of Magbile, or in that of Dair Inis. Capgrave and John of Tinmouth affirm, that he was interred in Kill-Winnin,<sup>58</sup> in Cunningham of Scotland.

In the Martyrology of Tallagh,<sup>59</sup> we find it mentioned, that a festival was celebrated at the 10th of September, in honour of Ennio mac h. Fiatach. In the anonymous list of Irish Saints, published by O'Sullivan Beare, the name Finianus occurs at the same date.<sup>60</sup> Under the head of Magh-Bile, Duald Mac Firis enters, Finnen,<sup>61</sup> bishop of Magh-Bile. Finnia Mac Ui-Fiatach was his other name, as likewise Fionnbar of Magh-Bile.<sup>62</sup> In the Martyrology of Donegal<sup>63</sup> at this same date, Finnen, Bishop of Magh-bile, is registered. The Rev. William Reeves also notes him, in that Calendar he compiled, for the three Ulster dioceses, about which he treated, in his very learned and researchful work.<sup>64</sup> In that copy of the Martyrology of Tallagh, found in the Book of Leinster, there is an entry of Finnio mac h. Fiatach<sup>65</sup> for the vii. of the Ides of September—but intended for the 10th of this month. That notice in the published Martyrology<sup>66</sup> is Ennio (Finnio) mac h. Fiatach. More correctly than the Martyrology of Tallagh, at the iv. of the September Ides—10th day—the O'Clerys enter Finnen, Bishop of Magh-bile.<sup>67</sup> This saint was also venerated in Scotland, and his festival is noticed, at the 10th of September, in the Kalendarium Drummondense.<sup>68</sup> At this date Finian, bishop, is noted in the Circle of the Seasons.<sup>69</sup> In Scotland, his feast used to be observed on the 21st of January, at Kilwinning, and a little

<sup>50</sup> See "*Nova Legenda Angliæ*," fol. cxlviii. cxlix.

<sup>51</sup> See Dr. Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*," Appendix A, p. 151.

<sup>52</sup> See Rev. Dr. Charles O'Connor's "*Rerum Hibernicarum Scriptores*," toms ii., p. 8.

<sup>53</sup> Thus: *Quies Vinniani episcopi*, msc [filii] *Nepotis Fiatach* as in the Dublin MS.; though O'Connor's text unmeaningly gives *Umanian* as the Saint's name.

<sup>54</sup> See William M. Hennessy's edition, pp. 60, 61.

<sup>55</sup> Thus: "*Quies Finnian episcopi Nepotis Fiatach*." There, Rev. Dr. O'Connor corruptly for *Finniani* reads *Mani*.

<sup>56</sup> See his Life, at the 18th of November. Colgan has published two different Lives of this Saint, at the 18th of March.

<sup>57</sup> See "*Acta Sanctorum Hiberniæ*," xviii. Martii, Vita S. Fridiani, sive, Findiani, Epis. pp. 633 to 651, and especially in the Appendix to St. Frigidian's Acts, cap. vii., p. 650, *ibid*.

<sup>58</sup> "*Wallice nomine Kilwinnin*."—Cap-

grave's "*Nova Legenda Angliæ*," fol. cxlvii.

<sup>59</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>60</sup> See "*Historiæ Catholicæ Ibernæ Compendium*," toms. i., lib. iv., cap. xi., p. 51.

<sup>61</sup> Finnin is the same as Finnian or Finnia. William M. Hennessy's note.

<sup>62</sup> See "*Proceedings of the Royal Irish Academy*," Irish MSS. series, vol. i., part i., pp. 120, 121.

<sup>63</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

<sup>64</sup> See "*Ecclesiastical Antiquities of Down, Connor and Dromore*," Appendix, LL., p. 380.

<sup>65</sup> Thus: *Finnio mac h. Fiatach*.

<sup>66</sup> See Rev. Dr. Kelly's edition, p. xxxiv.

<sup>67</sup> See The "*Martyrology of Donegal*," edited by Rev. Drs. Todd and Reeves, pp. 242, 243.

<sup>68</sup> Thus: "*Et in Hibernia Natale Beatissimi Episcopi et Confessoris Sancti Finniani*."—Bishop Forbes' "*Kalendar of Scottish Saints*," p. 24.

<sup>69</sup> See p. 254.

south of the manse there is St. Winning's Well. The feast was afterwards represented by an annual fair, and known as St. Winning's Day.<sup>70</sup> At Holywood, in Dumfries-shire, was St. Winning's Well, and the place was anciently called Dercongal. There are ruins of an old abbey in Holywood.<sup>71</sup> There is a hill, with a fort on the top, apparently having had three concentric circles, and it is called Caer-Winning.<sup>72</sup>

Naturalists tell us, that the Aloe plant flourishes in the most rocky and sandy African soils;<sup>73</sup> but it only blooms after a long series of years,<sup>74</sup> and then a wonderful bud at its crown breaks into a thousand flowers, but the plant often becomes a sacrifice to these flowers and dies. Each one of the flowers, however, as they drop, is said to form a new plant; on the spot, and it lives to produce other blooming buds. Thus dying in a fruitful state of virtue, the saints leave behind them in their places those germs, which in the lives of others perpetuate flowers fit for Heaven.

ARTICLE II.—ST. OTGER OR ODGER, DEACON, AT RURIMOND, BELGIUM. [*Eighth Century.*] The holy deacon, St. Otger or Ogder, being the missionary companion of St. Wiro,<sup>1</sup> Bishop in Ireland, and Apostle of Gueldres, as also of St. Plechelmus, Bishop of Odensal and Rurimond, in Belgium; a reference to their Acts must serve to illustrate his career, and the incidents which were connected with it. At the 10th of September, the Bollandists<sup>2</sup> have published a Life of St. Odgerus<sup>3</sup>—as he is there called—by some unknown writer, who evidently indulges his imagination in a rhetorical fashion, so as to overload those few facts of the saint's history that are really known. To this has been prefixed the *Commentarius Prævius*,<sup>4</sup> written by Father John Boland, S.J.; while there is an Appendix to the Life, added by Father John Stilting, S.J.<sup>5</sup> The anonymous Life of Odger seems to have been chiefly drawn from an older Life of St. Wiro. In the "*Acta Sanctorum Belgii Selecta*,"<sup>6</sup> we have these same Acts of St. Otger, Deacon, who is venerated on the 10th September, republished. There is a previous commentary by Father John Bollandus,<sup>7</sup> and the Life,<sup>8</sup> by some anonymous author. It would seem, that Colgan had intended publishing some notices of this saint, at the 10th of September, as we learn from the posthumous list of MSS.<sup>9</sup> In various collections of saints' Acts, the festival

<sup>70</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 466.

<sup>71</sup> See *ibid.* Also "*New Statistical Account of Scotland*," vol. iv. Dumfries, pp. 553 to 559.

<sup>72</sup> See *ibid.*, vol. v. Ayr, p. 219.

<sup>73</sup> See "*Dictionnaire Universel d'Histoire Naturelle*," dirigé par. M. Charles d'Orbigny, tome i., pp. 290, 291.

<sup>74</sup> It has been incorrectly supposed, that the great American aloe does not blossom until it is 100 years old. However, its flowering depends almost wholly on the rapidity of its growth, always slower in cold than in warmer climates. See "*Popular Encyclopedia*," vol. i., p. 124.

ARTICLE II.—<sup>1</sup> His Acts have been already published, at the 8th of May—the date for his feast—in the Fifth Volume of this work, Art. i.

<sup>2</sup> See "*Acta Sanctorum*," tomus iii., Sep-

tembris x. De S. Odgero Diacono Ruræmundæ in Belgio, pp. 612 to 616.

<sup>3</sup> This is comprised in six paragraphs, and it is taken from a manuscript which formerly belonged to the church of St. Martin at Utrecht; but, afterwards, it was transferred to the monastery of the Carthusians at Cologne.

<sup>4</sup> It is comprised in nine paragraphs.

<sup>5</sup> This is headed, Appendix de Ecclesia de Berg. SS. Wironi, Plechelmo et Odgero consecrata, translatusque in eam illorum Sanctorum reliquiis: ac de distinctione S. Plechelmi ab alio fere synonymo. This is contained in eight paragraphs.

<sup>6</sup> See vol. vi., pp. 219 to 225.

<sup>7</sup> Sections 1 to 9.

<sup>8</sup> Sections 1 to 6.

<sup>9</sup> See "*Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum.*"

of this pious man is entered. Thus, in the "*Hystoria Sanctorum*,"<sup>10</sup> printed at Louvain,<sup>11</sup> at the 10th of September, Molanus has an account of this holy deacon.<sup>12</sup> Thomas Dempster has a few notices of St. Otgerus;<sup>13</sup> and he is also mentioned at this date, in the *Petits Bollandistes*.<sup>14</sup> His Acts, which do not mention where he had been born,<sup>15</sup> only state, that Odgerus was of noble birth, and that he lived in Britain.<sup>16</sup> Finding that he was religiously disposed, and while he was yet young, his parents placed him under the charge of religious brethren, so that he might apply to the study of sacred learning.<sup>17</sup> Then he was remarkable for his obedience, patience, charity, and a desire to imitate those, who were already advanced in the spiritual life. Soon his virtues were extolled by his relations and the people of that province in which he lived. He laboured much, as he advanced in years, to overcome temptations against purity, by avoiding all dangerous occasions; while, by great self-denial and application, he became a proficient both in sanctity and learning. The bishop of that place, knowing his happy dispositions and the grace in which he abounded, readily yielded to his wishes, in advancing him from the lowest grade of ecclesiastical orders to the dignity of deacon. Like all truly great men, he deemed the state he attained to required still greater exertion on his part; so that he became most assiduous in prayer, in study, in learning, in wisdom, in moral propriety, in alms-giving, in the love of God and of his neighbour. Having been elected Bishop among the Scots or Irish, together with the holy Priest, St. Plechelmus,<sup>18</sup> St. Wiro<sup>19</sup> had resolved on leaving their own country, to visit the Sovereign Pontiff, and to receive his directions for their future course. We are told, that while on their way from Ireland, and while passing through England, they received Otger, then a Levite, which bears the signification of a Deacon.<sup>20</sup> At that time, he had been uncertain, as to whether he should become a religious and settle down permanently under the rule of that house in which he had received his early education, or reserve himself for a missionary career, by leaving his family, friends and country for the sake of Christ. Through the fervent desire of gaining his heavenly country, and of quitting all earthly hopes, he was induced to follow those men of God, and with them, he made a pilgrimage to Rome,<sup>21</sup> in his capacity of Deacon,<sup>22</sup>

<sup>10</sup> *Therè* we have an account headed, *Otgeri diaconis et confessoris*, fol. cxxvii.

<sup>11</sup> A.D. 1485.

<sup>12</sup> See "*Natales Sanctorum Belgii*," *Decima Die Septembris. De Sancto Odgero diacono*, in two paragraphs, pp. 198, 199.

<sup>13</sup> See "*Historia Ecclesiastica Gentis Scotorum*," *tomus ii.*, lib. xiv., num. 970, p. 509.

<sup>14</sup> See "*Vies des Saints*," *tome xi.*, *x<sup>e</sup> Jour de Septembre*, p. 2.

<sup>15</sup> For want of contradictory evidence, and as it seems most probable, it has been assumed he was a native of Ireland, being the companion of St. Wiro.

<sup>16</sup> John Wilson, in the first edition of his "*Martyrologium Anglicanum*," states, "*monachum fuisse in Boreali Angliæ plaga, ubi et natus erat.*" However, in the second edition, he omits the place of St. Otger's birth, but asserts he was a monk. Nevertheless, neither of these assertions can be admitted, without some better authority, not yet found.

<sup>17</sup> Arnold Wion, *Benedictus Dorganius à S. Joanne*, Hugo Menardus, Gabriel Bucclimus, in their respective *Martyrologies*; as also, Edward Maihew, in "*Tropæis Congregationis Anglicana*," *tome ii.*, not only make him a monk, but a member of the Benedictine Order. Constantine Ghinius numbers him among the holy canons; but all the foregoing statements are not yet proved.

<sup>18</sup> See his *Life*, at the 15th day of July, in the Seventh Volume of this work, Art. i.

<sup>19</sup> See his *Life*, at the 8th of May, in the Fifth Volume of this work, Art. i.

<sup>20</sup> Bishop Challenor considers, that the present St. Otger was by birth an English Saxon, and that for his virtues he had been already advanced to the degree of deacon in the primitive English Church.

<sup>21</sup> See Miræus, "*Fasti Belgici et Burgundici*," p. 526.

<sup>22</sup> Some writers have incorrectly described him as a bishop. See *Les Petits Bollandistes* "*Vies des Saints*," *tome xi.*, *x<sup>e</sup> jour de Septembre*, p. 2.

There, with great devotion, he visited the monuments of the Apostles and Martyrs. Being consecrated Bishops by the Pope, Saints Wiro and Plechelm returned home. Otger was still their inseparable companion. With his usual effrontery, Thomas Dempster asserts, that the Deacon Otger wrote a book "*Pro Synodo Germanica.*"<sup>23</sup> Those holy missionaries, who accompanied him, passed the seas again, and went into Belgic Gaul, to advance by their preaching the Kingdom of Christ. In his capacity of deacon, Otger was authorized to announce the Gospel, and this he did in life with excellent effect. Those apostles of salvation were men of God, and that whole country was edified by their doctrine and sanctity.<sup>24</sup> Pepin, who ruled there, gave them a retired place for their abode. It lay near Ruremond,<sup>25</sup> and, it was formerly called St. Peter's Mount, but now it is known as Mount St. Odilia. There they built an oratory, in honour of the Blessed Virgin, and a monastery was erected under the name of St. Peter—hence was derived its earliest denomination. Here also they led a most heavenly life, and Otger was distinguished among his holy companions for love of retirement; as also by his preaching and teaching the truths of Divine wisdom to the people. In all their labours, he most willingly and faithfully shared, and through humility he had no ambition greater than to learn how he could be of use to second their desires and plans for the salvation of souls. In this solitude, after having by word and example brought many souls to despise earthly vanities, and to aspire after everlasting goods, St. Otger had a presentiment, that his last hour on earth was approaching, and so informed his religious brethren. Having received this warning, they took care that the Viaticum should be administered, and then he exclaimed "Into thy hands, O Lord, I commend my spirit." Having bid farewell to his fellow-religious, he happily passed to his eternal rest. He died some time in the eighth century, but the exact year is not known; neither has it been recorded whether he predeceased his companions, Saints Wiro and Plechelm, or survived them. His body was buried on St. Peter's Mount, also known as St. Odilia, or Berg. Afterwards, his relics and intercession were rendered illustrious owing to the miracles there wrought. Already in the Acts of St. Wiro and St. Plechelmus, we have given account of the vicissitudes of time and change, in connexion with their and the relics of St. Otger. When the Church of Berg<sup>26</sup> had been rebuilt, through the liberality of the Bishop of Rurimond, the Canons of the Cathedral, and the faithful at large, it was solemnly consecrated, on the 10th of May, 1686. Then a shrine had been there prepared for the reception of their relics. The occasion was a remarkable one, as not only the neighbouring inhabitants, but a great concourse of people from all the adjoining districts, assembled at Rurimond, where with hymns, canticles and magnificent ceremonies, the remains were placed in the new shrine, and solemnly deposited in the church of Berg. So great was the congregation, that the dedicatory sermon had to be preached in the open air. At this celebration, likewise, a remarkable miracle took place. A girl

<sup>23</sup> See "*Historia Ecclesiastica Gentis Scotorum*," lib. xiv., num. 970, p. 509.

<sup>24</sup> See Molanus' "*Natales Sanctorum Belgii*," Decima Die Septembris, 2<sup>o</sup>. p. 198 b.

<sup>25</sup> In Flemish called Roermunde, a town in the province of Limburg and Kingdom of Holland, at the confluence of the rivers Meuse and Roer. In 1290, the Count of Gueldres erected it into a city. In 1561,

Pope Pius V. made it an episcopal see, which was united to that of Liege in 1801. See Pierre Larousse's "*Grand Dictionnaire Universel du XIX<sup>e</sup> Siècle*," tome xiii., p. 1527.

<sup>26</sup> A commune in the province of Gueldres, and having over 5,000 inhabitants. See "*Elisée Reclus*" "*Nouvelle Géographie Universelle*," tome iv., liv. iv., chap. iv., sect. v., p. 315.

named Catherine, from the adjoining village of Kerchen, and who had two years before contracted a disease, which left her completely blind, having with her pious mother Afra been present, and devoutly imploring the intercession of the local patrons, the pains she had previously felt were removed, and she was restored to the full enjoyment of vision. No trace of shadow or obstruction was afterwards experienced, while her eyes were bright and lustrous as in her youth. About one thousand years having elapsed after the departure of the saints, the Lord Bishop Angelus d'Ongnyes of Rurimond obtained Indulgences from the Sovereign Pontiff, and he caused a Jubilee, to open at the Church of Bergh,<sup>27</sup> in the year 1706. It commenced, on the 11th day of July, with an octave; and during that period, such an affluence of devout worshippers prevailed, that not alone was the church filled, but even the hill upon which it was built resembled the encampment of a large army. Moreover, the bishop administered the Sacrament of Confirmation to about five thousand persons.<sup>28</sup> The feast of St. Odgerus, Deacon and Confessor, is noted at the iv. Ides of September—10th of the month—in the old Manuscript Martyrology of the Church of St. Mary at Utrecht, in the Manuscript Martyrology of the monastery of St. Martin, at Treves, and printed at Cologne, A.D. 1690, by Herman Greven in his Additions to Usuard, printed A.D. 1515, as also in 1521, by Canisius, in his German Martyrology, and by John Molan, in the first edition of his Auctuarium to Usuard.<sup>29</sup> Moreover, Andreas Boëyus,<sup>30</sup> Philip Ferrarius,<sup>31</sup> and Balduin Willot,<sup>32</sup> have notices of this saint, and at the same date. His name has been written variously Odgerus, Otgerus, Othgerus and Ogerus. In the Menologium Scoticum of Thomas Dempster is entered the feast of St. Orgerus (recte Otgerus) on the 10th of September.<sup>33</sup> Besides mis-spelling the name, our Saint is here made a bishop, although he was not even advanced to the priesthood. By nearly all other writers, he is called simply a Deacon. We find Otgerus, in that list of Irish Saints, published by O'Sullivan Beare.<sup>34</sup> On the authority of Molanus, at the same date, Otger Diaconus is entered by Henry Fitzsimon, at the 10th of September.<sup>35</sup> His festival is kept, on this day, in the Dioceses of Ruremond and Groningen. Both Sees honour him as their patron.<sup>36</sup> The quaint writer, Fuller, has remarked: "Where there be many priests and little meat, the same dish must go clean through the board; and Divine Providence ordered it, that in the scarcity of preachers, one eminent man, travelling far, should successively feed many countries."

<sup>27</sup> This town at present contains nearly 1,000 inhabitants. See M. Vivien de Saint-Martin's "Nouveau Dictionnaire de Géographie Universelle," tome i., p. 415.

<sup>28</sup> For the foregoing particulars, the reader is referred to Joannes Knippenberg's "Historia Ecclesiastica Geldriæ," lib. viii., cap. iv.

<sup>29</sup> In the later additions, Molan more fully writes: "Item S. Otgeri confessoris et diaconi, qui ex Britannia comes peregrinationis fuit sanctis episcopis Wironi et Plechelmo, atque post multa pietatis exercitia, sepulturam accepit in ecclesia Montis Petri juxta Ruræmundam."

<sup>30</sup> In his "Martyrologium Flandricum," he writes: "In ecclesia Montis S. Petri, S. Odgerus diaconus et confessor."

<sup>31</sup> In his "Catalogus Generalis Sanctorum,"

Ferrarius states, "Raremundæ in Geldria S. Otgeri Diac."

<sup>32</sup> In his "Martyrologium Belgicum," Willot has the notice: "In Monte S. Petri et Ruræmondæ colitur S. Otgerus diaconus, socius SS. Wironis et Plechelmi."

<sup>33</sup> Thus: "In Brabantia Orgeri episcopi, apostoli, Ruremundæ patroni."—Bishop Forbes' "Kalendars of Scottish Saints," p. 211.

<sup>34</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi.

<sup>35</sup> See *ibid.*, cap. xii., p. 56. He is also entered in Convæus' list, at the 10th of September: "S. Otguerius Levita, celebris Rurimondæ." See *ibid.*, cap. x., p. 48.

<sup>36</sup> See Molanus' "Natales Sanctorum Belgii," Decima Die Septembris, p. 198 b.

The exact meaning of these allusions may escape the comprehension of most persons; but, it is certain, the powers of Otger as a herald of Christ were a compensation for other deficiencies in the duties of pastoral lectures and instructions.

ARTICLE III.—ST. SENACH, SON OF BUIDI. [*Possibly in the Fifth Century.*] Veneration was given to a Senaig Gairbh—as he is called—at the 10th of September, according to the published Martyrology of Tallagh.<sup>1</sup> In that copy contained in the Book or Leinster, while we have Senaig Gairbh on one line in large letters, *mac buidi* seem to follow in smaller characters in the space underneath, and immediately over Findbair.<sup>2</sup> There is a saint of this name, who was placed by St. Patrick,<sup>3</sup> to rule over the church of Achadh-fobhuir as a bishop. This lay in the western part of Connaught.<sup>4</sup> In our Ecclesiastical Calendars, there are several persons bearing the name of Senach.<sup>5</sup> One occurs in Tirechan's List. It is not improbable, that he may have been Senach of Aghagower. This was in the territory of Umalia or Hymalia.<sup>6</sup> Yet, it is not certain, that he can be identified more with the present, than with any other bearing the name and mentioned in our Calendars. The following account is given by Jocelyn, in his Life of St. Patrick, the Apostle of Ireland. In the place, which is named Achadfobhair, St. Patrick had built and endowed a church with fair possessions; and, over it he appointed and consecrated as bishop Sennach, who, for the innocency of his heart, was called the Lamb of God. And he, being so consecrated, entreated of the saint that with unceasing prayer, he should labour with the Lord, to shield him in his office from the commission of all sin. Furthermore, he suppliantly besought, that the church over which he presided might not be called by his name, as was in many places the custom among the Irish people.<sup>7</sup> And this he did, to preserve his lowliness, and to avoid vain glory, which is the fretting moth of all virtues. Then, understanding the worthiness of Sennach, and the simplicity of his heart, St. Patrick promised to him the fulfilment of all his desires. Blessing him and his flock, St. Patrick prophesied, that therefrom should proceed many holy and eminent priests.<sup>8</sup> Serving in exceeding holiness the Holy of Holies, and being renowned for his miracles and for his virtues, Sennach entered at length into the heavenly sanctuary.<sup>9</sup> More than once, Colgan calls Aghagower merely the locality of a bishop's see.<sup>10</sup> Archdall places a monastery under Senach of Aghagower.<sup>11</sup> But, in whatever account we have regarding him, no such

ARTICLE III. — <sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: *Senais gairbh*  
*mac buioi*  
*findbair.*

<sup>3</sup> See his life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxi., p. 94. and nn. 132, 133, p. 114. Also Septima Vita S. Patricii, li. ii., cap. lxii., pp. 137, 138, and nn. 118, 119, pp. 178, 179.

<sup>5</sup> See at January 10th, February 11th, May 11th, June 22nd, August 21st, November 2nd and 10th.

<sup>6</sup> The territory of the O'Malleys. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., p. 245.

<sup>7</sup> Near this place, too, there was a holy well, regarding which a popular belief is recorded, by a writer of St. Patrick's Acts. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. lxxiii., p. 138.

<sup>8</sup> See the account concerning this St. Senach already given, in the Life of St. Patrick, chap. xii., in the Third Volume of this work, Art. i.

<sup>9</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxi., p. 94, and nn. 132, 133, p. 114.

<sup>10</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., n. 101, p. 248.

<sup>11</sup> See "Monasticon Hibernicum," p. 492.

thing is mentioned. If the holy man be identical, as Colgan thinks, with the former mentioned, the present Senach was greatly distinguished as a virtuous disciple of the Irish Apostle.<sup>12</sup> The name of Senach, son of Buidi, appears in the Martyrology of Donegal,<sup>13</sup> at this same date.

ARTICLE IV.—ST. SEGEN OR SEIGHIN, SON OF UA CUINN, ABBOT OF BANGOR, COUNTY DOWN. [*Seventh Century.*] Colgan has a saint of this name, the son of Ronan, son to Loarn, son of Fergus, son to Conal Gulban. He seems to think him identical with an abbot of Bangor,<sup>1</sup> so named. St. Segen, Abbot, is set down in the Martyrology of Tallagh,<sup>2</sup> as having been venerated, at the 10th of September.<sup>3</sup> This holy man was one of the Irish clergy addressed in an Epistle<sup>4</sup> written from Rome A.D. 640, regarding the Paschal usage.<sup>5</sup> This seems to have varied in Ireland itself: for we are informed, that the First<sup>6</sup> and Second<sup>7</sup> Order of Irish saints celebrated Easter on the fourteenth day of the moon after the vernal Equinox, while the Third<sup>8</sup> Order of Irish saints celebrated it, either on the fourteenth or sixteenth day of the moon.<sup>9</sup> While in the school at Bangor, the monks appear to have followed the former usage; it is thought, other monks in Ireland had adopted the Great Cycle of Victorius of Aquitaine, who there introduced it before the end of the sixth century. However, St. Columbanus,<sup>10</sup> who left Bangor for the Continent, about A.D. 590, writing to Pope St. Gregory the Great,<sup>11</sup> states,<sup>12</sup> that his masters, who were most sage computists of Cycles, so far from receiving the calculations of Victorius, deemed them to be worthy of derision rather than authority.<sup>13</sup> At this same date, the present saint is entered in the Martyrology of Donegal,<sup>14</sup> under the designation Seighin, son of Ua Cuinn, Abbot of Bennchor. He died A.D. 659,<sup>15</sup> according to the Annals of Clonmacnoise, and in 662, according to the Annals of the Four Masters,<sup>16</sup> and of Ulster,<sup>17</sup> Archdall,<sup>18</sup> and Rev. William Reeves.<sup>19</sup> Archdall tells us, he was called the Arch-Abbot.<sup>20</sup> At that time, Bangor had attained the highest consideration for the learning in its schools.

<sup>12</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE IV.—<sup>1</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 482.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>3</sup> In that copy found in the Book of Leinster the reading is Segen ab.

<sup>4</sup> See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epist. ix., pp. 22, 23.

<sup>5</sup> See allusion to it, in the Life of St. Diman or Dima Dubh, Bishop of Connor, at the 6th of January, in the First Volume of this work, Art. i.

<sup>6</sup> That Order flourished A.D. 432-544.

<sup>7</sup> That Order flourished A.D. 544-598.

<sup>8</sup> That Order flourished A.D. 598-665.

<sup>9</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 473, 474.

<sup>10</sup> See his Life at the 21st of November.

<sup>11</sup> He ruled over the Church from A.D. 590 to 604. See Berti's "Ecclesiasticæ Historiæ Breviarium," Sæculum vi., cap. i., lxi., p. 152.

<sup>12</sup> "Scias namque nostris magistris et Hibernicis antiquis, philosophis et sapientissimis componendi calculi computariis, Victorium non fuisse receptum, sed magis risu vel venia dignum quam auctoritate."

<sup>13</sup> See the very learned disquisition on this subject, by the Very Rev. Bartholomew MacCarthy, D.D., in the "Todd Lecture Series," vol. iii., lect. iv., pp. 362 to 369.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

<sup>15</sup> A.D. 659, Segan Mac Ikwind, Abbot of Bangor, died.

<sup>16</sup> At A.D. 662, they styled him "Segan Mac h Ui-Chuinn." See Dr. O'Donovan's edition, vol. i., pp. 272, 273.

<sup>17</sup> At A.D. 662 they enter "Quies Segain micc U Chuind."—See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms iv. Annales Ultonienses.

<sup>18</sup> See "Monasticon Hibernicum," p. 107.

<sup>19</sup> See "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix LL., p. 380.

<sup>20</sup> For this statement, he cites Colgan's "Acta Sanctorum Hiberniæ," p. 17, where there is no such observation, and Ward, p. 354.

ARTICLE V.—ST. FINNBAR MAC BINDI OR FIONNBHARR. In the published Martyrology of Tallagh,<sup>1</sup> a festival is recorded, at the 10th of September, in honour of Finnbar Mac Bindi.<sup>2</sup> (P Buidi.) The Martyrology of Donegal<sup>3</sup> Calendar has the simple entry, Fionnbhar, at the same date.

ARTICLE VI.—ST. FERGHUS, SON OF GUAIRE. Our Blessed Saviour has taught the saints to yield up the love of life for the sake of a life of love, which sweetly draws all hearts to Him. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> register the name Ferghus, son of Guaire, as having been venerated, at the 10th of September. Little more seems to be known regarding him.

ARTICLE VII.—ST. ODRAN OR ODHRAN. The name Odran occurs in the Martyrology of Tallagh,<sup>1</sup> at the 10th of September. In the Martyrology of Donegal<sup>2</sup> we find the entry Odhran.

ARTICLE VIII.—ST. DACHUIMMNE. The Martyrology of Donegal<sup>1</sup> mentions, that Dachuimmne was venerated, at the 10th of September.

ARTICLE IX.—ST. AILBE IMLIGH OR ELBE. According to the Martyrology of Tallagh,<sup>1</sup> Ailbhe Imligh had a festival, at the 10th of September.<sup>2</sup> It would seem, therefore, that it must have reference to the saint, who has been regarded as the patron of Emly diocese. The Martyrology of Donegal<sup>3</sup> simply enters the name Elbe, without further designation, at the same date. His proper festival seems referable to the 12th of this month, when we shall treat more fully regarding him.

ARTICLE X.—ST. LUCILL OR LUCEALL. At the 10th of September, the name Lucill is found entered in the Martyrology of Tallagh,<sup>1</sup> and in that of Donegal,<sup>2</sup> the register is Luiceall.

ARTICLE XI.—REPUTED FEAST OF ST EGIDIUS. In a certain manuscript Benedictine Menologium, the Bollandists<sup>1</sup> found a feast for St. Ægidius, Abbot, at the 10th of September. His Life has been already given, at the first day of this month.<sup>2</sup>

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Likewise in the copy of the Book of Leinster we read *Finnobar mac buioi*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy *Fergur mac Guaire*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the copy contained in the Book of Leinster, the reading seems to be *Ooyn*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 242, 243.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> In the Book of Leinster copy the reading is *ailbi imlig*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. Also, in that copy contained in the Book of Leinster *Lucill*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Septembris x. Among the permitted feasts, p. 481.

<sup>2</sup> See, in the present volume, at that date, Art. i.

ARTICLE XII.—REPUTED FEAST OF GISILARIUS, A PRIEST. In that catalogue of Irish saints, compiled by Father Henry Fitzsimon, he has noted at this day, Gislarius, a Priest. Professing to quote the Carthusian Martyrology,<sup>1</sup> at the 10th of September, Thomas Dempster notices<sup>2</sup> in Boiaria Gisibarius, a priest, who had been sent by St. Rudbert into Britain, to labour there with some holy men in the Lord's vineyard. In a Life of St. Rupert, published by Canisius, there is an allusion to him. The Bollandist<sup>3</sup>—who are doubtful regarding his *cultus* as a saint—notice him at the 10th of September, and state, that he is praised in the Subense Martyrologium.

ARTICLE XIII.—REPUTED FESTIVAL OF ST BERTELLINUS. At the 10th of September, Colgan intended to insert the Acts of St. Bertellinus, in his collection.<sup>1</sup> We have already treated about him, on the previous day, which seems properly to be regarded as his chief festival.

### Eleventh Day of September.

ARTICLE I.—ST. LOARN OR LOARNN, BISHOP OF BRIGHT, COUNTY OF DOWN.

[FIFTH CENTURY.]

OUR early Pastors and teachers were truly Apostolic men. The spiritual father, as a ghostly adviser and director of his people, always attracted his flock to the practice of virtues, which he preached, not less by word, than by example. Even after death, his influences remain, and affect religiously generations that survive. Colgan promised to treat about St. Loarn, on the day for his festival, which by Marianus O'Gorman and others has been placed, at the 11th of September.<sup>1</sup> This intention he did not live to accomplish, and we are not aware, that any special acts of St. Loarn now exist. According to the O'Clerys, the present holy man was the son of Darerca,<sup>2</sup> sister of St. Patrick,<sup>3</sup> and consequently he was a nephew of the great Irish Apostle. However, we cannot place too much reliance on this statement. But few particulars have been preserved, in reference to

ARTICLE XII.—<sup>1</sup> Martyrologium Carthusianum aut Canisii, Adami Vvalasseris.

<sup>2</sup> Thus in Menologium Scoticum: "In Boiaria Gisibarii presbyteri, qui a S. Rudberto in Britanniam missus, cum Sanctorum virorum qui in vinea domini laborarent, supplemento rediit."—Bishop Forbes' "Kalendars of Scottish Saints," p. 211.

<sup>3</sup> See the "Acta Sanctorum," tomus iii., Septembris x. Among the pretermitted feasts, p. 482.

ARTICLE XIII.—<sup>1</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

ARTICLE I.—<sup>1</sup> See "Trias Thaumaturga," Vita Secunda S. Patricii, n. 54, p. 20.

<sup>2</sup> Her Feast is celebrated, on the 22nd of March, where notices are to be found, in the Third Volume of this work, and at that date, Art. ii.

<sup>3</sup> See the "Martyrology of Donegal," pp. 244, 245.

him. Incidentally we are told, in the Tripartite Life of St. Patrick,<sup>4</sup> that when the Irish Apostle was in the North of Ireland, and returning from his unsuccessful visit to his old master Milcho at Slemish, he went to Saul, and thence set out southwards towards the residence of a chief named Ros,<sup>5</sup> who was brother to his first convert, Dichu. That Ross or Rus lived in Derlus, to the south of Dun-leth-glaise, now Downpatrick.<sup>6</sup> Whether Loarn lived there at that time or not seems doubtful; but, it is probable, that soon after the conversion of Ros, he was appointed to rule there in the capacity of a chorepiscopus. This saint is classed among the disciples of St. Patrick;<sup>7</sup> and, it is likely, he was a convert to the Faith, at an early stage of the Irish Apostle's mission. The ancient fort of Ros, known as Durlas,<sup>8</sup> formerly an earthen rath, probably stood where the Castle of Bright<sup>9</sup> may now be seen. The parish of Bright,<sup>10</sup> in the County of Down, was formerly known as Brettain or Brettan. In old documents, this place is variously called Bric, Brich, Brett, Bratten, Brettain, and Brichten.<sup>11</sup> We are informed,<sup>12</sup> that the townland, in which the Protestant church of Bright was situated, is named Ballintubber—the town of the Well—from a remarkable spring a quarter of a mile to the north of the church, and which is supposed to have been the ancient holy well, where Ros-mic-Trichim had been baptised. This church was built in 1745,<sup>13</sup> by the distinguished Protestant Dean of Down, Dr. Patrick Delany,<sup>14</sup> and the friend of the still more celebrated Dean of St. Patrick's, Dr. Jonathan Swift.<sup>15</sup> St. Loarn, who was contemporaneous with St. Patrick, presided over it, in the capacity of a bishop.<sup>16</sup> The church of Bright stood beside the ancient fort called Derlus,<sup>17</sup> where, it seems probable, the Anglo-Normans of Lecale afterwards erected the Castle of Bright.<sup>18</sup> Colgan very incorrectly infers, that the author of St. Patrick's Tripartite Life must have lived contemporaneously with this saint, from an equivocal phrase introduced.<sup>19</sup> Archdall has it, that Loarne was bishop or

<sup>4</sup> See the Life of St. Patrick in the Third Volume of this work, at the 17th of March, Art. i.

<sup>5</sup> He is venerated as a Saint, on the 7th of April. See an account of him at that date, in the Fourth Volume of this work, Art. ii.

<sup>6</sup> See Very Rev. James O'Lavery's "Historical account of the Diocese of Down and Connor," vol. i. Parish of Bright, pp. 147, 148.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii, p. 265.

<sup>8</sup> According to Dr. O'Donovan, this may be translated "a strong fort," and he tells us the word is Anglicised in Thurles.

<sup>9</sup> See Very Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor," vol. i. Parish of Bright, p. 148.

<sup>10</sup> See "Ordnance Survey Townland Maps for the County of Down" sheet 45.

<sup>11</sup> See Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," p. 35, and n. (v).

<sup>12</sup> See Very Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor," vol. i. Parish of Bright, pp. 148, 149.

<sup>13</sup> This statement, with several particulars

hereafter stated, was transmitted in a letter from the Very Rev. James O'Lavery, P.P., of Holywood, to the writer, and dated July 21st, 1898.

<sup>14</sup> His talents and general character are best set forth in that most interesting work of his wife, edited by Lady Llanover, in six 8vo volumes: three appearing in 1861, and three in 1862, the Autobiography and Correspondence of Mary Granville, Mrs. Delany.

<sup>15</sup> His Life has been written by many authors, Rev. Dr. Sheridan, Sir Walter Scott, William Monck Mason, Forster Craig, &c.

<sup>16</sup> See Colgan's "Trias Thaumaturga," Vita Secunda S. Patricii, cap. xxxi, p. 14.

<sup>17</sup> Treating about Derlus, the Irish Tripartite Life of St. Patrick, states, that there is a small city (cathair, *i.e.*, civitas, but also meaning a bishop's see) there this day, "*i.e.*, Brettain, ubi est Episcopus Loarn qui ausus est increpare Patricium," &c. See Miss M. F. Cusack's "Life of St. Patrick," pp. 383, 384.

<sup>18</sup> See Very Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor," vol. i. Parish of Bright, p. 148.

<sup>19</sup> The words are "*ubi est Episcopus Loarn.*" See "Trias Thaumaturga," Sep-

abbot at Bretain.<sup>20</sup> In the Acts of our national Apostle, a curious legend is related regarding St. Loarn, who was present at the grave of St. Patrick, when the top, belonging to a boy who was there playing with other boys, rolled into a hole made in the holy man's sepulchre. One of these playmates endeavoured to draw forth the top, but found his hand firmly held. St. Loarn was sent for and he came to the spot. Then addressing St. Patrick, he cried out: "Why, O holy senior, do you hold the hand of this innocent child?" Immediately the boy's hand was loosed from this thrall.<sup>21</sup> The modern Protestant church of Bright occupies the original site of the ancient structure, and near it are the ruins of an old castle. The church itself was a dependency on the See of Down before the Anglo-Norman Invasion; and about A.D. 1178 John De Courcey confirmed its possessions to Malachy, Bishop of that See. Shortly afterwards, under the name of Brichten, Malachy annexed it to the Abbey of St. Patrick, of which he was *ex-officio* abbot.<sup>22</sup> The church and the grave-yard surrounding it are situated on a high natural bank of earth, from which the descent is very rapid on the north and south sides; but the other sides are on a level with the adjacent fields.<sup>23</sup> The church-yard is about an acre in extent. A fosse, about twenty feet broad and ten or twelve feet deep, was on the northern side.<sup>24</sup> This fosse extended from the western termination of the high bank to the end of that same bank. On the south side and with the banks, it enclosed about two and a half Irish acres.<sup>25</sup> Some notices of this church occur in our mediæval rolls and annals.<sup>26</sup> In the Taxation of Pope Nicholas IV.,<sup>27</sup> the Church of Brich was valued at Eight Marks; or rather in that of Pope Clement V.,<sup>28</sup> and carried out A.D. 1306.<sup>29</sup> During the Invasion of Ireland, by Edward Bruce, the Scots and Irish<sup>30</sup> burned the Church of Bright, it being full of persons of both sexes at the time.<sup>31</sup> After the Dissolution, the tithes of Bright were leased in 1583 to the Earl of Kildare. In 1609, Bright *alias* Beaten was annexed, by charter, to the Deanery of Down. In 1622, its church was returned by the Protestant Bishop as in ruins. These were removed when the Protestant church was built. In the adjoining fields stone-lined graves are frequently found.<sup>32</sup> According to the

tima Vita S. Patricii, lib. i., cap. lii., p. 125. See also, nn. 1, 37, pp. 169, 172, where more is said about this saint.

<sup>20</sup> See "Monasticum Hibernicum," p. 111.

<sup>21</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, cap. xxxi., p. 14. Quarta Vita S. Patricii, cap. xxxvii., p. 39. Septima Vita S. Patricii, lib. i., cap. lii., p. 125.

<sup>22</sup> See Very Rev. James O'Laverty's "Historical Notices of the Diocese of Down and Connor," vol. i. Parish of Bright, pp. 149, 150.

<sup>23</sup> On the adjoining farm, now in the occupation of his brother Edward, the Very Rev. James O'Laverty was born.

<sup>24</sup> About the year 1840, the Very Rev. James O'Laverty's father opened this fosse, and found it completely filled with the shells of fish, which should have proved excellent for top-dressing land, but he had not material for filling up the hollow, which must have resulted from their removal.

<sup>25</sup> The cliffs and fosse seem to have

enclosed a little town and formed its defences.

<sup>26</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," n. (v.) p. 35, Appendix A., p. 142, and Appendix LL., p. 380.

<sup>27</sup> He reigned from A.D. 1288 to A.D. 1292. See Sir Nicholas Harris' "Chronology of History," p. 202.

<sup>28</sup> He ruled from A.D. 1305 to 1314. See *ibid.*

<sup>29</sup> A full account of this Taxation will be found in the Preface to the work of Rev. William Reeves, already quoted.

<sup>30</sup> According to Pembrige's Annals. He calls it Bright.

<sup>31</sup> See Jacobi Grace, Kilkenniensis, "Annales Hiberniæ," edited by the Rev. Richard Butler, M.R.I.A., pp. 76, 77, and n. (c).

<sup>32</sup> See Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor," vol. i. Parish of Bright, p. 150.

Martyrology of Donegal,<sup>33</sup> a festival was celebrated at the 11th of September, in honour of Loarnn, Bishop of Cill Chunna. The only modern parish denomination we find resembling Cill Chunna is the present Kilcooney, in the barony of Clare and County of Galway;<sup>34</sup> yet, it does not seem this had any special connection with the present Saint. In a passage of the Martyrology of Donegal,<sup>35</sup> St. Loarn is called Bishop of Inrec Nechtain.<sup>36</sup> However, the correct reading is Inrechan,<sup>37</sup> or Inreathan.<sup>38</sup> This is described as a "civitacula,"<sup>39</sup> or little city, and it has been identified with Breatain or Bright.<sup>40</sup> The site of his ancient church is now occupied by the Protestant house of worship.<sup>41</sup> According to Colgan's conjecture, in all probability, St. Loarn did not survive beyond the middle of the sixth century, or the year 540;<sup>42</sup> but as we have already seen, his opinion rests on the false supposition, that the second writer of St. Patrick's Life<sup>43</sup> lived contemporaneously with Loarn. However, it seems likely enough, this holy man lived into the earlier part of the sixth century. At the iii. of the September Ides—corresponding with the present date—his feast is entered by Marianus O'Gorman, and in the local Calendar, compiled by the Rev. William Reeves.<sup>44</sup>

ARTICLE II.—ST. SILLAN OR SIOLLAN, OF IMLEACH CASSAIN, IN CUAILGNE, OR OF IMLEACH-CAOIN, IN TIR-AEDHA. This holy man lived at an early period. He is commemorated in the "Feilire" of St. Ængus, at the 11th of September, and with praise.<sup>1</sup> However, the scholiast has added a foolish and incredible legend<sup>2</sup> in reference to him. A festival is also recorded in the Martyrology of Tallagh,<sup>3</sup> at the 11th of September,<sup>4</sup> in honour of Sillan in Imlig Cassain, of Cuailgni. The district of Cuailge—now Cooley—was a mountainous tract in the north of Louth County. Although now in the Leinster province, it once formed a part of Uladh.<sup>5</sup>

<sup>33</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

<sup>34</sup> See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," p. 930.

<sup>35</sup> See Drs. Todd and Reeves' edition, pp. 434, 435.

<sup>36</sup> The Twelfth Chapter of St. Patrick's Life, as found in the Codex Alensis, is incorrectly quoted as authority for this statement; but, in a subjoined note, Dr. Todd remarks, that the right reference is, not cap. 12, but cap. 37.

<sup>37</sup> See Colgan's "Trias Thaumaturga," Vita Quarta S. Patricii, cap. xxxvii, p. 39.

<sup>38</sup> See *ibid.* Secunda Vita S. Patricii, cap. xxxi., p. 14.

<sup>39</sup> See *ibid.*

<sup>40</sup> See *ibid.*, nn. 53, 54, p. 19.

<sup>41</sup> See Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor," vol. i. Parish of Bright, p. 147.

<sup>42</sup> See "Trias Thaumaturga," Secunda Vita S. Patricii, nn. 53, 54, p. 20.

<sup>43</sup> See *ibid.* Quarta Vita S. Patricii, cap. xxxvii, and nn. 30, 31, pp. 39, 49.

<sup>44</sup> See "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix LL, p. 380.

ARTICLE II.—In the "Leabhar Breac" copy is the following stanza:—

ba ppocti taquint  
ba comuio Sallan  
Sillan palm ceoh lobair  
an imliuch cam canair.

It is thus rendered into English by Whitley Stokes, LL.D.: "The passion of Protus and Hyacinthus which was with abundance of sorrow. Sillan the psalm of every sick man in fair Imblinch (Cassain) is sung."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. cxxxvii.

<sup>2</sup> It states, that in Sillan's eyebrow was a poisonous hair, and that whoever saw it first each day died, until Molaissi of Leighlin took out that hair, when he died immediately afterwards. It is also stated, that every wretched man in a heavy disease desired to see the hair, so that he might die at once. The comment adds, that the present saint was Sillan of Imblinch Cassain of Cuailge. See *ibid.*, pp. cxliv., cxlv.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy is Sillan in imliuch Cassain in Cuailgni.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniae," xv. Februarii. Vita S. Berachi. Supplementum, n. 6, p. 348.

<sup>5</sup> See "Topographical Poems of John O'Dubhagáin and Gilla na naomh O'Huidh-

Imleach Cassain's modern equivalent must be sought for in some townland denomination not far from Carlingford Lough or Dundalk Bay. By Marianus O'Gorman, the festival of Sillan has been set down at the 11th of September. At the same date, in the Martyrology of Donegal,<sup>6</sup> his name also appears, as Siollan, of Imleach Cassain, in Cuailgni; or of Imlach-caoin, in Tir Aedha, and,<sup>7</sup> he is said to have been interred or honoured, at Inis Camedá, in Loch Erne. Tir Aedha is now commensurate with the barony of Tirlugh, in the southern part of Donegal County, and there Imleach-caoin was situated, state the O'Clerys. The ancient name of Inish Coimeda may not at present be easily discovered, among the many modern designations that are applied to the numerous islands, which dot the surface of the beautiful Lough Erne. Veneration for this saint prevailed in Scotland, and his name is registered in the *Kalendarium Drummondense*,<sup>8</sup> at the iii. of the September Ides, corresponding with the 11th of the month.

ARTICLE III.—REPUTED FESTIVAL FOR THE TRANSFER OF ST. BATHEN'S RELICS, AND THE MIRACLE OF ST. DUTHAC'S ARM. At the 11th of September, Thomas Dempster<sup>1</sup> has a Festival to commemorate the Removal and Deposition of the Relics of St. Bathenus, Abbot of Himba. They were borne to the *Monasterium Divini Ruris*, according to his account; and for this statement he seems to quote the *Scotichronicon*<sup>2</sup> and Raphael Holinshed, or Roger Hoveden. In Adamnan's *Life of St. Columba*, allusion to the Island of Hinba or Himba frequently occurs,<sup>3</sup> and that it was one of the Hebrides, lying to the North of Iona, has been ascertained, yet it has not been satisfactorily identified by modern archæologists.<sup>4</sup> Father Innes supposes it is probable, that Himba was what is since known as Ouyst or the Long Island.<sup>5</sup> Writing about the Parish of Jura, and treating on the Islands of Colonsay and Oransay, the Rev. Alexander Kennedy, minister, states: "Previously to the occupation of the Western Islands by the Scandinavians, the larger island, (if not both,) seems to have been called Hymba."<sup>6</sup> Thomas Dempster states, that in the town of Thana, St. Duthac was vene-

rin." Edited by John O'Donovan, LL.D., (n.) 183, p. xxviii.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

<sup>7</sup> In a Note, Dr. Todd says, at the same words, "He is," in the edited work; "*i.e.* is buried, or honoured."—*Ibid.*

<sup>8</sup> Thus: "Et in Iibernia Sancti Sillani confessoris."—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 24.

ARTICLE III.—<sup>1</sup> In the "*Menologium Scoticum*" is the following entry for this date: "*Monasterio divini ruris Batheni abbatis Insula Himba reliquiarum adportata eo, et recondita. C. ad pontem Steruini miraculum Duthaci, quo Angli clade ingenti fusi. H.S.*"—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 211.

<sup>2</sup> "*A Magno Maculone excriptum.*" It must be remarked, that in the "*Menologium Scoticum*," Dempster neither gives chapter nor page of a writer or his work, to verify the generally questionable references he makes. We know not where the present

work quoted—if it exists—is now to be found.

<sup>3</sup> See the Rev Dr. Reeves' edition of that work, at lib. i., cap. 21, pp. 50, 51, and n. (a), cap. 45, pp. 86, 87, and n. (b), lib. ii., cap. 24, pp. 134, 135, and n. (a), lib. iii., cap. 5, p. 197, and n. (b), cap. 17, p. 219, and n. (a), cap. 18, p. 222, and n. (a), cap. 23, p. 237, and n. (f.)

<sup>4</sup> Dr. Reeves thinks it may not be different from the *Elena insula*, mentioned by Adamnan, in lib. ii., cap. 18; and, if so, he would be inclined to identify it with Elachnare, or Eileann naomh, "holy island," one of the Garveloch Isles, lying north-west of Scarba, and the *Helant Leneow* of Fordun's "*Scotichronicon*," vol. i., lib. ii., cap. x., p. 43. William F. Skene's edition, Edinburgh, 1871, 8vo.

<sup>5</sup> See his "*Civil and Ecclesiastical History of Scotland*," p. 189.

<sup>6</sup> See "*New Statistical Account of Scotland*," vol. vii., part ii. Argyle, p. 544.

rated on the 8th of March,<sup>7</sup> according to Adam King's Kalendar,<sup>8</sup> and that the Miracle of his Arm takes place on the xi. of September.<sup>9</sup>

ARTICLE IV.—REPUTED FESTIVAL OF A ST. BATHENEUS. Henry Fitzsimon, in his *Catalogus aliquorum Sanctorum Iberniae*,<sup>1</sup> cites the Life of St. Columba<sup>2</sup> and the English Martyrology, for placing the Festival of St. Batheneus, at the 11th of September. There are many forms of this saint's name, such as Baithan, Boetan, Baoton, Buadan, Boedan, Da Buedoc,<sup>3</sup> Baotan, Baothan, Baothin, Baoitin, Baoithin,<sup>4</sup> Baitan, Bathan, Baithon, and Bothan.<sup>5</sup> It may be questioned, if Beoan and Bean—the names of saints in Ireland and Scotland—be not other forms of it. In like manner, there are various festivals for saints so distinguished: thus, at January 9th,<sup>6</sup> 12th,<sup>7</sup> 14th,<sup>8</sup> and 20th;<sup>9</sup> at February 5th<sup>10</sup> and 19th;<sup>11</sup> at March 1st<sup>12</sup> and 23rd;<sup>13</sup> at May 22nd;<sup>14</sup> at June 9th<sup>15</sup> and 18th;<sup>16</sup> at October 6th,<sup>17</sup> 12th,<sup>18</sup> 12th,<sup>19</sup> and 26th;<sup>20</sup> and at December 16th.<sup>21</sup> Among all these saints and feasts, there is no such name on record at the 11th of September; but, this entry most probably refers to the festival for the Transfer of St. Bathen's Relics.

ARTICLE V.—ST. DANIEL, BISHOP OF BANGOR, COUNTY OF DOWN. In the Martyrology of Tallagh,<sup>1</sup> we find the name of Daniel, Bishop of Benn-chair, entered, as having been venerated, at the 11th of September. We are informed, that according to the custom of the time when he lived, several bishops exercised their office in the Church of Ireland, while discharging the functions of Abbots.<sup>2</sup> These belonging to Bangor were usually styled successors of Comgall.<sup>3</sup> In the Martyrology of Donegal,<sup>4</sup> at this same date, is the entry, Daniel, Bishop, of Bennchor. The time when he lived is not

<sup>7</sup> See an account of him, at that date, in the Third Volume of this work, Art. iii.

<sup>8</sup> I do not find this Translation of Relics noted, in any of the published Scottish Kalandars, at the 11th of September; nor is the town of Thana mentioned by Adam King, at the 8th of March.

<sup>9</sup> For the foregoing notice, Dempster quotes Bocce.

ARTICLE IV.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. xii., p. 52.

<sup>2</sup> It is difficult to find in any of St. Columba's Lives, where the authority can be found, for placing St. Batheneus and his Festival at this day.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii i. De S. Baitano sive Boetano, n. 1, p. 437.

<sup>4</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 362 to 365.

<sup>5</sup> See Bishop Forbes' "Kalandars of Scottish Saints," pp. 274, 276.

<sup>6</sup> See in the First Volume of this work, at that date, Baithin, Art. viii.

<sup>7</sup> See *ibid.*, Baothin or Baithin, Art. viii.

<sup>8</sup> See *ibid.*, Baetan or Baoden Mor., Art. i.

<sup>9</sup> See *ibid.*, Baethin, Art. vi.

<sup>10</sup> See in the Second Volume of this work Baothan, Art. vii.

<sup>11</sup> See *ibid.*, Baoithin or Baetin, Art. ii.

<sup>12</sup> See in the Third Volume of this work, Art. iii.

<sup>13</sup> See *ibid.*, Baetan or Boetan, Art. xiii.

<sup>14</sup> See in the Fifth Volume of this work, Baoithin, Art. ii.

<sup>15</sup> See in the Sixth Volume of this work, Baithine or Baoethine, Art. iii.

<sup>16</sup> See *ibid.*, Baithin or Baothan, Art. ii.

<sup>17</sup> See in the Tenth Volume of this work, Baoithin.

<sup>18</sup> See *ibid.*, Baoithin.

<sup>19</sup> See *ibid.*, Baoithin, Lesi.

<sup>20</sup> See *ibid.*, Beoan.

<sup>21</sup> See in the Twelfth Volume of this work, Bean.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly. p. xxxiv. In the Book of Leinster copy we read Daniel epr ben.

<sup>2</sup> See in his Commentaries on the Life of St. Comgall, Fleming's "Collectanea Sacra," pp. 315, 316, num. 68.

<sup>3</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix A., p. 152.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

mentioned. At this date, Marianus O'Gorman notices the good and great Daniel. Under the head of Bennchor, Duaid Mac Firbis also enters Daniel, Bishop of Bennchor, at the 11th of September.<sup>6</sup> He is noticed, moreover, in the Calendar compiled by the Rev. William Reeves.<sup>7</sup>

ARTICLE VI.—ST. CONAMHAIL, SON OF FAILBHE, ABBOT OF IONA.—[*Seventh and Eighth Centuries.*] Set down in the Martyrologies of Tallagh<sup>1</sup> and of Marianus O'Gorman, at the 11th of September, we find the name of Conamhail or Conomal. He is somewhat differently described, elsewhere, and an account of his family line distinguishes him. By Tighernach,<sup>2</sup> he is called Conmael. This holy man was the son of Failbhe. He belonged to the Clann Colla, and therefore he was of the Airghialla or Oriellians. He descended from the race of Colla Uais,<sup>3</sup> monarch of Erin. Conamhail seems early to have embraced the religious state of life, and to have lived as a member of the community at Iona, while the celebrated Adamnan<sup>4</sup> was Abbot. On the death of this latter, he immediately succeeded, being the first Abbot of Hy, whose descent is referred to a different house from that of Conal Gulban.<sup>5</sup> During the term of his office, Dunchad is stated to have held the *principatus* of Hy, in A.D. 706<sup>6</sup> or 707;<sup>7</sup> by which we may understand, either that he had been appointed in consequence of the age or infirmities of Conamhail to administer the affairs of the society as a *tanist abbot*;<sup>8</sup> or that some schism arose in the Monastery, possibly on the Paschal question, and which led to a rival appointment.<sup>9</sup> This Abbot of Iona died A.D. 708,<sup>10</sup> according to the Annals of the Four Masters.<sup>11</sup> The Martyrology of Donegal,<sup>12</sup> at this same date, records, Conamhail, son of Failbhe.

ARTICLE VII.—REPUTED FESTIVAL OF A ST. QUERANUS, ABBOT OF FOILEN, IN SCOTIA. Among the Scottish Entries in the Kalendar of David Camerarius,<sup>1</sup> there is a festival at the 11th of September for a St. Queranus, Abbot of Foilen, in Scotia.<sup>2</sup> This statement is given by the Bollandists, on his authority, at the present date,<sup>3</sup> with a reference to the 9th of September. As we have already seen, at the latter day, Father Suyskens<sup>4</sup> and others have

<sup>5</sup> See Archdall's "Monasticon Hibernicum," p. 108.

<sup>6</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 88, 89.

<sup>7</sup> See "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix LL., p. 380.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In that copy contained in the Book of Leinster is the entry Conamal.

<sup>2</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii. Tighernachi Annales.

<sup>3</sup> He began to reign in A.D. 323, and in 326, he and his brothers were expelled to Scotland. They returned to Ireland the year following, and accepted service under Muircadhach Tireach, the reigning king. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 122, 123.

<sup>4</sup> See his Life, at the 23rd of this month, in the present volume.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes, O, p. 378.

<sup>6</sup> According to the Annals of Ulster. See

annala uladh, edited with translation and notes by William M. Hennessy, vol. i., pp. 156, 157.

<sup>7</sup> According to Tighernach.

<sup>8</sup> He was a promoter of the Roman observance for Easter.

<sup>9</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., n. p. 72.

<sup>10</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. v., p. 501.

<sup>11</sup> See Dr. O'Donovan's Edition, vol. i., pp. 308, 309.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

ARTICLE VII.—<sup>1</sup> Thus entered: "11 Die. Sanctus Queranus Abbas Foilensis in Scotia."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 240.

<sup>3</sup> See "Acta Sanctorum," tomus iii. Septembris xi. Among the pretermitted feasts, p. 744.

<sup>4</sup> See "Acta Sanctorum," tomus iii. Septembris ix. De S. Kierano seu Querano, Abbate Cluain-mic-noisensi, Commentarius Historicus, sect. i., num. 3, 4, 5, 6, p. 371.

given reasons for supposing him to have been confounded with St. Kieran of Clonmacnoise. However, Camerarius<sup>5</sup> and Lubinus,<sup>6</sup> who scarcely distinguish between both, make the abbot of Clonmacnoise different from him of Foilen. In a Missal, published by order of Pope Clement XII., there is a festival prescribed for a St. Kiran, Abbot and Patron of Foilen.<sup>7</sup> It seems difficult to find any place bearing such a name in Ireland, or in any part of Great Britain. Although Father Suyskens adopts the opinion, that through some mistake, this festival had been intended to commemorate St. Kyran of Clonmacnoise, and whose true feast had been fixed for September 9th, where we have already treated about him; he still allows it might be conjectured, that there had been some one bearing the name of the patron of Clonmacnoise in a monastery which followed his rule, or perhaps the editor of the Missal adopted the authority of Camerarius or Lubinus, notwithstanding the unknown sources from which their statements had been derived. At the 5th of March, when treating the Life of St. Kyran of Saigar,<sup>8</sup> Colgan takes exception to Camerarius placing a St. Kieran or Queran, abbot, at the 11th of September, and at the end of October.<sup>9</sup>

ARTICLE VIII.—ST. COLMAN, BISHOP. It is a necessity of our nature to love something; but it is a duty to discover the right objects to which our souls should cling with affection. The Martyrology of Tallagh<sup>1</sup> registers a festival, at the 11th of September, in honour of Colman, Eps. Ailbi, is found appended to this notice; but, we are under the impression it has been misplaced, and refers to the next day, owing to some inadvertence on the part of the scribe. At the same date, the Martyrology of Donegal<sup>2</sup> simply enters the name, Colman, Bishop. Marianus O'Gorman only enters Colman. His see or the time when he flourished has not been recorded.

ARTICLE IX.—ST. MOSINU OR MOSHINU. Veneration was given to Mosinu at the 11th of September, as we find entered in the Martyrology of Tallagh;<sup>1</sup> and in that of Marianus O'Gorman and of Donegal,<sup>2</sup> the name is written Moshinu. Further, he does not seem to be known.

ARTICLE X.—REPUTED FEAST OF ST. COLUMBANUS, ABBOT OF LUXEU. In a Florarian Manuscript of the Saints' Lives, according to the Bollandists,<sup>1</sup> a Commemoration of St. Columbanus, Abbot of Luxeu, took place on the 11th of September. However, in the Roman Martyrology, his feast is on the 21st of November; and, at the latter date, his Life may be found in the present work.<sup>2</sup>

<sup>5</sup> In "De Scotorum Pietate," lib. iii.

<sup>6</sup> He writes: "Erat abbas Foilensis in Scotia," in *Tabulis geographicis ad Martyrologium Romanum*, at the 11th of September.

<sup>7</sup> In it is the announcement, "In Festo Sancti Kirani, Abbatis Foilensis et Patroni."

<sup>8</sup> See his Life at that date, in the Third Volume of this work, Art. i.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ, v. Martii. Vita S. Kierani, Appendix, cap. i., p. 470.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In that copy contained in

the Book of Leinster we read Colman Eps. Ailbi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In like manner, in that copy in the Book of Leinster, the name is written Mosinu.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 244, 245.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Septembris x. Among the pre-terminated feasts, p. 746.

<sup>2</sup> In the Eleventh volume, at November 21st.

ARTICLE XI.—FESTIVAL OF ST. EATA, BISHOP OF LINDISFARNE. In a Manuscript Calendar of Antwerp, according to the Bollandists,<sup>1</sup> St. Eata, Bishop of Lindisfarne, was venerated. However, they refer his chief feast to the 26th day of October.

## Twelfth Day of September.

ARTICLE I.—ST. ALBEUS OR AILBE, PATRON AND BISHOP OF EMLY.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—MANUSCRIPT AND PRINTED ACCOUNTS OF ST. AILBE—HIS DESCENT AND PARENTAGE—PROBABLE DATE OF BIRTH—LEGENDS REGARDING HIS INFANCY—SAID TO HAVE VISITED ROME, AND TO HAVE BEEN SENT BY THE SOVEREIGN PONTIFF TO PREACH THE GOSPEL IN IRELAND—HIS ARRIVAL THERE AND SUCCESS OF HIS MISSION.

THE acceptance of ancient traditions, which are uncritical and incredible, is only for the purpose admissible, to arrive indirectly at some true historical criticism. In the present instance, it is extremely difficult to rectify the errors caused by popular superstitions, which have displaced in our records the knowledge of facts. However ineffective the attempt, conjecture and doubts must obtrude on our efforts to shape a rational biography for the present saint, and excuse some misconceptions which are probably unavoidable in the process.

Manuscript Acts of St. Ailbe are extant, and to some of these we shall here allude. In the Codex Kilkenniensis, we meet St. Albeus' Life at fol. 135 to 139. However, fol. 137 is wanting. A manuscript in Trinity College, Dublin, classed E. 3. 11., contains Vita S. Albei, S. Patricii successoris, fol. 132, and also another Vita S. Albei Archiepiscopi et Confessoris.<sup>1</sup> There is an Irish Life transcribed by Michael O'Clery from an older copy. It is among the Burgundian Manuscripts in the Bruxelles Library.<sup>2</sup> There is a Latin Life of St. Albeus, Episcopus, in the Franciscan Convent, Dublin,<sup>3</sup> and another among the Manuscripts of the Burgundian Library, at Bruxelles.<sup>4</sup> St. Aileran the Wise,<sup>5</sup> Jocelyn,<sup>6</sup> the Tripartite Life,<sup>7</sup> and Stanihurst,<sup>8</sup> when treating about St. Patrick,<sup>9</sup> make allusion to Bishop Albeus. Also, the Acts of St. Kiearn of Saigir<sup>10</sup> and of St. Ibar,<sup>11</sup> have notices regarding him.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum, tomus iii., Septembris x. Among the permitted Feasts, p. 745.

ARTICLE I—CHAPTER I.—<sup>1</sup> See a Manuscript at Trinity College, Dublin, at p. 53.

<sup>2</sup> Classed vol. iv., part ii.

<sup>3</sup> In the Manuscript, intituled, "Vitæ Sanctorum," ex Cod. Inisensi, pp. 111 to 123.

<sup>4</sup> Vol. xxii., at fol. 91.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxviii., p. 45.

<sup>6</sup> *Ibid.*, Sexta Vita S. Patricii, cap. lxxxiii., p. 84, and n. 90, p. 112.

<sup>7</sup> *Ibid.*, Septima Vita S. Patricii, lib. iii., cap. xxxiii., p. 156, and n. 66, p. 186.

<sup>8</sup> In "Vita S. Patricii."

<sup>9</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>10</sup> See his Life, at the 5th of March, in the Third Volume of this work, Art. i.

<sup>11</sup> See notices of him at the 23rd of April, in the Fourth Volume of this work, Art. i.

Archbishop Ussher gives us various notices of St. Ailbe or Albeus.<sup>12</sup> Also, Dr. Meredith Hanmer,<sup>13</sup> and Sir James Ware<sup>14</sup> have accounts of him. It was Colgan's intention, to have published the Acts of St. Albeus at this date.<sup>15</sup> It would seem, that this Irish Minorite friar of the Franciscan convent, in Louvain, had Acts of St. Ailbe, drawn from the Codex Kilkennensis and the Codex Inisensis, or copies extracted from these manuscripts.<sup>16</sup> The Acts of St. Ailbe have been published,<sup>17</sup> by the Bollandists,<sup>18</sup> at the 12th of September, which is the day for his festival. The editor of these scattered *memoranda* is Constantine Suyskens, who very properly rejects many fabulous accounts, which came under his observation.<sup>19</sup> It would seem, that at an earlier period in 1634, the celebrated Hugh Ward, the Irish Franciscan Minorite, wrote a letter<sup>20</sup> to the still more celebrated Father John Boland, regarding this holy bishop, whom he calls Albeus.<sup>21</sup> In this letter, Ward appears to have stated, that the Irish Martyrologies concur in assigning the feast of St. Ailbe, to the 12th of September.<sup>22</sup> The writer had given the Bollandists three different manuscript copies of St. Ailbe's Acts; but, he did not state to them the source whence these had been obtained.<sup>23</sup> The Bollandists had a parchment Salamancan manuscript Life of St. Ailbe, marked P. MS. II.<sup>24</sup> However, Suyskens regrets, that although these Acts may be of sufficient length, and abounding in incidents; they are usually filled with fables and anachronisms, which render them altogether unreliable in many particulars. He remarks with truth, that such was generally the case, where the Lives of Irish saints have been found written at great length. Nor are the Acts of St. Ailbe, attributed to St. Evin<sup>25</sup> as

<sup>12</sup> In "Britannicarum Ecclesiarum Antiquitates," cap. xvi., pp. 409, 412, 414, and cap. xvii., pp. 450, 451, 452, 476.

<sup>13</sup> See Chronicle of Ireland," pp. 71, 72.

<sup>14</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. i., pp. 1, 2, and " Archiepiscoporum Casseliensium et Tuamensium Vitæ," p. 1.

<sup>15</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>16</sup> See his Second Appendix to the Acts of St. Brigid in "Trias Thaumaturga," num. 9, 10, p. 604. One among these Lives of our saint begins with the following sentence: "Albeus virorum Mumenensium pater beatissimus, ac totius Hybernæ insulæ post S. Patricium secundus patronus, ortus est ex Orientali parte regionis Cliach, quæ est in Mummonia." Another Life of our Saint thus commences: "Illeueus episcopus beatissimus, Hybernæ insulæ alter Patricius, ex Orientali parte regionis, quæ Arycliach dicitur oriundus fuit."

<sup>17</sup> In a Sylloge Historico-Critica of two sections, comprising thirty-four paragraphs.

<sup>18</sup> See "Acta Sanctorum," tomus iv., Septembris xii. De S. Albeo seu Ailbeo Episcopo Imelacensi, pp. 26 to 31.

<sup>19</sup> The editor remarks, that it is not a little surprising, when Irish writers regard our Saint as another Patrick, Martyrologists appear to have made so many mistakes regarding him.

<sup>20</sup> From Louvain.

<sup>21</sup> Ward adds: "Uti ex Martyrologio

metrico S. Aenæ Unifabri constat, et altero metrico B. Mariani Gormani abbatis Collis Apostolorum; quorum primus ante octingentos annos floruit, alter ante quadringentos. Item ex Martyrologio metrico O Bresseani, alio antiquissimo in prosa, et libro, quem Psalterium carminum vocant, a S. Aenæ eodem conscripto, et Psalterio Casselensi ac libro per Possidium, archipoetam et historicum, inde et ex aliis collecto."

<sup>22</sup> These statements fell into the hands of Suyskens, who does not undertake to question Ward's critical accuracy concerning the authors and times, to which the respective Martyrologies are referred.

<sup>23</sup> In a letter accompanying this present, Ward wrote: "Item ex ejus vita, quam habes ex duobus diversis codicibus Hibernicis, et aliis Latinis; quorum unius auctor est S. Evinus abbas monasterii S. Albani (recte Abbati) in Lagenia, coævus discipulis Alvei." And after a few other remarks, the writer continues: "Ipsa Vita, quam fecit Latinam D. O'Sullivanus ex codice D. comitis de Birhaven, etiam est penes me, inde extracta ante annos octo."

<sup>24</sup> It thus begins: "Albeus Sanctus episcopus, sanctorum virorum, Mumenentium præses beatissimus, Hybernæ insula altar Patricius, ex orientali parte regionis Cliach oriundus fuit."

<sup>25</sup> Suyskens appears to have had no distinct knowledge regarding this saint. However, he was the same as St. Einhim,

their author, free from such defects. They are regarded as a farrago of unbearable figments; and specimens are only given from them to prove the truth of Suysken's observations. There are notices of this saint, in the works of Bishop Challoner,<sup>26</sup> of Rev. Alban Butler,<sup>27</sup> of Rev. S. Baring-Gould,<sup>28</sup> and of Alfred Webb.<sup>29</sup>

Many years before the time of St. Patrick,<sup>30</sup> a Christian Priest<sup>31</sup> is said to have been sent to the Island of Hibernia, that he might there propagate the true faith. The learned Ussher cannot agree with the opinion of those writers, who think the priest baptising our saint could have been no other than Palladius,<sup>32</sup> sent to announce the Christian faith in Ireland, immediately before St. Patrick commenced his mission in 432.<sup>33</sup> When that priest came, the Irish are said to have been Gentiles, and with very few exceptions, they rejected his mission and teaching.<sup>34</sup> When the priest travelled into Munster, it is stated, that he found the boy Ailbe praying out of doors, and intently regarding the Heavens above, while asking earnestly for the light of truth, in these terms: "I pray, that I may know the Creator of all things, and I will believe in Him, who made Heaven, earth and all creatures; for I understand, that all these elements were not formed without an artificer, nor could any human agency create them." As the holy child, Albeus, had offered up this prayer, the priest, who had been near, heard it and accosted him. Then the boy was taught all he wished to learn respecting those great subjects. Afterwards, he was baptised, by the name he had already borne.<sup>35</sup> Another account has it, that St. Albeus was born in the eastern part of the land of Eliach, and that he was brought up by Britons who dwelt in that territory, until a priest of the British nation, who had made some efforts to convert the Irish nation to Christianity, came thither, and finding the child desirous of knowing and serving God, instructed him in the faith, and baptised him.<sup>36</sup> The date of St. Ailbe's baptism appears to be referred by Ussher, with some hesitation, to A.D. 360.<sup>37</sup> However, this early date is altogether irreconcilable with the subsequent statements which have been set forth in reference to him. Colgan has adopted some of these accounts;<sup>38</sup> but, he has been

bishop of Rosglass, and whose feast occurs on the 23rd of December.

<sup>26</sup> See "Britannia Sancta," part ii., pp. 126 to 128. Also, "A Memorial of British Piety," pp. 128, 129.

<sup>27</sup> See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ix., September 12

<sup>28</sup> See "Lives of the Saints," vol. ix., September 12, pp. 180, 181.

<sup>29</sup> See "A Compendium of Irish Biography," p. 3.

<sup>30</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>31</sup> This statement is taken from the Kilkenny Manuscript, and Suyskens doubts not this priest must have been Palladius, unless we are to imagine some other, and without sufficient authority, to have been sent from the Roman See.

<sup>32</sup> See his Life at the 6th of July, the date for his festival, in the Seventh Volume of this work, Art. i.

<sup>33</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 409.

<sup>34</sup> The Kilkenny Manuscript, quoted by Suyskens, gives an account corresponding

with that in the text; and, in the Salaman-can and Island MSS., which the Bollandists possessed, that priest who baptised our Saint is called Palladius. He is said, also, to have been sent into Ireland, by Pope Celestine, before the time of St. Patrick.

<sup>35</sup> Ussher adds a comment, on the foregoing account, that the Christian priest here mentioned as sent from the Roman See to Ireland is said to have been there many years before St. Patrick; nor could he coincide with those who thought him to have been identical with Palladius, who received his mission the year before St. Patrick came to preach in Ireland. See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 409.

<sup>36</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 126.

<sup>37</sup> See "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, p. 512. If we are to take the received date for his death, A.D. 527, St. Ailbe should have lived 167 years, in such hypothesis.

<sup>38</sup> Colgan's "Trias Thaumaturga," Appendix v. ad Acta S. Patricii, cap. xv. De

obliged, as a consequence, to contradict himself in other places. Sir James Ware<sup>39</sup> and Dr. Lanigan<sup>40</sup> are of opinion, that Ailbe was not prior to St. Patrick, in the prosecution of missionary enterprises, although they admit him to have been contemporaneous with the Apostle of Ireland.<sup>41</sup>

There can be no doubt regarding the veneration in which Ailbe had been held in former times; for, he is dignified with the title of saint in various Irish hagiographies. Among the manuscript materials, in the Bollandist Museum, and which related to Ireland, was to be found a certain Irish composition,<sup>42</sup> referring to the principal Irish Saints.<sup>43</sup> In this manuscript their virtues were especially characterized.<sup>44</sup> However, a great difference of opinion exists, among our native writers, regarding the exact period when St. Ailbe flourished. By certain historians, we are told, that he was living in Ireland, with Saints Declan<sup>45</sup> of Ardmore, Ibar<sup>46</sup> of Beg Eri, and Kieran<sup>47</sup> of Saigir, before the arrival of St. Patrick in this country.<sup>48</sup> In these accounts, they seem to have followed implicitly some old tracts or legends, which abound in absurdities and contradictions.<sup>49</sup> Hanmer alludes to these rhapsodies, and copies their fabulous statements.<sup>50</sup> Ussher also draws his accounts of our saint from such sources.

It is related in St. Ailbe's Acts, as published by the Bollandists, that his descent was from the Dalaradians in the north of Ireland. Ailbhe belonged to the race of Fertlachtga, son to Fergus, son of Ross, son to Rudhraighé. It was he that composed in verse the rule which begins<sup>51</sup> "Say for me [to the son of Saran]" Cuimin, of Coindeire, cecinit:—

"Ailbhe loved hospitality;  
He was not a false devotee;  
There came not into a body of clay,  
One more generous of food or raiment."

The foregoing words within brackets have been added by Professor O'Curry, as serving to complete the first line of the poem quoted.<sup>52</sup> The father of our saint is called Olcneus,<sup>53</sup> by some writers, and by others Olcnais. His

S. Patricii Patria et Genere, pp. 250, *et seq.*

<sup>39</sup> See, Sir James Ware's "Opuscula adscripta S. Patricio." Annotationes, p. 106 Londini, 1656, 12mo.

<sup>40</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. x., pp. 21, *et seq.*

<sup>41</sup> Harris followed Ussher, in this matter, appearing to prefer the latter writer's authority to the account of his author, Sir James Ware. See his observations, at the Lives of Irish Bishops, viz., Ailbe, Kieran and St. Patrick. Harris' Ware, vol. i., pp. 10, 400, 490, 491.

<sup>42</sup> Attributed to St. Cummin.

<sup>43</sup> Dom. Philip O'Sullivan sent a Latin version of it to the Bollandists, in the year 1635.

<sup>44</sup> The following eulogy, on St. Ailbe's great charity, is thus pronounced:

Albius aeterna fuerit mihi laude canendus;  
Haud scio, num vivat largior ulla manus.  
Unicus ille quidem semper patronus  
egentum,

Vestibus hos, illos adjuvat ære, cibo.

<sup>45</sup> See his Life, in the Seventh Volume of this work, at July 24th, Art. i.

<sup>46</sup> See his Life, in the Fourth Volume of this work, at the 23rd of April, Art. i.

<sup>47</sup> See his Life, in the Third Volume of this work, at the 5th of March, Art. i.

<sup>48</sup> Thus, Hanmer states, on the authority of a Legend, and on very slight grounds, that with their disciples, preaching the Gospel of Christ before Patrick, there were four bishops, Albeus, Declanus, Ybarus and Kyranus in Ireland.—"Chronicle of Ireland," p. 69.

<sup>49</sup> Even Lloyd, in his work on Church Government, says, he dared not wholly reject these Irish Legends. See chap. ii.

<sup>50</sup> "Chronicle of Ireland," pp. 71, 72.

<sup>51</sup> See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 246, 247.

<sup>52</sup> Dr. Todd adds in a note: "There is a good copy of this poetical rule in Mr. Curry's copy of the Brussels MS., containing the Felire of Aengus, &c. The poem is addressed to Eoghan, son of Saran, of Cluain Coelain, Co. Tipperary."

<sup>53</sup> In the Kilkenny MS. By Ussher, he

mother was named Sandith, Handith or Sant.<sup>54</sup> She is said to have been a maid-servant, in the house of Cronan, the Lord of Eliach.<sup>55</sup> He was also regarded as a king, over the territory known as Eliogarty, and this is said to have originally included Ely O'Carroll,<sup>56</sup> which formerly was in Munster, as also the baronies of Ikerrin and Eliogarty,<sup>57</sup> now in the County of Tipperary. It is said, that St. Ailbe was born in Eliach.<sup>58</sup> This name is supposed to be derived from its signifying a level tract of country; while others have it as being identical with Aileach, Elagh or Ellagh, meaning a stone-fort.<sup>59</sup> But we must not wholly confound it with Ely O'Carroll, as Hanmer<sup>60</sup> did; although that district formerly belonged to the Munster province.

The Legend of our Saint's Life, as found in the Bollandists' collection, relates, that Ailbe's birth caused such displeasure to Cronan, that he would not allow the infant to be brought up in his house. Cronan ordered the child to be exposed to dogs and wild beasts, that he might be devoured. His father had been obliged previously, to fly from the anger of this petty ruler. Then we have a story regarding the exposed child being carried away by a wolf from a great stone under which he had been laid, and brought to this wild animal's den. There he was tended and preserved with the wolf's offspring. Thence a gentile, named Lochan,<sup>61</sup> admiring his beautiful appearance, is said to have drawn the child, and as having brought him to his own home.<sup>62</sup> From the circumstance of this babe having been found living beneath a rock, his name is said to have been derived.<sup>63</sup> But, indeed, as the Bollandist editor very justly remarks, the whole of this fable

is called Olcnais, and he is said to have dwelt "in regione Artrigi." — *Britannicarum Ecclesiarum Antiquitates*, cap. xvi., p. 409.

<sup>54</sup> According to a Salamancan Manuscript, and the O'Clerys.

<sup>55</sup> The Eliach or Elia here alluded to is known as Eliogarty, derived in denomination from Eile, the seventh in descent according to some accounts from Cian, son of Oliol Olum, King of Munster. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. ii., p. 130. According to others, Cian left no posterity.

<sup>56</sup> This district has been formed into the baronies of Clonlisk and Ballybritt, in the present King's County. The O'Carrolls were for many centuries chieftains over this country.

<sup>57</sup> After the Anglo-Norman Invasion, these divisions were withdrawn, and added to the Earl of Ormond's country, the native chiefs, O'Meagher and O'Fogarty, becoming his tributaries. See Dr. O'Donovan's *Leabhar na h-Éire*, or "Book of Rights," pp. 78, 79 n. (i).

<sup>58</sup> The Southern Eile, known as Eile Ui-Foghartaigh or O'Fogarty's Ely, are said by O'Huidheim to have descended from Eochaidh Baildeirg, the son of Carthainn Fionn, King of Thomond, in the time of St. Patrick. According to this account O'Fogarty was not of the Elian race, but descended from the Dal-Cais of Thomond. See Dr. O'Donovan's "Topographical Poems of

John O'Dubhagain and Giolla na Naomh O'Huidhrin," pp. 134, 135, and p. lxxxvi., nn. 777, 778. Also Roderick O'Flaherty's "Ogygia," part iii., cap. lxxxiii., pp. 386 to 388.

<sup>59</sup> See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. i., p. 283.

<sup>60</sup> See "Chronicle of Ireland," p. 71.

<sup>61</sup> In the Legend of St. Ailbe's Life, from which Ussher quotes, this man is called the son of Luider.

<sup>62</sup> This silly legend thus proceeds: "Tunc lupa post eum ad catulos revertens, et Puerum inter suos non inveniens, e vestigio sequuta velociter virum est. Cumque homo domui suæ appropinquaret, fera irruit in eum ac pallium ejus tenuit, et non permisit eum domum intrare, donec in sinu ejus prospexit puerum. Tunc Lochanus ad lupam ait; Vade in pace; quia Puer de cetero erit apud me, et non relinquam eum tecum. Tunc lupa rugiendo ac ululando reversa est ad speluncam suam; Lochanus vero Puerum nutriendum, ejus curam quibusdam Brittonibus Christianis commiserat, a quibus hoc nomen Helveus ei imponebatur, eo quod vivus sub rupe est inventus."

<sup>63</sup> The Bollandist editor says he found the following marginal note, affixed to his copy of the legend: "Alveus, quasi Albeo; *Ail* Hibernica sonat Rupem aut Saxum; \* \* \* *Beo* vero vivum." This etymology, however, he desires to leave for judgment to others, better skilled than he was in the Irish language.

seems borrowed from a still older legend concerning Romulus and Remus,<sup>64</sup> the illegitimate sons of Rhea Silvia,<sup>65</sup> they having been saved and suckled by a wolf.<sup>66</sup>

However, in the Acts of St. Ailbe, quoted by Ussher,<sup>67</sup> we have a much more reasonable narrative concerning Lochan's giving St. Ailbe, when rescued from beneath the rock where he had been exposed, to certain Britons, who lived with him in the eastern part of Eliach. There, he was tended with great care by his guardians. The grace of God soon became manifested in him. Even while a boy, he desired to be enlightened concerning the Creator of the Universe.<sup>68</sup> It would seem, in the different copies of St. Ailbe's Acts, which fell into the hands of Suyskens, there were even contradictory statements regarding him that cannot be regarded as facts.<sup>69</sup>

The Acts of our Saint, to which Ussher had access, tell us, that Ailbe went to Rome.<sup>70</sup> There he learned the Sacred Scriptures from Bishop Hilarius.<sup>71</sup> The ancient author does not favour us with any account of whom this Hilarius must have been.<sup>72</sup> He is said to have been a holy man, who

<sup>64</sup> See Livy's "*Historiarum ab Urbe condita Libri*," lib. i., cap. 4.

<sup>65</sup> See Thomas Henry Dyer's "*History of the Kings of Rome*," sect. ii., p. 43.

<sup>66</sup> It is greatly to be regretted, that in this case, as in so many other instances, our Irish Saints' acts should have been not alone overloaded with fiction, but that these have been so preposterously disedifying, as to bring discredit on the birth and parents of this Saint. We cannot but admire the just severity with which Suyskens condemns such inelegant compositions.

<sup>67</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 409.

<sup>68</sup> A curious story is told by the people of Emly, that when St. Ailbe was a little school-boy, his master directed him to look after the sparrows, and see that they did not encroach on the harvest fields. Ailbe did as he was told, and he confined all the sparrows to the houses adjoining. Then he presented himself at school with his books, and the schoolmaster, thinking he had forgotten the duty assigned, questioned him regarding it. He was then told, to go out and judge for himself. He therefore went out, and found that no sparrow was to be seen. To the present day, when the people of the neighbourhood begin to reap the harvest, far and near they send for water to St. Ailbe's Well, which they sprinkle over their grounds, believing, as they do, that no sparrows shall come near their corn. See "*Emly of Old, and Emly as it is*," p. 6. This is a small pamphlet, conjointly drawn up by the late Maurice Lenihan, author of the "*History of Limerick*," and by the Very Rev. Maurice Canon Power, P.P.

<sup>69</sup> After giving a few extracts, by way of specimen, the learned and judicious editor remarks: "*Possem hic et alia non minus insulsa nugatoris commenta recensere, cujusmodi est predigiosa illa pomorum miræ magnitudinis melleique saporis pluvia,*

*quæ ad sancti preces totam urbem Romanam, ut habent MSS. Inisense ac Salmanticense, aut saltem tota nescio cujus, in eadem urbe monasterii septa repleverit; item quinque aliæ pluvie, videlicet mellis, piscium, olei, frumenti seu panis optimi ac vini præstantissimi, quas in eandem urbem Romanam, ut habent duo priora MSS., aut in sancti penum, ut Killkennensi præplacet, ipso, quo episcopus creatus est, die tam copiose dilapas nugatur, Romanus Pontifex omnisque populus Romanus prodigiosis illis dapibus tres dies totidemque noctes abunde satiati fuerint. Hasce, inquam, similesque nugas recensere hic possem, at fabularum satis est.*"—"*Acta Sanctorum*," tomus iv., Septembris xii. De S. Albeo seu Ailbeo Episcopo Imelacensi. Sylloge Historico-Critica, sect. i., num. 15, p. 28.

<sup>70</sup> See Archbishop Ussher's "*Britannicarum Ecclesiarum Antiquitates*, cap. xvi., p. 412.

<sup>71</sup> The Bollandists state that the Hilarius here mentioned was no other than Pope Hilarius, or rather Hilarus, who, they say, ordained, A.D. 464, Ailbe, bishop, as also Declan. See "*Acta Sanctorum*," tomus ii., Martii xvii. De Sancto Patricio, *Commenarius Prævius*, sect. 4.

<sup>72</sup> Should there be any truth in what is said of Ailbe's expedition to Rome, Dr. Lanigan was inclined to think, that Hilarius, bishop of Arles, who lived until the year 449, was the person alluded to, particularly as St. Patrick had spent some time among the celebrated monks of Lerins, of whose congregation Hilarius had been a member, and who probably had been a contemporary there with St. Patrick. Accordingly he might have sent Ailbe, and perhaps others, for their theological education to that renowned school. Yet, Dr. Lanigan does not mean to insinuate, that Ailbe was ordained bishop during the lifetime of Hilarius, Bishop of Arles. His

found our Saint distinguished for his great virtues and learning, as also for miracles wrought through the Divine assistance. The account adds, he sent Ailbe to the Pope, that he might be consecrated as a bishop.<sup>73</sup> In the Acts of St. Declan,<sup>74</sup> it is said, our saint had been many years a disciple of Bishop Hilarius<sup>75</sup> at Rome, and that at his request<sup>76</sup> the Pope consecrated Ailbe a bishop. The ingenious Papebroke, who supposes the Acts of St. Declan and of St. Ailbe as published to have been written by the same person, thinks that account probable,<sup>77</sup> and he conjectures, that the Hilarius in question was himself a Roman Pontiff, and identical with that St. Hilarius or St. Hilarius,<sup>78</sup> who discharged the functions of Pope, from A.D. 461<sup>79</sup> to 467.<sup>80</sup> This Pope was remarkable for his great mental capacity and learning.<sup>81</sup> The opinion of Papebroke appears likewise to have met the approval of Suyskens.<sup>82</sup>

One of the Saint's Lives has the absurd statement, that Ailbe received episcopal consecration from Pope Clement. But, this is not only irreconcilable with fact, but with every other account regarding him, and may be dismissed as not worthy of consideration. If we allow, that he had been consecrated by Pope Clement, we should be obliged to refer the period in which Ailbe lived to the end of the first century, when Clement I. occupied the Papal chair;<sup>83</sup> or afterwards, to nearly the middle of the eleventh century, when Clement II. was Sovereign Pontiff.<sup>84</sup> During this intermediate period, no Pope, bearing the name of Clement, sat in the Chair of St.

conjecture goes no further than that, perhaps, Ailbe when young had been sent to Hilarius for his education. See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. xi., n. 84, p. 24.

<sup>73</sup> In reference to this statement, the Rev. Dr. Lanigan remarks, that if Hilarius sent Ailbe to the Pope, it would seem that Hilarius was not then a resident in Rome.—See *ibid.*

<sup>74</sup> Published by the Bollandists. See "Acta Sanctorum," tomus v., Julii xxiv. De S. Declano Episcopo Ardmorie in Hibernia, pp. 590 to 608.

<sup>75</sup> See *ibid.* Vita S. Declani, cap. iii., p. 597.

<sup>76</sup> "Whoever that Hilarius was, he is expressly distinguished from the Pope of that time, both in Ailbe's and Declan's Lives, and consequently must not be confounded, as has been done by the Bollandists, with Pope Hilarius. The whole matter is involved in such obscurity, that it is useless to attempt an elucidation of it."—See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. viii., and n. 76, p. 290.

<sup>77</sup> See the Bollandist Appendix to St. Patrick's Acts, at the 17th day of March, in "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo Apostolo et Primate Hibernie, sect. i., num. 8, p. 582.

<sup>78</sup> His festival is celebrated "quarto Idus Septembris."

<sup>79</sup> Through a typographical error, the Bollandists insert A.D. cccclii., in the paragraph to which allusion has been made, at p. 582.

<sup>80</sup> See an account of this distinguished Pontiff in R. P. Natalis Alexandri, "Historia Ecclesiastica Veteris Novique Testamenti," tomus x., Sæculum Quintum, cap. ii., Art. vii., pp. 17 to 19.

<sup>81</sup> The *Annála Uladh*, or Annals of Ulster, state, the Hilary, bishop of the Church of Rome, died A.D. 465, having occupied the Chair of Peter 6 years, and 3 months, and 10 days. See William M. Hennessy's edition, vol. i., pp. 20, 21.

<sup>82</sup> Who writes: "etenim licet memoratæ Albei Declanique Vitæ Hilarium suum a Romano pontifice distinguant, cum tamen eundem et episcopum fuisse et Romæ habitasse velint ac præterea Romani Pontificis ab Hilario S. Albei institutore diversi nomen aut non memorent, aut S. Clementem per immanem parachronismum imperite obtrundant, multasque fuites fabellas immisceant, non est, cur ipsis hac etiam in parte assentiamur; præsertim cum in opposita opinione præcipua, quæ de S. Albeo traduntur, conciliari possint, alioquin minime cohærentia."—"Acta Sanctorum," tomus iv., Septembris xii. De S. Albeo seu Ailbeo Episcopo Imelacensi. Sylloge Historico-Critica, sect. ii., num. 22, p. 29.

<sup>83</sup> From A.D. 89 to 98, according to a probable computation. See Berti's "Ecclesiastice Historiæ Breviarium," pars i., sec. i., cap. i., sec. iv., p. 63.

<sup>84</sup> Only for a short term after Gregory VI. had abdicated this office. Clement is said to have died, A.D. 1047, and on the 7th of the October Calends.—*Ibid.*, pars ii., sect. xi., cap. i., p. 45.

Peter. The Pope who was in Rome, when Ailbe arrived there, is said to have very graciously received our Saint, who remained with him for a year and fifty days. Then it is related, that fifty holy men from Ireland followed Ailbe to Rome. They went to where the Pope and Ailbe were. The Sovereign Pontiff bestowed on them a remote cell, and he directed Ailbe to preside over them. Among these disciples of our Saint, we find enumerated St. Declan, with some others, bearing identical names; as for instance, twelve Colmans, twelve Coemgens, and twelve Fintans.<sup>85</sup> According to the Acts of St. Kieran, which Ussher saw, St. Ailbe was sent by the Apostolic See to preach the Gospel of Christ as an Apostle, among the gentiles, before the time of St. Patrick.<sup>86</sup> Where the scene of his labours lay we are not told; but, a great number of pagans are said to have received the faith, and to have been baptized at his hands. Moreover, in that country, St. Ailbe built a monastery, in which he left the holy sons of Guill. He blessed the whole of this region, and then quitted them.<sup>87</sup> After this, our Saint is compared to a sagacious bee, loaded with honey, and returning to his own land of Hibernia.<sup>88</sup>

When he had reached the sea, he blessed it. He and all his companions embarked in a vessel by no means seaworthy. Yet, after a serene and prosperous voyage they reached some port in the northern part of Ireland. There one of his fellow-passengers and familiars, named Colman, built a cell, at the desire of St. Ailbe. This was afterwards called Chell-ruaid.<sup>89</sup> It is said,<sup>90</sup> that this place was situated within the territory of Dalaradia, and that St. Ailbe derived his descent from people belonging to this district. The King then ruling over it was a gentile, and he was named Fintan.<sup>91</sup> He had just waged war with the people of Connaught, and had been defeated. Three of his sons were slain in that war, but the father brought their dead bodies to St. Ailbe and said: "O! Saint of God, I, a miserable man, have come to you for aid, for I have heard that you work great miracles." To him St. Ailbe replied: "If you believe and be baptized, I will ask the Divine clemency on behalf of yourself and your three sons." This King received instruction in the faith of Christ, believed, and was baptized. St. Ailbe approached the spot where his dead sons lay and prayed for them before the Lord Jesus Christ. All were restored to life and to the embraces of their father. They also became Christians. Then St. Ailbe blessed them, and he predicted, that as they had embraced the true faith they should prevail over their enemies. In accordance with such prophesy, when the King afterwards warred with the Conacians, he fully avenged his former reverses. Having received hostages, he returned home in triumph. Then it is said St. Ailbe went through all Ireland<sup>92</sup> preaching on baptism and converting many, but not all of its people, to the true faith.<sup>93</sup> Notwithstanding the

<sup>85</sup> "In reference to these accounts, the Bollandist editor writes: "Quod autem sanctus noster nondum Episcopus Romæ degens, a S. Hilario sive Hilario jussus fuerit tribus annis ilius porcos pascere, messumque colligere, inter nugatoris fabulas reputamus. Nec credimus, socios ejus quadraginta vel quinquaginta numero, et inter hos duodecim Colmannos, et duodecim Coemgenos, et duodecim Fintanos, ut Acta volunt, fuisse."

<sup>86</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., pp. 408, 409.

<sup>87</sup> See *ibid.*, p. 414.

<sup>88</sup> In his Chronological Index, Ussher refers this mission to A.D. 412. See *ibid.*, p. 514.

<sup>89</sup> Probably Killroot, in the County of Antrim, is here meant, and about it we have already treated in a previous Article.

<sup>90</sup> In the old Life of St. Ailbe, which Ussher quotes.

<sup>91</sup> He does not seem otherwise to have been historically commemorated.

<sup>92</sup> Of the assumed incidents related in the text, we have no account in any of our Irish Annals.

<sup>93</sup> The foregoing accounts are taken by

foregoing relation, it is not at all credible, that our Saint could have preached even a single year, not to speak of some years, before A.D. 432, the year when St. Patrick's apostleship commenced.<sup>94</sup>

## CHAPTER II.

ST. PALLADIUS AND ST. PATRICK RECOGNISED AS THE FIRST APOSTLES OF THE IRISH CHURCH—ST. AILBE A DISCIPLE OF ST. PATRICK—FIRST MEETING OF ST. PATRICK AND ST. AILBE—THE IRISH APOSTLE AND KING AENGUS FIX THE SEE OF ST. AILBE AT EMLY—DESCRIPTION OF THE LOCALITY—THE RULE OF ST. AILBE—MISSIONARY INCIDENTS OF HIS CAREER—HIS DEATH AND PLACE OF BURIAL—FESTIVALS AND COMMEMORATIONS—CONCLUSION.

\*AMONG those, who contend that St. Ailbe preached the Gospel in Ireland before the time of St. Patrick, Colgan asserts the affirmative, relying on some ancient Lives of Irish Saints in his possession. These, he asserts, were written at least a thousand years before his day. On their authority, not only were many believers in Christ to be found in various parts of this Island, but several were eminent for sanctity.<sup>1</sup> In the Acts of St. Declan, published by the Bollandists, at the 24th of July,<sup>2</sup> it is stated, that the four bishops, Saints Ailbe, Declan, Kieran and Ibar, were in Ireland, before St. Patrick. While St. Ailbe, St. Declan, and St. Ibar formed ties of fraternity, social intercourse and affection amongst themselves, and their respective disciples; a union between the two former was so close, as St. Declan's Acts tell us, that they were scarcely ever separated, except in cases of extreme necessity. It is strange, after all the various efforts made by Protestant writers in our days, to prove that St. Patrick had not received a mission from the Roman See,<sup>3</sup> that they have not resorted to more ancient accounts for an earlier apostleship, and their peculiar theory of an independent system in church government and doctrine. However circumstantial the details already related may be, it is expressly stated by our best authorities,<sup>4</sup> that Palladius was the first bishop sent by Pope Celestine from Rome to Ireland.<sup>5</sup> In the dispositions of Divine Providence, the Holy Bishop, St. Patrick, who is said to have come after St. Ailbe to Ireland, converted this whole Island to Christianity.<sup>6</sup>

Ussher from a Life of St. Ailbe in his possession. See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 414.

<sup>94</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. i., sect. xi., pp. 23, 24.

CHAPTER II.—<sup>1</sup> Among these, he enumerates Kieran, Albeus, Declan, and Ibar, with many others, that flourished in Ireland, before the time of St. Patrick and St. Palladius. See "*Trias Thaumaturga*," Quinta Appendix, ad Acta S. Patricii. De Patria et Genere S. Patricii, cap. xv., pp. 250 to 252.

<sup>2</sup> See, also, the Life of St. Declan, at the

24th of July, in the Seventh Volume of this work, Art. i., chap. i., ii.

<sup>3</sup> See the Rev. Mr. Phelan's "Case of the Church of Ireland stated by Declan."

<sup>4</sup> This is related in St. Prosper's Chronicle, at the year 431.

<sup>5</sup> See, likewise, the "*Acta Sanctorum*" of the Bollandists, where the Acts of St. Palladius are written. See tomus ii., Julii vi. De S. Palladio Episc. et Conf. Scotorum Apostolo. Sylloge Historica, sect. ii., num. 11, 12, 13, p. 288.

<sup>6</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvi., p. 414. Some such account appears to have been contained

It seems to be most probable, that Ailbe's mission in Ireland did not commence until after the arrival of the great Irish Apostle in 432. Thus we find him in Colgan's list, and classed among St. Patrick's disciples.<sup>7</sup> By some, it has been supposed, that Ailbe had not received the gift of Divine Faith, until St. Patrick visited the province of Munster during the course of his Irish mission. Thus, one of his most ancient biographers<sup>8</sup> has recorded the incident of our saint having received priestly ordination from the Apostle of Ireland. Again, in the Tripartite life of the latter, Ailbe and Ibar, bishops, are mentioned, as observing a particular injunction of their father Patrick.<sup>9</sup> Jocelyn, also, especially calls those saints his disciples.<sup>10</sup> But, the most convincing argument, which might be alleged, is an account of St. Ailbe's death, referred to A.D. 527, by the usually accurate Annals of Ulster and Innisfallen. This statement appears to have convinced both Sir James Ware<sup>11</sup> and Ussher.<sup>12</sup>

The opinion most generally received is, that St. Patrick and St. Ailbe met for the first time, when the Irish Apostle visited the south of Ireland, and converted Ængus, son to Natfraich, the Prince of Munster. At this time, according to some writers, Ailbe received the faith under the instruction of St. Patrick; while others state, he had been ordained priest, and subsequently consecrated bishop, for the work of the ministry. It is said, that King Ængus and St. Patrick greatly rejoiced at Ailbe's arrival, in the royal city of Cashel; and while our saint remained there with other holy men, many Christian laws,<sup>13</sup> regarding ecclesiastical rule and discipline, were framed. These tended much, as we are told, towards a future propagation of the faith.<sup>14</sup> The meeting of St. Patrick and St. Ailbe is referred by Ussher, to the year 449.<sup>15</sup> Although at first, not in accord with the Irish Apostle, it is said that Ailbe, Declan, Ibar and Kieran were afterwards his friends. Among them, we are told, that St. Ailbe went to the City of Cashel, where he met St. Patrick. While in the beginning disinclined to submit in the presence of King Ængus; nevertheless, Ailbe afterwards made obeisance to the Irish Apostle, acknowledging him as a master with all humility. By a truly learned historian of the Irish Church, it is thought to be quite improbable, that any question ever arose between them about the matter of disputed precedence or jurisdiction.<sup>16</sup> It is related, how the King of Cashel, with all his people, and St. Patrick, resolved, that the See of Ailbe should be fixed at Imleach-Jubhair,<sup>17</sup> now known as Emly. Moreover, by appointment of St. Patrick

in the Kilkenny MS., belonging to the Bollandists. Yet, Suyskens observes: "Sed ex eodem apographo cum duobus aliis collato contrarium evincitur."

<sup>7</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii. p. 265.

<sup>8</sup> Tirechan, as quoted by Sir James Ware.

<sup>9</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xxxiii., p. 156.

<sup>10</sup> See *ibid.*, Sexta Vita S. Patricii, cap. lxxxiii., p. 84.

<sup>11</sup> See, "Opuscula adscripta S. Patricio," Annotationes.

<sup>12</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 451, 452.

<sup>13</sup> Whether any of these are to be found in the work, so learnedly edited by Father Joachim Laurence Villaneueva, "Sancti

Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., might engage the investigator of this subject.

<sup>14</sup> Yet, if such events took place, we may regard it as very strange, that they are not recorded in any of St. Patrick's Lives, which are accessible.

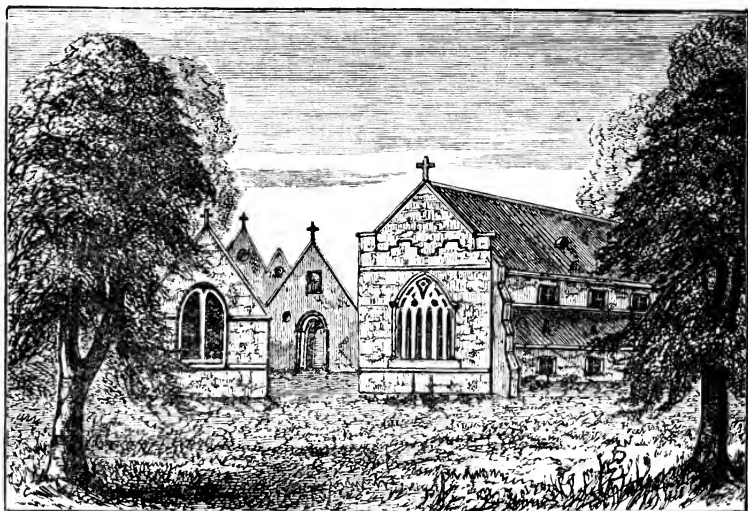
<sup>15</sup> See Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 517.

<sup>16</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. vii., pp. 283, 284.

<sup>17</sup> Rendered into English, by Dr. O'Donovan, "the Helm or Strath of the Yew."—"Annals of the Four Masters," vol. i., p. 182, n. (c). In Latin documents, this see is usually called Imleaca. It also bears the names Emely and Imleca-Ibar. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 450.

and King Ængus or Æneas, son to Natfraich, the church and city of St. Ailbe are stated to have been regarded as Archiepiscopal for all Munster.<sup>18</sup>

Near a lake, which is now nearly dried up, St. Ailbe built his Cathedral Church. In course of time, Imleach or Emly grew up to be a famous city; but, at present, it has declined in population, and is only a small village. The site of the old cathedral was within the graveyard, and on it a Protestant church had been built, in the year 1825, which replaced a mediæval structure.<sup>19</sup> At this time, great Vandalism had been practised; and several



Old Cathedral Church, Emly.

old monuments were mutilated; while, in the surrounding walls of the enclosure are some extremely ancient sculpturings, including the mitred head of a bishop and the heads of two priests.<sup>20</sup>

Formerly the lake covered 200 acres or more of what is now excellent pasturage. A ferry was kept there, so that people might be conveyed over that lake to the church. Although drained almost dry in the year 1717 or 1718,<sup>21</sup> there was a Lane, called Bothar-y-Coit, *i.e.*, "Lane of the Cot or Boat," and this led from Emly to the low bottoms, covered by water. Long after the ferry-boat ceased plying, and even when the lake had been completely drained, a Crown-Rent was charged for such obsolete service.<sup>22</sup> The

<sup>18</sup> Such statements are to be found, in the Acts of St. Declan.

<sup>19</sup> A pencil sketch of this building, and while it stood, was taken by a member of a Protestant family, who have since become Catholics. A true copy of the original was drawn by an English convert lady, in 1847, at Aix-les-Bains, in Savoy, and presented to the Very Rev. Maurice Canon Power, the present Parish Priest of Emly, who kindly lent it to the writer, for the purpose of giving the illustration here presented. It was drawn on the wood and engraved by

Gregor Grey. It represents the church as it appeared, about the year 1650.

<sup>20</sup> "Inserted in the walls are portions of ancient tombstones, carvings, sculpturings, shamrocks, all built into the walls, and utilised by the Vandals without decency or respect."—"Emly of Old, and Emly as it is," p. 6.

<sup>21</sup> By Robert Reeves, Esq.

<sup>22</sup> "About the year 1703," writes Harris, "some people digging turf in the neighbouring bog, discovered a large post standing in the ground, and an iron ring fixed in it

country around is very fertile, and the scenery beautiful. Formerly this see was rich in landed possessions. Emly lies within the County of Tipperary, in South Munster, near the River Glason.<sup>23</sup> It is doubtful, however, whether this city was ever properly regarded as an archiepiscopal see. That it was an ancient episcopal town seems certain; but, with the exception of Cashel, no other Munster city at any time enjoyed such rank.<sup>24</sup> Yet, we occasionally find a prelate of Emly dignified in old records with the title of Archbishop.<sup>25</sup> Although there would seem to have been some sort of pre-eminence annexed to Emly, as it had been a bishop's see, the first erected in Munster;<sup>26</sup> still, there is no clear evidence of any jurisdiction attaching to an archbishopric established in its favour.

Before the rise of Cashel city, Emly had been regarded as the most respectable see in Munster. It is thought to have been founded by the great Irish Apostle and by King Ængus.<sup>27</sup> Ailbe has always been recognised as its first bishop; and, he is said to have been actively engaged, while a prelate, in forwarding the interests of religion throughout Munster, during the reign of King Ængus.<sup>28</sup> Moreover, it is asserted,<sup>29</sup> that the "Law of Ailbe" was embraced in Munster. It has been stated by Sir James Ware,<sup>30</sup> that a Manuscript "*Regula Monastica*," written by our Saint, had been extant in the seventeenth century. Among our Irish Manuscripts, in the Royal Irish Academy, there is in verse *A Rule of Ailbhe Imbleach* or *St. Ailbe of Emly*, instructing Eoghan, the son of Saran.<sup>31</sup> It is probable, *St. Ailbe* could not have been a bishop before the middle of the fifth century, as he lived on to the year 527. He must have been very young, therefore, when *St. Patrick* took him in charge, which we cannot suppose to have been prior to his arrival in Munster.<sup>32</sup>

which was supposed to be placed there for fastening the ferry-boat to." — Harris' Ware, vol. i., "*Bishops of Emly*," pp. 489, 490.

<sup>23</sup> According to Gough's *Camden's "Britannia,"* vol. iii., County of Tipperary, p. 520.

<sup>24</sup> See Keating's "*History of Ireland*," book ii. Because the archbishop and clergy of Cashel had been obliged in the ninth century to quit that city and seek a refuge from the Danish persecution of Turgesius, in the fastness of Emly, where they remained for a time; therefore it had been supposed, by Keating, that Emly had become an archiepiscopal see.

<sup>25</sup> In an ancient Life of *St. Pulcherius*, we find that in the sixth or seventh century an archbishop of Emly is there mentioned. Among the Emly episcopacy is also mentioned Maelbrigid, Archbishop of Munster, who died A.D. 895. See Harris' Ware, vol. i., "*Bishops of Emly*," p. 492.

<sup>26</sup> Sir James Ware, treating about the Archbishops of Cashel, writes: "*Cum Casselia per annos CCCCLX. S. Albei et successorum Episcoporum Emelacensium jurisdictioni subfuisset; Cormacius filius Culinani (iam regno Casseliensi potitus) Casseliæ novam Ecclesiâ Cathedralẽ erexit: ubi ipse Episcopi munus (quod mireris) obivit.*" — "*Archi Episcoporum Cas-*

*siliensium et Tuamensium Vitæ*," p. 1. Dublinii, 1626, sm. 4to.

<sup>27</sup> Sir James Ware, quoting the old author of the Life of *St. Declan*, has the following statement: "*Rex Ængusa et Sanctus Patricius cum omni populo ordinauerunt archiepiscopatum Momoniæ in civitate et in sede S. Albei, qui tunc ab eisdem archiepiscopus ordinatus est.*" — "*De Scriptoribus Hiberniæ*," lib. i., cap. i., p. 2.

<sup>28</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. vii., sect. vii., pp. 347, 348.

<sup>29</sup> By the compiler of the *annála uladh*, or *Ulster Annals*, at the year 792. See William M. Hennessy's edition, vol. i., pp. 272, 273.

<sup>30</sup> See "*De Scriptoribus Hiberniæ*," lib. i., cap. i., p. 2.

<sup>31</sup> It contains 216 verses, and is to be found among the O'Longan MSS., vol. xiv., p. 186.

<sup>32</sup> "If it be true that Ailbe studied under a Bishop Hilarius on the Continent, the most probable conjecture is that he was Hilarius of Arles. Besides other circumstances there touched upon, the time answers very well; for Ailbe might have been sent about 446 to Hilarius, who lived until the year 449." — Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. vi., sect. viii., n. 76, p. 290.

The Bollandists have imagined, that our saint became a bishop so early as 464,<sup>33</sup> but Dr. Lanigan regards the computation on which they founded such a date as extremely doubtful. Nevertheless, considering that he might have been under the Irish Apostle's tuition so early as 445, and that he was then ten years old, it cannot be denied, Ailbe might have attained episcopal rank about 465. For, being a man of extraordinary merit, we may suppose his promotion took place, when the canonical age admitted it. Then, allowing he was thirty years of age in 464, Ailbe must have attained his ninety-third year in 527, when he is said to have died. This hypothesis implies nothing very extraordinary, especially when referring to individuals of religious and abstemious habits, as such persons generally live much longer than people following a different manner of life.<sup>34</sup> There is no possibility for ascertaining by whom St. Ailbe had been consecrated; yet, it can scarcely be doubted, that he became a bishop before the year 492, when a violent end befell King Ængus.<sup>35</sup> Moreover, the period of St. Ailbe's episcopacy is referred by our most intelligent writers, to the latter part of the fifth or beginning of the sixth century. Our Saint has always been regarded as one of the Irish fathers of the Church, and he is enumerated first, in the Paschal Epistle of Cumman.<sup>36</sup> There is no good foundation for the assertion, that St. Ailbe belonged to an order of Canons Regular.<sup>37</sup> But, it would seem, that he had left behind him some sort of Religious Rule.<sup>38</sup> Colgan mentions, that St. Ailbe was the first abbot and bishop of Emly, which is also called Jobhair and Imleach Jobhuir.<sup>39</sup> But, whether the aforesaid Rule for Canons Regular was written by the founder of Emly monastery or not is a matter which cannot be easily determined. The Rule in question has not yet been published.<sup>40</sup>

Among the disciples of St. Ailbe, we find St. Colman of Dromore<sup>41</sup> and St. Nessian of Mungret<sup>42</sup> particularly noted.<sup>43</sup> From these accounts we are led to suppose, that he kept a famous school, in which they were instructed in sacred learning, their master being regarded as a wise and religious man. We are told,<sup>44</sup> that when St. Patrick was in the territory of Hy-Cuanach,<sup>45</sup> he was at first very much opposed by a dynast, named Olild. But, this chief, his family and subjects are said to have been converted and baptised, after St. Patrick had ordered Ailbe and Ibar to offer their prayers to God.<sup>46</sup>

<sup>33</sup> See "Acta Sanctorum," tomus iv., Septembris xii. De S. Albeo seu Ailbeo Episcopo Imelacensi, Sylloge Historico-Critica," sect. ii., num. 26, pp. 29, 30.

<sup>34</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vii., p. 347, and nn. 79. 80, p. 349.

<sup>35</sup> In the "Chronicum Scotorum," the battle of Cill Osnaigh, in Magh Fea, where he fell, is placed at A.D. 487. See William M. Hennessy's edition, pp. 30, 31.

<sup>36</sup> See Ussher's "Veterum Epistolarum Hibernicarum Sylloge." Epistola xi., p. 33.

<sup>37</sup> Such is an account contained in the Paris Missal, to which further allusion shall be made.

<sup>38</sup> This is a statement made by Colgan, in his "Acta Sanctorum Hiberniæ," xiii. Februarii. De S. Dominico. nn. 7, 8, p. 328. He quotes the following extract from it: "Cum sedent ad mensam, adferantur herba sive radices, aqua lotæ, in mundis

scutellis; item poma, cervisia, et ex alveario mellis ad latitudinem pollicis: id est, aliquot favi." Num. 37.

<sup>39</sup> See *ibid.*, Vita S. Molagga, n. 27, p. 150.

<sup>40</sup> In Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. ii., we are told, "of his work there is yet remaining—A Rule for Monks, in MS." See p. 5.

<sup>41</sup> His Life is given at the 7th of June, the day for his feast, in the Sixth Volume of this work, Art. i.

<sup>42</sup> His feast occurs at the 25th of July, where notices of him may be found in the Seventh Volume of this work, Art. ii.

<sup>43</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>44</sup> See, Colgan's "Trias Thaumaturga" Septima Vita S. Patricii, lib. iii., cap. xxxiii.

<sup>45</sup> Now the barony of Coonagh, in the north-eastern part of the County of Limerick.

<sup>46</sup> "Here," says Dr. Lanigan, "they are

It is stated, that while St. Ailbe had been returning from Cashel to Emly, he was met by Enna or Enda.<sup>47</sup> This latter requested our Saint to return with him, and supplicate King Ængus, to grant him the Island of Arn or Aran.<sup>48</sup> Here Enda intended to erect a monastery. Ailbe is reported to have complied with this request, and he obtained for Enda the Island.<sup>49</sup> When this matter had been brought under his notice, Ængus declared, that he had not before heard about such an island existing within his dominions. We are told, that Ængus afterwards saw it in a vision.<sup>50</sup> Suyskens did not regard, as worthy of his notice, many miracles attributed to St. Ailbe, and which were found recorded in his old Acts. Nor did he think those fables, found in the Lives of other Irish Saints, regarding him, as deserving more credit. With Papebroke, he is ready to conclude, that St. Ailbe probably came to Ireland, after the great St. Patrick's demise.<sup>51</sup> If we are to credit an old writer of Ailbe's Acts,<sup>52</sup> our Saint, after obtaining the gift of Aran Island for his friend, St. Enda, wished to avoid the worldly honours heaped on him by men. Many suitable places of retirement offering to his notice, he resolved to select an Island in the Ocean named Tyle.<sup>53</sup> Here he intended to serve God in perfect solitude. But Ængus, King of Cashel, was inspired by Heaven to prevent this seclusion. He placed guards on all the sea-coast ports, so that Ailbe could not escape from the people he had regenerated in baptism, and who formed his spiritual charge.<sup>54</sup> The whole of Ireland was blessed by St. Ailbe's evangelical labours, and the Almighty was pleased to bestow on him a most welcome reward. By his example, not less than by his teaching, many of its chiefs and people embraced the faith of Christ.<sup>55</sup> Recognised as another St. Patrick, and regarded as the second Patron of Munster, after the great Irish Apostle, he was acknowledged, moreover, to have become the great ornament of his newly established Church.

It has been supposed,<sup>56</sup> nevertheless, that the great Apostle of Ireland,

called bishops; but, that must be understood of their having been so, not at that time, which was probably A.D. 446, but at a later period. They were then in a state of scholarship, and belonged to that class of young gentlemen, whom their saint was wont to have in his suite as pupils." He adds, that Ibar was, in all likelihood, older than Ailbe, having died long before him, viz., in the year 503. See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. viii., n. 76, p. 290.

<sup>47</sup> His Life has been already given at the 21st of March, the date for his festival, in the Third Volume of this work, Art. i.

<sup>48</sup> It is the largest of the South Isles of Arran, which are three in number, and lie in the mouth of the bay of Galway.

<sup>49</sup> It has been called Ara-na naomh, or Aran of the Saints. In Ailbe's Life; "Magna est illa insula, et est terra Sanctorum; quia nemo scit numerum Sanctorum qui sepulti sunt ibi, nisi solus Deus." See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. vii., and n. 81, pp. 396, 397.

<sup>50</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 451.

<sup>51</sup> Suyskens adds: "Quod de erudito Colmano additur, nullius quoque momenti

est, cum hujus Acta pariter fabulosa sint quemadmodum ad diem vii. Junii, ubi edita sunt, dictum est."

<sup>52</sup> As cited by Archbishop Ussher.

<sup>53</sup> This Island was called Thule by the ancients, and as Ussher believes, it was identical with the present Iceland, situated on the verge of the Arctic Ocean. It is generally supposed to have been first discovered by a Norwegian pirate, named Naodr, about A.D. 860, and to have been colonized by two Norwegian noblemen, Ingulf and Hiorleif. "It is asserted in some of the Icelandic Sagas, that there were actual settlements in the island before this period, and that as early as the fifth century Iceland had been colonized from Scotland and Ireland.—"Gazetteer of the World," vol. vii., p. 201. See further accounts regarding this Island, in the Acts of St. Buo, Missionary in Iceland, at the 5th of February, in the Second Volume of this work, Art. ii.

<sup>54</sup> See Ussher's *Britannicarum Ecclesiarum Antiquitates*, cap. xvii., p. 451.

<sup>55</sup> See Sir James Ware's "De Scriptori-bus Hiberniæ," lib. i., cap. i., p. 2.

<sup>56</sup> By Father Papebroke. See the Bollandists' "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo Apos-

St Patrick, had departed this life when St. Ailbe and St. Declan returned as bishops from Rome. A conjecture has been hazarded<sup>57</sup> that after the great Apostle of Ireland had preached the faith throughout that Island, St. Ailbe and St. Declan, with many others, went to Rome, in order to perfect themselves in sacred learning. After the Saints already mentioned had given proof of their ecclesiastical knowledge and virtue, it has been supposed, they might have been consecrated Bishops by St. Hilarus, Pope, and afterwards sent by him as missionaries to Ireland. This possibly occurred, when the successor of the great St. Patrick,<sup>58</sup> who was also named Sen-Patricius,<sup>59</sup> ruled over Armagh See.<sup>60</sup> Consequently, whatever transactions of St. Ailbe with St. Patrick may be found in these old lives are thought referable more to Sen-Patricius,<sup>61</sup> than to our more celebrated Irish Apostle.<sup>62</sup> The Annals of Connaught refer the death of Sen-Patraic, or Old Patrick, to A.D., 453; while the "Ulster Annals,"<sup>63</sup> the "Chronicum Scotorum,"<sup>64</sup> and the Four Masters,<sup>65</sup> refer it to A.D. 457.<sup>66</sup>

Assuming the episcopal consecration of St. Ailbe and St. Declan at Rome, and the probability of that dispute with St. Patrick at Cashel, perhaps those missionaries supposed, that his prerogative of Apostle departed with him, and that they were not subject to a bishop, who had not consecrated them. Wherefore, they refused to acknowledge the primacy of the Bishop of Armagh, although he called himself *Comorbhan*, or successor to St. Patrick. Then, without recognising his supremacy, St. Ailbe might have established missions in Munster, or St. Declan possibly preached among the Desii; until Sen-Patricius, not so much by his authority and rule, as by his piety, humility and other virtues, moved them to submission. To avoid possible schism, to procure the common good and Christian peace, as also because the supremacy of Armagh had been established through the great Irish Apostle's authority,

tolo et Primate Hiberniæ. Appendix, sect. i., num. 8, p. 582.

<sup>57</sup> By Father Papebroke, in his Appendix to St. Patrick's Acts, at the 17th of March.

<sup>58</sup> According to Papebroke, this great saint died, A.D. 461. "See Chronotaxis Commentarii Prævii.

<sup>59</sup> The Very Rev. John Shearman has endeavoured to investigate the history of three Patricks, who were nearly contemporaneous in Ireland and Great Britain, in his "Loca Patriciana," part xiii., pp. 395 *et seq.*

<sup>60</sup> "In the Psalter of Cashel, Secundin, by some called Sechnall, St. Patrick's sister's son, is mentioned for his next successor; and Patrick the Elder, by some called Sen-Patrick, or old Patrick, a domestick of our Patrick, is said to have succeeded Secundin. But Secundin was bishop of Dunshaglin in Meath, where he died on the 27th of November, 448, in the 75th year of his age [or 447, according to the Annals of Inis-fail; when, past question, St. Patrick was himself Archbishop of Armagh], and San-Patrick, who is confounded with our great Patrick, died ten years after."—Harris' Ware, vol. i., "Archbishops of Armagh," pp. 34, 35.

<sup>61</sup> According to Colgan, he bore the name of St. Patricius Senex or Senior, having been the third bishop over the see of

Armagh, which he believes to have been founded about the year 445, by the great St. Patrick. "Hic enim videtur esse qui in Vita S. Benigni ejus successoris vocatur Senchonanus." — "Trias Thaumaturga." Septima Appendix ad Acta S. Patricii, pars secunda, and pars tertia, pp. 292, 293.

<sup>62</sup> The Acts of both Patricks are so interwoven and contemporaneous, that it is very difficult to resolve them.

<sup>63</sup> See the *annála ulaoih*, or Annals of Ulster, vol. i., pp. 16, 17, William M. Hennessy's edition.

<sup>64</sup> See William M. Hennessy's edition, where at A.D. 457 is chronicled the Repose of Old Saint Patrick, Bishop, *i.e.*, of the Church of Glastonbury, pp. 24, 25. It may be asked, had he been previously Archbishop of Armagh, and did he afterwards retire to Glastonbury? Or was he a distinct person from Sen-Patrick, thought to have been the third Archbishop of Armagh?

<sup>65</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 142, 143, and n. (e.)

<sup>66</sup> His festival has been assigned to the 24th of August. See at that date in the Eighth Volume of this work, notices of St. Patrick, Abbot and Bishop of Ruis Dela, probably Rossdala, County of Westmeath, Art. i.

a regulation might have been effected,<sup>67</sup> whereby the Decies were assigned to St. Declan, while St. Ailbe was set over the Munster bishops, having certain exalted metropolitan privileges and rule among his suffragans.<sup>68</sup> This conjecture is pronounced by Suyskens<sup>69</sup> to be sufficiently probable, as writers living near the time of both Saints Patricks might confound their respective transactions. As a consequence, they probably attributed to the more renowned Saint, what especially referred to his immediate successor, who bore a like synonym.<sup>70</sup> This would necessarily lead to great confusion, by mixing together dates, acts and names, referring to various Irish Saints similarly named. Hence, if we consider two distinct Patricks, both of them Saints, and nearly allied in point of time, while both were bishops over Armagh; it is thought, that many difficulties to be found connected with St. Ailbe's acts may be more satisfactorily solved.<sup>71</sup> Suyskens agrees with Papebroke, that the arrival of St. Ailbe in Ireland, after St. Patrick's death in 464, may well accord with the foregoing conjectures and reasons. Thus, if we credit an account, that when a mere boy, St. Ailbe received baptism in 431, he might probably have episcopal consecration and his Irish mission conferred on him, after he had exceeded by a few years the age of thirty.<sup>72</sup> However ingenious these conjectures may be, yet they do not avail, to clear up the chronological and circumstantial difficulties that beset our Saint's biography.

The life of this holy prelate was spent in preparing students for the sacred ministry, in preaching the Gospel, and in forwarding the best interests of religion. It is probable, that he lived to a ripe old age.<sup>73</sup> Notwith-

<sup>67</sup> In Papebroke's opinion. See his Appendix to the Acts of St. Patrick, at the 17th of March.—"Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio Episcopo Apostolo et Primate Hiberniæ, Appendix, sect. i., num. 8, p. 582.

<sup>68</sup> Suyskens thinks, there is sufficient reason for rejecting an account contained in certain old Lives, that the origin of their supposed dispute is to be found, in their having evangelized Ireland before St. Patrick's arrival.

<sup>69</sup> See "Acta Sanctorum," tomus iv., Septembris xii. De S. Albeo seu Ailbeo. Sylloge Historica-Critica, sect. ii., num. 24, p. 29.

<sup>70</sup> Such, also, was the opinion of Papebroke, in his Appendix, sect. i., num. 7.

<sup>71</sup> Suyskens observes, in connexion with these hints, that in the first place, that as the Acts relate, St. Ailbe when a boy might have been instructed in the Christian Faith and be baptised by Palladius in Ireland, but that if such a contention be allowed, his conversion cannot be placed very long before the apostleship of St. Patrick in the same Ireland. Moreover, since the Irish Annals refer the death of St. Ailbe to A.D. 527, and that he must have reached an age much over one hundred years, his baptism by Palladius is not admissible, especially on the authority of such fabulous Acts. Besides, it is to be suspected, that he had not been born when St. Patrick, the Irish Apostle, arrived, and that such account had been

owing to the circumstance of another Patrick succeeding him. In the second place, it must be admitted, that with other companions he went to Rome, when St. Hilarius was Pope, and that he returned to Ireland invested with the episcopal character. See "Acta Sanctorum," tomus iv., Septembris xii. De S. Albeo seu Ailbeo Episcopo Imelacensi. Sylloge Historico-Critica, sect. ii., num. 25, p. 29.

<sup>72</sup> According to Suyskens such arguments would seem to accord best with the date assigned for St. Ailbe's death. In fine, he says, when the great St. Patrick had vacated Armagh See, and when after his death, the primatial chair had been occupied by Sen-Patricius, many simply called him Patrick, could it not have happened, that St. Ailbe, already consecrated bishop, had come to Ireland, while the latter was Primate? This might serve to explain, in a more probable manner, those accounts left us in some Lives of our Irish Saints, regarding controversies about the Primacy, which took place between St. Ailbe and St. Patrick. However, the Bollandist editor ignores the date of Sen-Patrick's death in 457, which was some years before the supposed death of the great St. Patrick in 464, even were we to allow—what is by no means certain—that Sen-Patrick had ever ruled over the See of Armagh.

<sup>73</sup> See Harris' Ware, vol. i., "Bishops of Emly," p. 492.

standing, we are told, that his faculties of mind and strength of body were in no manner impaired. The Annals of Ulster<sup>74</sup> and of Innisfallen refer his death to the year 526.<sup>75</sup> The Annals of Ulster repeat this entry, at the years 533 and 541. The O'Clerys refer his death to the same date.<sup>76</sup> In Harris' Ware we have the same account.<sup>77</sup> He remarks, that some have put off his death to A.D., 541.<sup>78</sup> This, too, agrees with the statement of the Four Masters.<sup>79</sup> The "*Chronicum Scotorum*" has the rest of Ailbhe of Imlech Ibhair at A.D., 531.<sup>80</sup> While taking Ussher's authority for the year of our Saint's death, the Bollandists think it will not well accord with about the year 412, which the same writer gives for Ailbe's arrival in Ireland. In such case, the Saint must have been over 140 years old, when he died.<sup>81</sup> He is said to have been buried in his own church at Emly,<sup>82</sup> and the site for his grave is yet traditionally held by the people there to have been about six feet in a line from a Celtic cross of red sand-stone, thought to have been one of the oldest in Ireland, and even reaching back to the time of St. Ailbe.<sup>83</sup> It is within the graveyard, and said to be twenty feet in length, but buried so deep in the clay, that not more than six feet are now above the ground.<sup>84</sup> In the church-yard at Emly, this large cross of rough hewn stone, stood about eight feet from the ground, during the last century. Near it was St. Ailbe's well. Both of these objects were held in great veneration by the country people, who used to flock annually in vast numbers, to celebrate their patron's festival, every 12th day of September.<sup>85</sup> St. Ailbe's well is deep and surrounded by a circular-cut stone rim, on which the knee-marks of devout pilgrims may be seen. There they take their rounds, and pray to the glorious Metropolitan patron saint of Emly.<sup>86</sup>

In the "*Feilire*"<sup>87</sup> of Ængus, the Festival of St. Ailbe is commemorated,

<sup>74</sup> See *Annala tUlaoh*, or Annals of Ulster, pp. 42, 43, and 44, 45, and 48, 49. William M. Hennessy's edition.

<sup>75</sup> See "*Ussher's Britannicarum Ecclesiarum Antiquitates*." Index Chronologicus, p. 528.

<sup>76</sup> See the "*Martyrology of Donegal*," edited by Drs. Todd and Reeves, pp. 246, 247.

<sup>77</sup> See Harris' Ware, vol. i. "*Bishops of Emly*," p. 492.

<sup>78</sup> Dr. Lanigan, however, says, that he was unable to discover such date assigned for it, in any of our Annals. Perhaps on this point, Ware confounded St. Ailbe of Emly with an Ailbe of Senchus, who died A.D. 545, according to the Annals of the Four Masters. Dr. Lanigan thinks, that some documents might have entered 541, instead of 546. See "*Ecclesiastical History of Ireland*," vol. i., chap. ix., sect. vii., n. 105, pp. 462, 463.

<sup>79</sup> See Dr. O'Donovan's edition of their Annals, vol. i., pp. 182, 183.

<sup>80</sup> See William M. Hennessy's edition, pp. 44, 45.

<sup>81</sup> See "*Acta Sanctorum*," toms iv., xii. Septembris. De S. Albeo seu Ailbeo Episcopo Imalecensi. Sylloge Historico-Critica, sect. ii., num. 32, pp. 30, 31.

<sup>82</sup> See Harris' Ware, vol. i. "*Bishops of Emly*," p. 492; and vol. ii., "*Writers of Ireland*," book i., chap. ii., p. 6.

<sup>83</sup> Several of the Parish Priests of Emly have been interred close to the spot sacred to the patron saint.

<sup>84</sup> "It is said to have a miraculous power of curing those who place their backs against the shaft and of strengthening them; and it is the custom to this day of persons to go and place their backs against the shaft and pray to the patron saint; and those in America and Australia, who feel ill, write to friends at home to perform the office for them."—"Emly of old, and Emly as it is," p. 6.

<sup>85</sup> In the time of Archbishop Palliser," writes Harris, "two neighbouring magistrates obtained a licence from him to demolish the cross and stop up the well, as being encouragements to idolatry, and the causes of some disorders in the country: yet they never put their design in execution; and the cross and well continue there to this day."—Harris' Ware, vol. i. "*Bishops of Emly*," p. 490.

<sup>86</sup> See "Emly of old, and Emly as it is," p. 6.

<sup>87</sup> In the "*Leabhar Breac*" copy is the following stanza, at this date:—

Ceilebair feil na ilbe  
 fhu p'leio fopchaí f'namaig  
 la feil lairpen l'gais  
 o d'aim im' b'alaig

at the 12th of September. The glossographer on this notice is brief.<sup>88</sup> There appears in the published Martyrology of Tallagh,<sup>89</sup> at the 12th of September, a festival in honor of Aeilbhe, Bishop of Imlecha. In the Book of Leinster copy it is also entered.<sup>90</sup> In the anonymous List of Irish Saints, published by O'Sullivan Beare, we find Albius, at the same date.<sup>91</sup> The Martyrology of Donegal<sup>92</sup> registers him, at the same date, as Ailbhe, Archbishop of Imleach Iobhair, in Munster. Also, Castellan records his memory, at the 12th of September.<sup>93</sup> Father Ward declares, that at the period when he wrote the letter to Bollandus in 1634, the feast of our saint was kept on the same day, in the diocese of Emly. In the second edition of John Wilson's English Martyrology, at the 27th of February, a St. Elvius, confessor and bishop of Menevia in Pembroke, Wales, is set down; but the Bollandists have observed at that day "in Prætermisissis," and elsewhere, they have no doubt of Wilson's error, both as to St. Elvius' day of veneration, and as to his identical episcopate.<sup>94</sup>

Certain relics of our saint seem to have been carefully preserved in Emly, for many centuries after his death.<sup>95</sup> A mitre of St. Ailbe was burned by robbers, when the City of Emly had been plundered, in the year 1123. On that occasion, the reigning successor of our Saint, Bishop Maelmorda Mac-Inclodnai, saved himself by flight.<sup>96</sup> This Saint seems formerly to have been honoured with an office of Nine Lessons.<sup>97</sup> A Missal, printed at Paris, A.D., 1734, and edited by order of Pope Clement XII., comprises the proper Masses for patrons and guardians, both French and Irish Saints. Among others, at the 12th of September, a Mass for the feast of St. Albeus, bishop and confessor, general patron of Emly Church and diocese,<sup>98</sup> is found.

Thus translated by Dr. Whitley Stokes:—"Celebrate Ailbe's feast, with Fled the luminous, buoyant: with the feast of Laisren the beautiful of multitudinous Daim-inis."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxviii.

<sup>88</sup> He has only *ailbe* i. imlech ibair, i.e., of Imlech Ibar.—*Ibid.*, p. cxlv.

<sup>89</sup> Edited by Rev. Mr. Kelly, p. xxxiv.

<sup>90</sup> Thus at the v. Ides, *ailbei* ep̃r 1m leacha.

<sup>91</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 51. Also, Father Henry Fitzsimons' "Catalogus Aliquorum Sanctorum Ibernæ," where he is called Elbeus, bishop, and identified with Albius, although his festival is not given. See *ibid.*, cap. xii., p. 54.

<sup>92</sup> Edited by Drs. Todd and Reeves, pp. 246, 247.

<sup>93</sup> "In Momonia Hibernia regione S. Albeus episcopus Emelicensis, in comitatu Tiperariensi."

<sup>94</sup> Suyskens adds: "quemadmodum etiam monuit Michael Alfordus in Annalibus Historiæ Ecclesiasticæ Britannicæ ad annum Christi 462, num. 7. Corrigendi pariter sunt Henrici Fitzsimon Catalogi Sanctorum Hiberniæ, in quibus S. Albius recte quidem ad diem xii. Septembris refertur, sed episcopus Stanihurstus perperam appellatur."—

"Acta Sanctorum," tomus iv., Septembris xii. De S. Albeo seu Ailbeo Episcopo Imalecensi. Sylloge Historico-Critica, sect. i., num. 3, p. 26.

<sup>95</sup> The Third Volume of O'Longan MSS., in the Royal Irish Academy, contains a short account of the Discovery of St. Ailbhe of Imleach's shrine, by St. Colman Mac Leinin, p. 14.

<sup>96</sup> See Harris' Ware, vol. i., "Bishops of Emly," p. 493.

<sup>97</sup> A MS. in T.C.D., classed B. 3. 12, contains at September 12th, Ides ii., Elbe et Molesea, Conf: ix. Lect.

<sup>98</sup> Our Saint is also said to have belonged to the order of Regular Canons. The following form of prayer here occurs: "Deus, qui beatum Albeum pontificem ad regna cœlestia transtulisti, ejus intercessionem tuorum excita corda fidelium, ut ad ejus sacra virtutum exempla fideliter apprehensa, æterna gaudia consequi mereantur. Per Dominum."

Again, at the Secret: "Ipse nostrum offerat tibi, Deus, Sacrificium, qui beatum Albeum pontificem suæ charitatis ministrum, et suæ gloriæ in cœlo participem esse voluit, Dominus noster Jesus Christus, qui tecum vivit," &c.

At the Post Communion: "Populum tuum, Domine, bonis tuis adimpleant divina Sacramenta, quæ animam beati Albei pontificis inebriant pinguedine cœlesti. Per Dominum," &c.

Among the sees in the South of Ireland, during remote ages, if Emly had some honorary precedence, its jurisdiction was never of that really metropolitanical nature, which afterwards had been conferred on Cashel. Keating laboured under a mistake, in assigning archbishops to Cashel in the ninth century. It is yet very doubtful, if Cashel had been a bishop's see, at that early period,<sup>99</sup> St. Celsus,<sup>100</sup> in the year 1112, presided over a Synod held at Fiadh-mac-Aengusa, now known as Usneagh, in the county of Westmeath. Among other prelates who assisted at it, we find mention of Milar O'Dunan, who is styled Archbishop of Cashel. At the commencement of the twelfth century, Cashel is said to have been made an Archiepiscopal see by the existing primate, St. Celsus. With the exception of Armagh,<sup>101</sup> no other truly archiepiscopate was then to be found in Ireland. St. Malachy O'Morgair,<sup>102</sup> his immediate successor, influenced Pope Innocent II.,<sup>103</sup> to confer such a decision,<sup>104</sup> According to Sir James Ware,<sup>105</sup> in the year 1568, Emly was annexed to the See of Cashel, by an Act of Parliament.

When the Protestant Cathedral after the Church Disestablishment became a remembrance of the past, and had become derelict, the Very Rev. Maurice Power, Parish Priest of Emly, resolved on the erection of a new Catholic church in the village. He offered the large sum of £2,000—far more than the building was worth—to the Church Commissioners, in order that he might enlarge, restore and beautify the structure, as it then stood. He greatly desired to have it consecrated once more to the olden memories and to the ancient faith. However, the Church Commissioners absolutely refused that liberal offer; and soon afterwards, some of the revered old monuments were removed, the land-marks of Catholicity were pulled down and dragged away, so that the old place was deprived of many time-honoured relics. Still it was determined, that the religious renown, for which Emly had been so distinguished, in successive years of Irish history, should be revived, in the building of a new Catholic church, and on an eligible site in the neighbourhood.<sup>106</sup> Accordingly, Mr. George Ashlin, Architect, of Dublin, was entrusted to prepare plans and elevations. With appropriate religious ceremonies, the first stone was laid on May 30th, 1880,<sup>107</sup> by His Grace the Most Rev. Thomas W. Croke, Archbishop of Cashel, in the presence of a large concourse of the clergy and laity, and again he was present on the opening day, the Feast of the Epiphany, 1883, when the energetic and respected Pastor celebrated the first Mass within the building, which had been dedicated to St. Ailbe. It

<sup>99</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sec. vii., n. 67., pp. 285 286.

<sup>100</sup> See his Life at the 6th day of April, in the Fourth Volume of this work, Art. i.

<sup>101</sup> The Most Rev. Dr. MacMahon, Archbishop over this city, states that Celsus transferred the archbishopric from Emly to Cashel. See "Jus Primatiale Ardmachanum, in omnes Archiepiscopos, Episcopos, et Universum Clerum, totius Regni Hiberniæ. Assertum per H. A. M. T. H. P. Sect. 62, p. 43. Anno Dom. 1728, 4to.

<sup>102</sup> See the life of this great Saint, at the 3rd of November, in a subsequent part of this work. The Metropolitan diocese newly erected was called Cashel.

<sup>103</sup> He ruled over the Roman See, from A.D. 1130 to A.D. 1143.

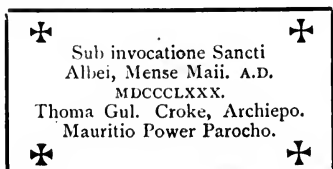
<sup>104</sup> However, this does not agree with St.

Bernard's account in "Vita S. Malachiæ," cap. x., xi.

<sup>105</sup> See "Commentarius de Præsulibus Hiberniæ."

<sup>106</sup> The particulars contained in the text are drawn from "Emly of old, and Emly as it is. The new church of Emly." Tralee, 1880, 8vo.

<sup>107</sup> The foundation stone bore the following inscription:—



measures 108 feet in length, and in the clear; the transepts are 76 feet, in the clear; the nave and aisles are 45 feet, clear; the columns interiorly are 2 feet 7 inches, in diameter. The ashlar masonry is of the best dark limestone, while the mouldings and dressings are in Tralee white limestone.<sup>108</sup> The tower, as at present built, and fitted with a peal of bells, is destined with crowning spire to reach an elevation of 150 feet. After an interval of rest, to allow the parishioners breathing time, when the church had been roofed, the interior decorations were commenced, in April, 1835, and elegantly completed, in April, 1887. This building is now one of the finest parochial Catholic churches, within the archiepiscopal diocese of Cashel.



St. Ailbe's Catholic Church, Emly.

Thus it is meet, that worth and holiness be recognized and honoured, in places rendered celebrated by association with our Saints and their influences on earth. A time-honoured personality always demands the veneration of mortals. In the case of St. Ailbe, Divine grace seems to have prevented his earlier youth from wandering into the dangerous paths of error. His natural good dispositions were enriched with many blessings. He soon renounced these pagan delusions which surrounded him; while his strong purpose and earnest desires led him perforce to the light of truth. Afterwards, faith and the love of God conducted him to a sublime degree of perfection; he grew in wisdom and in holiness, even when moral darkness had overspread the land.

<sup>108</sup> The accompanying illustration, from a photograph kindly furnished by the Very Rev. Maurice Canon Power, P.P. of Emly,

was drawn on the wood, and the engraving is by Mr. Gregor Grey.

## ARTICLE II.—ST. MOLAISSE, OR LAISREN, OF DEVENISH ISLAND, COUNTY OF FERMANAGH.

[SIXTH CENTURY.]

## CHAPTER I.

INTRODUCTION—MANUSCRIPT AND PRINTED LIVES OF ST. MOLAISSE OR LAISREN—HIS FAMILY AND BIRTH—HIS EARLY TRAINING—HE SELECTS DEVENISH AS A PLACE FOR HIS RELIGIOUS FOUNDATION—DESCRIPTION OF THE ISLAND AND OF ITS ANTIQUITIES.

THOSE individuals, who rely on such perishable possessions as rank, ability, affluence, or human position, for their permanent sources of happiness, must be regarded in the light of unreasoning persons, like the lunatic, who often conceives his cell to be a palace; deeming a wreath of straw to be his coronet; and whose chains become golden ornaments; his ideal of greatness consisting solely in the extravagancies of his own absurd fancies. Yet, such complacency only proves the imbecility of his mind, and follows as the effect of its infirmity. How much more reasonable and exalted are the ambitions that engaged the Saints in God's love and service, and taught them to disregard the perishable pursuits of worldlings. Although it might be a difficult matter to remove such delusions of pride and self-love, we are yet aware, it should be necessary to succeed in this effort, before the mind can be thought really sane or capable of exercising its proper faculties. However, this is a mental task all true saints engage upon, when applying its practice to themselves, in the first instance, so that they may become instrumental in removing human idiosyncrasies and clouds from the minds of their fellow-mortals. There are various manuscript Lives of St. Molassius or Laisren yet extant.

Among the Royal Irish Academy's Manuscripts, there is an Irish<sup>1</sup> Life of St. Molaise. It is full of rare Irish poems and curious information, in reference to its immediate subject.<sup>2</sup> This is a copy in the hand-writing of Edward O'Reilly.<sup>3</sup> There are a few small chasms in the text, as if the original had been broken or illegible at those places.<sup>4</sup> There is a Manuscript Life of this Saint, preserved in the library of the Royal Irish Academy.<sup>5</sup> Also, in the Bodleian Library, at Oxford, there are Manuscript Lives of this saint.<sup>6</sup> There is a manuscript Life, in the Burgundian Library at Bruxelles.<sup>7</sup> Among the Franciscan Records, in the Convent at Dublin, is a Latin Life of St. Molassius Damhins.<sup>8</sup> Colgan had a copy of our Saint's Life, from which he gives a few meagre extracts.<sup>9</sup> We can ascertain from these,

ARTICLE II.—CHAPTER I.—<sup>1</sup> Headed *Beata Molaise*.

<sup>2</sup> In a small 8vo. paper MS., classed No. 41, 4. It consists of 115 written pages.

<sup>3</sup> Prefixed to it is a note: "This life of St. Molaise was copied by me from a very ancient vellum MS., the property of Robert Lemon, Esq., of His Majesty's State Paper Office."

<sup>4</sup> See Eugene O'Curry's "Catalogue of MSS. in the Royal Irish Academy," series i., vol. i., p. 208.

<sup>5</sup> It is classed, 23. A. 43., among the Manuscripts.

<sup>6</sup> See Vita S. Molasi, alias Laseriani, Abbatiss Daiminiensis sive Devenishensis, noticed as M S. Bodl. Rawl. B. 505, pp. 95-100, vell. folio, xiv. cent. and MS. Bodl. Rawl. B. 485 and 169, vell. 4to, xiv. cent.

<sup>7</sup> It is a transcript, in Irish, by Brother Michael O'Clery, fol. 91.

<sup>8</sup> In the Manuscript, intitled, "Vita Sanctorum," ex cod. Inisensi, pp. 31 to 39.

<sup>9</sup> See "Trias Thaumaturga." Tertia Appendix ad Acta S. Patricii, pars ii. sect. vi., p. 209. And Secunda Appendix ad Acta S. Columbæ, pars i., sect. xxxix., p. 461.

however, that it had been a panegyric pronounced on the festival day of St. Molassius. Our Irish hagiographer intended to publish St. Molaissi's Acts, at the 12th of September.<sup>10</sup> The Bollandists<sup>11</sup> have a few observations regarding Molassius of Damhinish, Abbot and Bishop, otherwise called Lasreanus. But, so far was the writer from having a distinct knowledge of the Irish Calendars, and the duplex nature of entering Irish Saints' names, that he thinks it to be not unlikely, the present holy man may have been identical with St. Molassius or Lasreanus, Abbot and Bishop of Leighlin, venerated at the 18th of April. He remarks, that recent authors affirmed them to have been distinct persons, relying on authorities of an uncertain kind, which not clearly to him establish the distinction.<sup>12</sup> There are various notices of St. Laisrean or Molaissius in Ussher's work,<sup>13</sup> by Bishop Challoner,<sup>14</sup> and Rev. Dr. Lanigan.<sup>15</sup>

Like many of the pioneers of Christianity in Ireland, the very distinguished Cenobiarch, whose festival occurs at this date, descends through a very exalted lineage.<sup>16</sup> Belonging to the race of Irial, son to Connal Cearnagh,<sup>17</sup> he was seventh in descent from Crum Badhraighe, son to Eochaidh Cobha, son of Fiacha Araidhe.<sup>18</sup> St. Molaise or Molaisi, called also Laisren or Laisrean,<sup>19</sup> was the son of Natfraich, and born in Carberry, near Sligo, according to the most probable accounts; while Dr. Lanigan, with some others, states it as not improbable, that he was a native of Breffny. Monua was the name of his mother, as the account is found in his own Life.<sup>20</sup> The Virgin Osnata<sup>21</sup> was daughter to Nadfraic, and sister to St. Molassius of Damhinish, and to the Saints, Talulla and Muadhnata, according to Marianus; at the 6th of January, on which day the feast of these three sisters was celebrated.<sup>22</sup> Marianus adds, that St. Muadhnata was commemorated at a place called Caille, in the territory of Cairbre, and that St.

<sup>10</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>11</sup> See Acta Sanctorum, tomus iv., Septembris xii. Among the pretermitted saints, p. 2.

<sup>12</sup> He adds: "Præterea, si forte aliis sit ille, qui hodie obiisse dicitur ab aliquibus, refregantibus tamen aliis, de ejus cultu nobis non constat. Vide igitur dicta de Lasreano sive Molassio ad XVIII. Aprilis."

<sup>13</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 497, 498.

<sup>14</sup> See "Britannia Sancta," part ii., pp. 128, 129.

<sup>15</sup> See "Ecclesiastical History of Ireland," vol. ii., pp. 183 to 185, and pp. 218 to 221.

<sup>16</sup> See a very admirable article by W. F. Wakeman, "The Antiquities of Devenish," with appropriate and correct drawings, in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. iii., Fourth Series, No. 17, p. 60.

<sup>17</sup> The Irish Life in the Royal Irish Academy commences with the Pedigree of Molaise, son of Nadfraoch, son of Barrain, son to Conbrin, son of Tuaislein mac Deaga, son of Crunn badraoi, and so far it is correct; but afterwards, it is ingrafted on the pedigree of Natfraich, King of Munster,

through whom it is carried up to Adam. This mistake must have crept in at a modern period, but that it is an error is evident by a reference to the pedigrees of the Irish Saints in the Leabhar Breac and Mac Firbis, where this St. Molaise of Damh-inis, on Lough Erne, is set down as of the race of Fiacha Araide, from whom are the Dalaradians. See Eugene O'Curry's "Catalogue of MSS. in the Royal Irish Academy," series i., vol. i., p. 208.

<sup>18</sup> See Dr. Reeves, quoting the "Annals of Ulster."—*Ibid.*

<sup>19</sup> "The name Molaise in the Irish is also written Molaisre, and Laisre, and Latinised Molassius and Lasserianus, and hence he is mentioned by several writers as St. Lasserian." See Owen Connellan's translation of the "Annals of the Four Masters," at A.D. 1505, note 3. In the same note, our Saint is styled "a native of Breffney," pp. 354, 355.

<sup>20</sup> According to the O'Clerys, in the "Martyrology of Donegal." Chapter v. is quoted for this statement.

<sup>21</sup> See the notice of her, at that date, in the First Volume of this work, Art. xi.

<sup>22</sup> The Martyrology of Tallagh and the continuator of Áengus treat regarding them at the same day, while observing, that they were venerated in Enac-ard.

Talulla was Abbess of Kildare.<sup>23</sup> Molasi is falsely said, by some authors, to have been a brother of Aengus, the first Christian King of Munster.

His education and religious instruction were received at the celebrated school of Clonard, and under St. Finian,<sup>24</sup> as we find these circumstances related, in the Acts of this latter holy Abbot. He was one of the twelve chief disciples of that saint, and these were commonly called the Twelve Apostles of Ireland. Having planted the seeds of piety and ecclesiastical learning deeply in his mind, a fixed object appears to have been the desire of embracing a religious life, and the training up under his own direction a community of men, who might be induced to follow his example and emulate his virtues. In the Life of St. Maidoc of Ferns,<sup>25</sup> we find the following legend, that he and St. Laisrean were bosom friends; and one day, while both saints sat under the shade of two trees, they asked from God a manifestation of His holy will, as to whether they should live together or separate. Then, by a Divine decree, the two trees under which they were seated fell. That tree, under which Lasserian sat, inclined towards the North, and that under which Maidoc had been seated fell towards the South. Then, being filled with the spirit of God, they concluded those signs to have been an admonition from Heaven, indicating the course each was destined to take. Tenderly embracing each other, and in tears, Maidoc set out for the Southern part of Ireland, where he afterwards founded the monastery of Ferns; while Laiserian directed his course towards the Northern parts, where he could prosecute his intention of promoting God's greater glory, and of attending to the interests of his own immortal soul.<sup>26</sup>

With a view to attain his cherished purpose, St. Molaise selected a charming site for the foundation of a religious establishment. At an early age, our saint fixed his habitation on the lone Island of Devenish, at the entrance to Lower Lough Erne, and about two miles distant, from the present town of Enniskillen.<sup>27</sup> The situation—one of romantic beauty—was equally distinguished for retirement, which excluded in a great measure the presence of externs and a knowledge of the every day occurrences in life. According to the pseudo-antiquarian writer, Ledwich, the religious foundation on the Island was originally a Culdean establishment,<sup>28</sup> where the celebrated disciples of St. Columba<sup>29</sup> continued to exercise their piety and virtue, till overborne by superstition and an intolerant religion.<sup>30</sup> Devenish is remarkably fertile, comprising nearly one hundred acres, and the shores slope gently down to the surface of that placid, expansive, and lovely lake, by the waters of which it is surrounded. At what precise period St. Molaise established himself on this island cannot be accurately ascertained.

The Island of Devenish is undoubtedly one of the foremost and most

<sup>23</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Februarii, n. 36, pp. 339, 340.

<sup>24</sup> See some notices of him at the 23rd day of February—one of his festivals—in the Second Volume of this work, Art. ix. His chief feast is at the 12th of December, where his Life may be found.

<sup>25</sup> See his Life, at the 31st of January, in the First Volume of this work, Art. i.

<sup>26</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, pp. 208, 209, Vita S. Maidoci, cap. vii., pp. 208, 209. Also, notes 10, 11, 12, p. 216, *ibid.*

<sup>27</sup> An Engraving of Devenish, and the

ruins on that island, is given in Ledwich's "*Antiquities of Ireland*," p. 517.

<sup>28</sup> For this statement, Ledwich quotes Ussher and Ware.

<sup>29</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>30</sup> He adds the following wholly gratuitous, ignorant and false statement: "The Augustinians, who seized everywhere the Culdean churches, began an abbey here, but not so early as stated in the Annals. The Culdees were not expelled, but lived for some ages in subjection to their new masters."—"Antiquities of Ireland," p. 517.

interesting of the Lough Erne Archipelago.<sup>31</sup> As the visitor sails down the lake from Enniskillen, after turning the point of Derryinch,<sup>32</sup> the Round Tower tops, with the upper windows and the square Bell Tower of a more modern priory, appear over the Island's highest ridge towards the south. On proceeding, wooded promontories throw their broad shadows across the still bays; the fair slopes and lawny knolls stand greenly out from among the dark sylvan scenery; while islands seem to be floating, as on a chrystal sea, until the tourist reaches Devenish Island.<sup>33</sup> The soil is exceedingly fertile and covered with the rankest and greenest grass. Over this the pilgrim, landing from his well appointed pleasure-boat, will be sure to turn his steps in the direction of various old buildings, lying in proximate position, and yet somewhat separated, in some instances. The ruins, which yet remain on their insular situation, are of extraordinary antiquarian interest.<sup>34</sup> Although frequently presented to the public in engravings,<sup>35</sup> until of late, these have been copied from inaccurate drawings.<sup>36</sup>

The buildings upon Devenish may be enumerated as follows: firstly, the foundations and a portion of the walls of the House or Oratory of the saint; secondly, the Round Tower; thirdly, the Great Church; fourthly the Abbey; fifthly, the foundations of an unknown enclosure—probably the *aherla* or burial place of the early abbots.<sup>37</sup> There are two cemeteries—called respectively the “upper” and “lower” on Devenish. These are upon a line, running nearly east by north. The intervening space is about 128 yards, and right between the cemeteries stand the ruins of St. Molaise's House—as it is locally called—and the Round Tower. The stones belonging to St. Molaise's Oratory<sup>38</sup> are of immense size, laid in the Cyclopean style, and

<sup>31</sup> See Sir Cusack P. Rooney's “How to spend a Month in Ireland,” pp. 144, 145.

<sup>32</sup> *Derry* has the meaning “wood,” and *inch* means “an island” or “a peninsula.”

<sup>33</sup> The well-known English traveller and writer, Henry D. Inglis, states:—“I confidently assert, that lower Loch Erne, take it all in all, is the most beautiful lake in the three kingdoms; and but for the majestic Alpine outline, that bounds the horizon on the upper part of Lake Leman,—Lake Leman itself could not contend in beauty, with this little-visited lake in the county of Fermanagh.”—“Ireland in 1834,” vol. ii., chap. ix., p. 163, 164.

<sup>34</sup> In the “Dublin Penny Journal,” vol. i., No. 35, pp. 273 to 275, will be found a very interesting notice appended, with a wood-engraving representing the ruins.

<sup>35</sup> An officer of the Royal Engineers on the Irish Ordnance Survey, who happened to be in charge of the Enniskillen district, took a sketch of the ruins on Devenish in the summer of 1835, while the Round Tower was undergoing a process of repair. Afterwards, Dr. George Petrie reproduced some of these drawings in the published woodcuts of his celebrated work on the Round Towers and Ancient Architecture of Ireland. However, those purporting to represent the graven cornice, which supports the cap of the very beautiful *foightheach*, are said by his

accomplished pupil—as artist and antiquary—William F. Wakeman, to want “the unvarying truth and archæological *creme* of Petrie's original drawings.” Again Mr. and Mrs. S. C. Hall, in their beautifully illustrated work, “Ireland; its Character and Scenery,” have given engravings somewhat similar, and as acknowledged, from the same source.

<sup>36</sup> However, we rely on the accuracy of those taken on the spot by William F. Wakeman, and we desire in this connexion to refer the reader to his admirably descriptive article, on the “Antiquities of Devenish,” published in “The Journal of the Royal Historical and Archæological Association of Ireland,” for 1874, fourth series, vol. iii., part i., pp. 59 to 94. This shall be our chief authority for the succeeding archæological notices, both in the text and notes.

<sup>37</sup> Much of the descriptive particulars which follow are taken from personal inspection, and local tradition, as communicated on the spot. The caretaker on this Island of Devenish, and the herd for Mr. Denny, the proprietor, was named Henry Corn, at the period of our visit, in the month of July, 1868. He had been living there, and with his family solely, for seventeen years. He usually officiated as guide and informant to parties visiting his secluded home.

appear to have been rudely hammered. The walls were of great thickness<sup>39</sup>—on account, probably, of the weighty stone roof they were designed to support. No trace of window or other feature now remains—indeed, little is left but the foundations, and some three feet in height of the side-walls.<sup>40</sup> The local guide told the writer, that his aunt recollected the building known as St. Molaise's Kitchen,<sup>41</sup> to have been roofed over with stone.<sup>42</sup> Eighty years or even later, previous to the period of his visit, the writer was informed, the whole of this building was quite perfect, although it is now sadly disfigured<sup>43</sup> and in ruins.<sup>44</sup>

St. Molaise's House, like that of St. Columba still remaining at Kells in the county of Meath, was a small oblong edifice, roofed with stone. In the beginning of this century, it stood in a tolerably perfect state.<sup>45</sup> Tradition was possibly right in referring it to the time of Molaise—the sixth century—when it might have been the dwelling and oratory of the saint, afterwards converted into a church. The Round Tower, which in point of age ranks next to the little Oratory—if indeed it be not nearly coeval—may be considered as one of the most beautiful and perfect structures of its class remaining in Ireland.<sup>46</sup> All of it that had ever been constructed of stone remains perfectly preserved.<sup>47</sup> The wooden floors are gone, the bell or bells have disappeared, and the door, and external and internal ladders with it, have left no trace of their former existence. Without and within, its sides

<sup>39</sup> This building was a rectangle, measuring thirty feet by eighteen, placed east by north.

<sup>39</sup> Measuring four feet six inches. Upon the interior they rose vertically to about half the extreme height of the structure, at which point the sides sloped towards each other, forming a kind of oggee arch, upon which a ponderous high pitched roof of stone rested. There was no croft.

<sup>40</sup> It is a melancholy reflection, that in the memory of persons still living, or but recently dead, this inestimable relic of ancient Irish architecture, so intimately associated with the name of one of the most illustrious fathers of the Irish Church, stood as it had remained for nearly 1,300 years, and that now we can do little more than trace its dimensions on the ground.

<sup>41</sup> Near this old building, the writer copied from a flat tomb stone the following inscription:—Here lyeth the body of Doctor Patrick Cassidy, who departed September 27th, 1720; 1702, Rev. Maurice Cassidy; 1735, Rev. Phelim Cassidy; 1744, Doctor Patrick Cassidy. The foregoing inscription is only substantially and not literally given, for many of the letters were then obliterated. However, it seems the oldest legible epitaph to be found over any of the graves.

<sup>42</sup> A round-headed door-way had been in the centre of the west gable, and built in plain Hiberno-Romanesque style. Mr. Wakeman's description of this door-way and the roof was drawn from a sketch by Mons. Besaule, a French gentleman, and professor of drawing in the Royal Belfast Academical Institution. This sketch was

reproduced in the "Ulster Journal of Archaeology," vol. iv. It was accompanied by a paper on Devenish.

<sup>43</sup> As described to the writer, it must then have greatly resembled St. Kevin's kitchen, now to be seen at Glendalough.

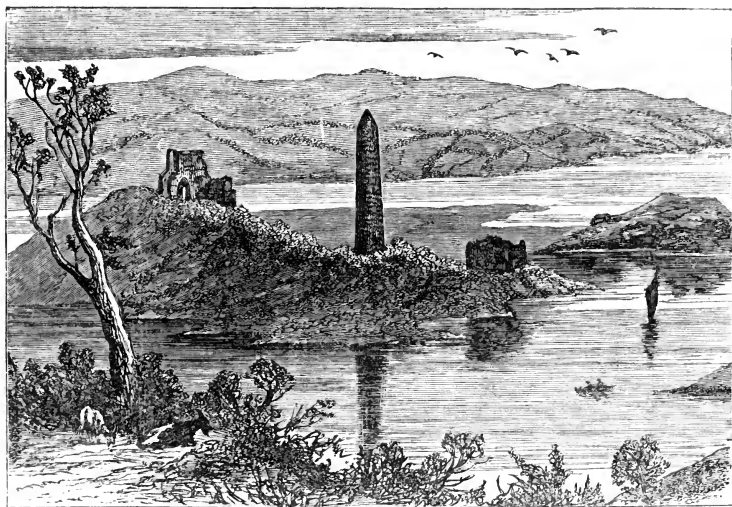
<sup>44</sup> This house had been covered and roofed with cut stone on the outside; until Bishop Ash or Sterne of Clogher ordered it to be stripped of the cut stone to flag the floor of Enniskillen Protestant church. On the 20th of January, 1803, a violent storm threw down more than half of what remained. Such is the account given by one John Frith, Philomath, in a paper entitled "A Description of Devenish, A.D. 1808."

<sup>45</sup> Since then, it has been wantonly pulled down. From the portion remaining, it is evident that the house was one of the earliest ecclesiastical structures composed of lime and stone in our Island.

<sup>46</sup> On this subject the reader is referred to a learned article on "The Round Towers of Ireland," written by Rev. Matthew Kelly, D.D., and published in "The Dublin Review," for 1845. It gives a critical analysis and notice commendatory of Mr. Petrie's celebrated work, and his conclusions on the subject. It has since been republished. See "Dissertations chiefly on Irish Church History." Edited by Rev. Daniel MacCarthy, D.D., pp. 137 to 219.

<sup>47</sup> The presented illustration, from an approved engraving, represents the Round Tower and some of the deserted ecclesiastical ruins, now remaining on Devenish. It has been drawn on the wood and engraved by Gregor Gray.

are quite smooth.<sup>48</sup> The stones are so admirably laid and fitted one to another, that at a little distance from the ground the interstices of the masonry can scarcely be detected. The doorway is semicircular, with a prominent architrave and inclined sides; nearly all the stones forming its casing run the whole thickness of the wall. The Tower from base to cap is a marvel of masonry. At the joining of the roof may be seen a unique feature— a cornice running round the whole summit, ornamented with four human heads,<sup>49</sup> well executed in stone. These are placed at the cardinal points, and each surmounting one of the four large apertures, through which the bells of old sounded.<sup>50</sup>



Devenish and Lough Erne, St. Molasi's Island.

Of the monastic remains, that called the Abbey or the Upper Church is the most perfect, and the most modern, or probably it has been re-edified at a later period, than when first built.<sup>51</sup> This abbey church<sup>52</sup> is at a considerable distance from the Round Tower, and near the highest part of the

<sup>48</sup> The structure exteriorly, and the interior section, with details of the Round Tower, are drawn by Mr. Wakeman, and minutely described; while he was indebted to Roderick Gray, Esq., C.E., for most of the measurements from top to bottom. The total vertical height of the tower is 84 feet 10 inches: the thickness of the wall at base is 4 feet, 1 inch, and the circumference of the Tower at base is 49 feet, while interiorly, there were formerly five floors. The acute apex over a cornice, and which tops the roof, rises 16 feet to the upper point.

<sup>49</sup> The beards of the heads are interlaced, and resemble those on the western doorway capitals of Killeslin Church, near Carlow.

<sup>50</sup> An alder of considerable dimensions

had taken root, just at the point of the shaft under the cone; and, during a high wind in 1834, it was blown down, carrying with it several tons of stones. However, the Hon. and Rev. J. C. Maude, then Rector of Enniskillen, inaugurated a subscription to restore the roof, which was effected in 1835. It was then discovered, that the topmost stone contained an aperture, in which was found a piece of iron. This was probably a portion of the cross, which it seems probable surmounted the whole structure.

<sup>51</sup> It was erected by Matthew O'Dubhagain in the early part of the fifteenth century, as stated by an inscription, which still remains on the wall of the interior.

<sup>52</sup> According to tradition it had been dedicated to St. Mary.

island. That building measures ninety-eight feet, by twenty-eight—the breadth of the nave. At present, little more than the great central square tower and some side-walls of the building remain.<sup>53</sup> The nave had been divided by a wooden floor, into two apartments; the upper story, as well as the tower, having been intended apparently for the purposes of a dwelling. In the northern wall of the chancel a niche or door-way appears, the head of which is singularly decorated with foliage, having interlacing stems.<sup>54</sup> The basement story of the tower<sup>55</sup> is groined, and it rests on beautifully moulded ribs. In the ceiling are two apertures, coeval with the building, through which bell ropes were formerly passed. A small pointed doorway leads to a spiral staircase, by which the battlements of the tower are reached. The masonry—or sculpture it might almost be called—is very remarkable for its excellence. The angles of the architraves, being delicately fluted and finished equally at top as at bottom, produce an effect both light and graceful. There is a second doorway in the south wall, with an ornamental architrave; above which, in a canopied niche, were the arms of the founder, or of some benefactor to the priory.<sup>56</sup> A small transept extends to the north, and on this side were a number of attached edifices, which are supposed to have been the residences of the monks. The stone used in the building of the tower is a beautiful gray limestone, susceptible of a high polish, and one of the varieties found in that district adjoining the lake.<sup>57</sup>

Looking over the graveyard adjoining the abbey, we see many very old carved stones, now buried in the grass. Among those, one may be noticed, but at present broken through; it has a carved cross on the surface, and it was probably intended to mark the resting place of an abbot or of some ecclesiastical dignitary.<sup>58</sup> Lichen-covered flag and head-stones dot the swards of old burial places,<sup>59</sup> which extend near the ruins. The Nunnery—according to local nomenclature—or the Lower Church is of a more ancient date than the priory, and much more dilapidated.<sup>60</sup> The eastern window was still perfect, until a comparatively late period; it was rudely executed, and divided into three compartments, with lancet heads, and banded on the

<sup>53</sup> The eastern gable, and its traceried window, have been destroyed; but, some sculptured stones of the latter may still be found among the tombs, and evince taste and skill on the part of its builders.

<sup>54</sup> Similar designs, but of later date, occur in the old buildings of Galway. It is interesting to observe how long this peculiar Irish style of ornamentation continued to be used.

<sup>55</sup> The Tower is supported on two admirably designed arches, the capitals of which rests on tongue-shaped corbels of a pattern almost peculiar to Ireland.

<sup>56</sup> From the upper windows of the Round Tower, or even from those of the square Bell-Tower, a most enchanting range of vision, over the Lower Lake and its surrounding shore, must open upon the eye, if surveyed on a clear summer day.

<sup>57</sup> About the year 1860, or 1861, several human bones were dug up from a hollow, pointed out by the caretaker on Devenish Island, and which lies some distance apart from the more modern abbey-church and its graveyard. No graves seem to have ex-

tended to that spot, as connected with the adjoining burial-ground. Those bones were afterwards re-interred, and stones were heaped over them.

<sup>58</sup> A fine sandstone shaft of an ancient cross long remained covered with earth, until recently, when the Rev. Mr. Hughes of Carrickmacross had it exposed to view by digging around it. Over eight feet were uncovered, and still he did not come to the end of this cross where it joined to a soffit and pedestal rooted near it, and yet to be seen embedded in the earth. There was a very beautiful and perfect carving on one side, according to the caretaker's account. The Rev. Mr. Hughes again covered that antique cross, intending, at some future time, to have it raised and placed in its proper position.

<sup>59</sup> These were a favourite sepulchral site for the Maguires of Portora, and their clansmen.

<sup>60</sup> The length of this church is eighty feet by twenty-three—a fact that in a few years more must be gathered exclusively from the records of its fate.

inside;<sup>61</sup> while in the southern wall were two circularly-headed windows,<sup>62</sup> and illuminating, it is said, a baptistery just below them. The Upper and Lower churches possessed the advantage of a bell suspended in each, for many years; but, at the suppression, it was directed that they should be carried to the cathedral of Armagh.<sup>63</sup> Like most of the old churches in Ireland, the ruins of Devenish have not escaped the ravages of Vandalism.<sup>64</sup>

## CHAPTER II.

PERIOD OF ST. MOLAISSE'S SETTLEMENT IN DEVENISH—RULE DRAWN UP BY HIM FOR THE REGULATION OF THAT MONASTERY—HIS MIRACLES—VIRTUES AND LEARNING OF THE SAINT—HIS DEATH AND BURIAL AT DEVENISH—COMMEMORATIONS—CONCLUSION.

THE story of St. Columba's having been ordered by Molaisse to leave Ireland, however fabulous, yet pre-supposes that the latter was a renowned Abbot about 561,<sup>1</sup> the year assigned for the battle of Cul-dremni,<sup>2</sup> or Cul-drebhni. The account of its origin is of ancient date, however, and the tradition has long survived in the compositions of our bards and chroniclers. In conjunction with Saints Finian and Brendan,<sup>3</sup> St. Molaisse is said to have advised his school-fellow, St. Columkille, to pass over into Britain. St. Molaisi is known to have lived at Damh-inis, before the departure of St. Columkille from Ireland, in the year 563, the second year after the battle of Culdrebhne, and in the forty-second year of his age.<sup>4</sup> By some writers, the foundation of St. Molaisi's monastery has been referred to the latter date.<sup>5</sup>

<sup>61</sup> These are represented in a drawing by John Frith; the slender lights were separated by massive piers of stone.

<sup>62</sup> The only one of these now remaining has been represented, exteriorly and interiorly, by Mr. Wakeman, and the dimensions given, in his article on "The Antiquities of Devenish."

<sup>63</sup> The following is a local tradition. Boats were procured for the purpose. The bell of the upper church was conveyed safely to shore, and carried to the place of destination; but the boat in which was Molaisse's bell sunk, with its load, to the bottom, and has never since been recovered. "If a day can influence a deed, it may have done so in this instance, the 12th September, St. Molaisse's festival, having been the date for this singular occurrence."—"The Scenery and Antiquities of Ireland, Illustrated," vol. i., chap. viii., pp. 60, 61.

<sup>64</sup> This is proved from the following evidence of the Rev. Romney Robinson:—"While Rector of Enniskillen, about twenty years ago, I caught the tenant of Devenish building a barn with the fragments of the east window of the monastery, and pulling down parts that were comparatively uninjured."—Report of the Commissioners appointed to inquire into the Facts relating

to the Ordnance Memoir of Ireland; together with the Minutes of Evidence. Appendix and Index, presented to both Houses of Parliament by order of her Majesty, p. 23, n. 218.

CHAPTER II. —<sup>1</sup> See the "Chronicum Scotorum," at that date, in which it is stated, that the battle of Cuil Dremne was gained over Diarmaid Mac Cerbhaill for his transgressions against St. Colum Cille. Edition of William M. Hennessy, pp. 52, 53. These transgressions are supposed to have been his judgment pronounced against Columba, respecting the transcript secretly made of a copy of the Gospels belonging to St. Finian of Magh Bile. See *ibid.*, nn. 4, 5.

<sup>2</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., cap. xi., sect. ii., chap. xii., sect. ix., n. 129, p. 220.

<sup>3</sup> See his Life, at the 16th of May, in the Fifth Volume of this work, Art. i.

<sup>4</sup> See James Mackinnon's "Culture in Early Scotland," book iii., chap. i., p. 152. London, 1892, 8vo.

<sup>5</sup> William Cobbett thus writes: "An abbey, built in Daimb-inis about the year 563, by St. Lasarian: it stood until the general plunder."—"History of the Protestant Reformation in England and Ireland," vol. ii., County Fermanagh.

Many holy men, and among others St. Aidus of Killare,<sup>6</sup> visited him in his retirement. We are told in the legendary Life of St. Aidus, that when this Saint came to Devenish, he found St. Laisrean at work with his monks. The visitor then asked what he could do to assist them. St. Laisrean told him to move a tree of great size and age from its position in the earth, when he ordered the tree in the name of Christ to be uprooted. On the instant, it was miraculously raised from the earth into air, and carried off into the sea. All who witnessed this miracle gave thanks to God.<sup>7</sup> We have already seen, that St. Daigh or Daggus<sup>8</sup>—said to have been a nephew of our Saint—was also a pupil of St. Laisrian and of his brother, a Deacon, who taught in the school at Damh-inis. With that Deacon and uncle, the boy paid a visit to St. Mochta, of Louth,<sup>9</sup> and afterwards, having had his future sanctity and eminence predicted by that patriarch, both returned to the lesser monastery, which was the school at Damhinis. There he learned fully the arts of writing, and he acquired a knowledge of polite learning, while he became celebrated for his skill as an artist in metal-work,<sup>10</sup> before he became bishop over Iniskeen, in the County of Louth. So that we may conclude, a school of repute had been established on the island, so early as the sixth century. There the very crypt or cell inhabited by St. Molaise is said to be still standing, but unroofed. Its walls are of massive solidity, and traces of the covering-roof remain.

It has been stated, that St. Molaise or Laiserian made a pilgrimage to the Eternal City, after he became Abbot over Devenish. However, the learned Dr. Lanigan thinks, that the journey Laiserian is said to have made to Rome rests on no sure foundation, and that he was probably confounded with his namesake of Leighlin.<sup>11</sup> We have already seen, that St. Moedoc, Bishop of Ferns and St. Molaise of Devenish were intimates and friends. After their first separation in Ulster, it is said, St. Molaise, before he undertook that journey to Rome, resolved on visiting his beloved acquaintance at Ferns. Then a pact of amity was again confirmed, not only between the principals, but also between the members, of their respective communities, and this bond of union, it was agreed, should be perpetual. From Rome, our saint had resolved to bring back some clay and relics to hallow his cemetery at Devenish.<sup>12</sup>

An ancient hymn states, that St. Molaise shone forth as a bright lamp, illustrating all Ireland by his sanctity and learning. He drew up a Rule for the instruction and guidance of his religious, over whom he presided as Abbot. Under his training, the monks aspired to the most sublime practices of devotion. The Life of Ciaran<sup>13</sup> of Cluain states,<sup>14</sup> that the Order of Molaissi was one of the eight Orders that were in Erin;<sup>15</sup> but perhaps, adds the calendarist, it speaks of some other saint bearing the same name.

<sup>6</sup> See an account of him, at the 28th of February, in the Second Volume of this work, Art. viii. Further particulars regarding him are reserved for the 10th of November.

<sup>7</sup> See Colgan's "*Acta Sanctorum Hibernie*," xxviii. Februarii. Vita S. Aidi, cap. xxvii., p. 421.

<sup>8</sup> See his Life, at the 18th of August, in the Eighth Volume of this work, Art. i.

<sup>9</sup> See his Life, at the 19th of August, in the Eighth Volume of this work, Art. i.

<sup>10</sup> See chapter i., in the Life of St. Daigh, at the 18th of August.

<sup>11</sup> Venerated on the 18th of April, where his Life is given, in the Fourth Volume of this work, Art. i.

<sup>12</sup> See an article, written by His Eminence Cardinal Patrick F. Moian, Archbishop of Sydney, in the First Series of the "*Irish Ecclesiastical Record*," vol. vii., p. 318.

<sup>13</sup> See his Life, at the 9th day of this month, in the present volume, Art. i.

<sup>14</sup> According to the "*Martyrology of Donegal*," edited by Drs. Todd and Reeves.

<sup>15</sup> Chapter XLVII. is quoted.

Cuimin of Coindreire, in the poem which begins, "Patrick of the Fort of Macha loves," relates that Molaisi desired to be in a stone prison, and also to keep a house of hospitality for every one in Erin.<sup>16</sup> These abodes of hospitality were usually known as the guest-houses, attached to nearly all the celebrated monasteries in Ireland. Generally speaking, a more generous refreshment was served up in them for the pilgrims and travellers, who were accustomed to visit those places held in such popular veneration, than was allowed for refecton of the monks. On a certain occasion, as Molaisse and his monks were taking their scanty meal, the refectory in which they were caught fire. The monks rose suddenly to fly from the house, on seeing it lighted with red glowing flames. Their Superior requested them to remain, to go on their knees, and to pray, while he did the same, while reaching forth his hand towards the fire. Then the ridge-pole of the house fell in, and the fire did them no further injury. Afterwards, he permitted the monks to rise from their posture of prayer. St. Laisrean, it is stated, converted to the faith a certain Conall or Colman Derig, a King of Ulster, who had been struck with blindness.<sup>17</sup> Of him we find no further historic account.

So highly esteemed was Saint Molaise or Laisren both for his piety and learning, that he is said to have been created Bishop of Clogher,<sup>18</sup> coming next in succession to Crimir-Rodan. It has been stated, moreover, that he administered the ecclesiastical affairs of that diocese, with prudence and edification.<sup>19</sup> With other holy men, our saint is represented<sup>20</sup> as one of the Twelve Apostles of Erin, and he is named, as having assisted at Congal's feast. He is said to have been present at the Banquet of Dun-na n-Gedh. However, either the narrator was a very inaccurate historian, or the transcribers have corrupted his text. The present holy Abbot is numbered among the Irish Saints of the second class, as noted in the ancient Irish Catalogue.<sup>21</sup> Among the Irish saints, no fewer than eleven bear the name of Laisrian or Molaisse. St. Laserian, the patron of Leighlin, and the present holy man, were the most eminent among these. An Alphabetical Latin Hymn, addressed to Laserian or Molaisse, of Daimh-innis or Devenish, is to be found in the "Liber Hymnorum," a Manuscript preserved in Trinity College, Dublin.<sup>22</sup> This was first published in the "Irish Ecclesiastical Record"<sup>23</sup> of 1869, and it has been again printed with some inaccuracies.<sup>24</sup> The latest issue of it is that by the Henry Bradshaw

<sup>16</sup> Thus he says :—

"Molaisi of the Lake, loves  
To be in a prison of hard stone,  
To have a house of guests for the men of  
Erin,  
Without refusal, without a particle of  
churlishness."

<sup>17</sup> See Bishop Challoner's "Britannia Sancta," part ii., pp. 128, 129.

<sup>18</sup> According to Sir James Ware, in his Lists of the Bishops of Clogher, taken from the Register of that See.

<sup>19</sup> However, the Rev. Dr. Lanigan denies Ware's statement, concerning St. Molaise having been a Bishop over Clogher. He says, that even supposing Laisrean had been bishop there, it cannot be believed, that nine prelates of that see lived between Tigernach, who died A.D. 549, and the pretended

accession of Laisrean, which should have been prior to A.D. 570. See "Ecclesiastical History of Ireland," vol. ii., chap. xii. sect. i., and n. 5., pp. 183 to 185.

<sup>20</sup> In Dr. O'Donovan's translation of the ancient historical tale of the "Banquet of Dun na n gedh and the Battle of Magh Rath." The entire difficulty could be got over by substituting bishops for Apostles, and by inserting the word *comharba*—i.e., representative or successor—before the names of these Saints. The probability, however, is that the anachronism is an original blunder of the writer himself.—See pp. 27, 28, n.

<sup>21</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates, cap. xvii., p. 474.

<sup>22</sup> It is classed E. 4. 2.

<sup>23</sup> See vol. v., p. 224.

<sup>24</sup> In Dreves' "Analecta," vol. xix., p. 222.

Society,<sup>25</sup> under the editorship of J. H. Bernard, D.D.,<sup>26</sup> and R. Atkinson, LL.D.<sup>27</sup> This Hymn<sup>28</sup> is probably derived from an Office for the Feast of St. Molaise, of which a fragment is extant as a marginal note in the Martyrology of Donegal, at the 12th of September.<sup>29</sup>

After a life usefully and religiously spent, St. Molaise was called away to receive the crown of his labours and virtues, on the 12th day of September. He was buried, in the cemetery, on the Island of Devenish. His stone coffin<sup>30</sup> is said to have been found, embedded in the earth, near one of the ruins. The lid, which had been long taken for the shaft of an antique cross, lay at the eastern side of what is called the Lower Church. To the north of the oratory, within a small quadrangular enclosure, which appears to have been the *aherla*, or Saint's burial-place, was to be seen that very rude stone coffin, now broken into pieces.<sup>31</sup> The material is sandstone, and the bottom seems to have been composed of three separate stones.<sup>32</sup> The lid has been carried away—a fact greatly to be regretted<sup>33</sup>—as by an examination of its style, a very correct idea might be formed regarding the date of the sarcophagus.

The festival of St. Molaise is kept on the day of his death. For a long time, it had been religiously observed by those, who dwelt in the vicinity of Lough Erne. During the last century, and in the beginning of the present,

<sup>25</sup> See the "Irish Liber Hymnorum," edited from the MSS., with Translations, Notes and Glossary, vol. i., p. 158. London, 1898, 8vo.

<sup>26</sup> Fellow of Trinity College, and Archbishop King's Lecturer in Divinity in the University of Dublin.

<sup>27</sup> Professor of Sanskrit in the University of Dublin.

<sup>28</sup> The following is the text :—

Abbas probatus omnino  
Benedictus a domino  
Cum caritatis fructibus  
Doctor æclesiasticus  
Electus dei anthleta  
Fidelis sine macula  
Gregis pastor subagrinus  
Humilis supplex submissus  
Jejunus largissimus  
Kastus cum rectis moribus  
Lucerna erit in tota  
Macculasrius Hibernia  
Nadfráich et sanctus filius  
Optimus dei filius  
Probatus sapiens peritus  
Quem coronavit dominus  
Requiescit post obitum  
Securus in perpetuum  
Tenebrarum rectoribus  
Uictis atque principibus  
Xristo cum suis omnibus  
Ymnum canit celestibus  
Zelus in quo fuit missus  
dei præ participibus.

ORATIO.

Per meritum Macculasrí summi sacerdotis  
adiuna nos Christe saluator mundi qui  
regnas.

<sup>29</sup> See *ibid.*, vol. ii., pp. 220, 221.

<sup>30</sup> This stone-coffin measured about six feet, two inches in length, exteriorly, and interiorly, five feet, six inches, by one foot, ten inches.

<sup>31</sup> Mr. Wakeman ascertained, that a stone bearing an extremely rude effigy, and now used as a headstone in the upper cemetery, was popularly believed to have been the lid of this coffin.

<sup>32</sup> One end has been hollowed to meet the contour of the head and shoulders of a very small person; but altogether, the work presents a particularly mediæval look. Of those objects drawings have been furnished by Mr. Wakeman, with the article to which allusion has been already made.

<sup>33</sup> The bed of St. Molaisi was shown as a small square enclosure of walls, but now broken, at the time of our visit to Devenish, in July, 1869. About eighteen or nineteen years previously, a certain Vandal, named Robert Watkin, broke this tomb—then perfect—as we were told by the guide. A week afterwards, he shot off his own thumb by an accident, but this was attributed to the Saint's displeasure: he got into prison three several times, proved most unfortunate in all his dealings, and in fine, he emigrated to America. During the winter of 1865-66, three English soldiers, stationed at Enniskillen, and belonging to the 93rd Regiment, visited the Island. While one of these looked on passively, the others broke St. Molaise's tomb, in two distinct places. Soon afterwards, one of the wreckers named Davis, was drowned in the Lake, with two other soldiers. It was not known, if either or both of his companions had shared his watery grave, after that wanton and base act.

countless numbers repaired to the Island to practise various devotions on St. Molaise's festival day. The local guide pointed out another object of interest, viz. the exact spot on the North side facing down towards the Lough, where St. Molaise's well flowed, although it was then covered up with stones. Stations were formerly carried on near it. There is a tradition, that in the olden time Devenish was connected with the mainland by a causeway. A portion of this work appears to remain, and upon it there is a very well defined crannogue, or artificial Island. Except in very dry summers, this islet is covered with water.<sup>34</sup> The exact year of St. Molaise's death has not been determined. However, the Annals of Boyle place it so early as A.D. 544.<sup>35</sup> By some authors, it is referred to 563.<sup>36</sup> After completing thirty years, we are told, that he went to Heaven, A.D. 563, according to the Annals of Ulster, and again this record assigns it to 570,<sup>37</sup> which other writers adopt. Again, the year 571 is thought to be the latest date that can be noted for his departure.<sup>38</sup> Some authorities name the 13th of April, 571, as the day for his departure.<sup>39</sup> In the "Feilire" of Ængus, at the 12th of September,<sup>40</sup> there is an encomiastic notice of Laisren, called the beautiful, of multitudinous Damh-inis. There is a comment, having an Irish verse attributed to him.<sup>41</sup> The published Martyrology of Tallagh<sup>42</sup> records a festival, at the 12th of September, in honour of Molaissi Daimhinsi, i.e. MacNatifraich. It is also entered in the Book of Leinster copy.<sup>43</sup> In the Irish poetical Martyrology of Marianus O'Gorman,<sup>44</sup> which has been edited by Whitley Stokes, D.C.L.,<sup>45</sup> and which contains several Biblical, Continental,

<sup>34</sup> The foregoing description has been written by W. F. Wakeman, for the "Irish Chronicle," of May 29th, 1869. This accomplished artist and antiquary enters upon a more minute and complete description of those antique objects in his elegantly written and illustrated Guide Book, intitled "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c. First Excursion, pp. 39 to 52.

<sup>35</sup> "An DXLIV. K. Molasi Daminsi quievit."—Annales Buelliani, in Dr. O'Connor's "Rerum Hibernicarum Scriptores," vol. ii., p. 4.

<sup>36</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 202, 203.

<sup>37</sup> See the Annals of Ulster.

<sup>38</sup> See the "Irish Ecclesiastical Record," vol. vii., p. 363.

<sup>39</sup> See Harris' Ware, vol. i., "Bishops of Clogher," p. 178.

<sup>40</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., on the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxiii.

<sup>41</sup> The following English translation is by Dr. Whitley Stokes: "*Laisren*, i.e., Molaise, son of Natfraech of Dam-inis on Lough Erne. Molaise sang:—

"Well found was the land we found—  
A broad lough (was) its mountain-field,  
A common cemetery for Irishmen,  
God the Father's own domain."

—*Ibid.*, p. cxlv.

<sup>42</sup> Edited by Rev Dr. Kelly, p. xxxiv.

<sup>43</sup> Thus *molairi mac naofraich Dam inri*.

<sup>44</sup> All that is really known of Marianus O'Gorman — commemorated as an Irish Saint at July 3rd in the Martyrology of Donegal—is derived from the Preface to his Martyrology, and from it we learn, that his Irish name was Mael-Maire hua Gormáin, Abbot of Cnoc na n-Apostol, or Hill of the Apostles, a monastery belonging to the Canons Regular of St. Augustine at Knock, close to the town of Louth. The place was otherwise called Cnoc na Sengán or Hill of the Pismires. He composed his Martyrology while Roderick O'Connor was King of Ireland, while Gelasius or Gilla mac Liac was Archbishop of Armagh, and while Aed hua Caillaidhi was bishop of Oriel, i.e., the present Counties of Louth, Armagh and Monaghan, as stated in the Preface. Wherefore, we may conclude from the dates given in our Annals for their several reigns, that Marianus must have written between A.D. 1166 and 1174. Colgan thinks about the year 1167. See "Acta Sanctorum Hiberniæ," Januarii i., p. 5.

<sup>45</sup> The "Féilire Húi Gormain," or the Martyrology of Gorman, edited from a Manuscript in the Royal Library, Brussels, with a Preface, Translation, Notes and Indices. It has been issued, by the Henry Bradshaw Society for editing rare Liturgical Texts. Published in London, 1895, 8vo. It contains a Preface, explanatory of the

Anglo-Saxon, British and Aremoric Saints, besides the Irish Saints,<sup>46</sup> Lasrian is commemorated with a eulogy for his meekness,<sup>47</sup> in that Irish metre, called the Rindard mor, or Great Rindard. The Martyrology of Marianus O'Gorman<sup>48</sup> professes to enlarge the number of Irish Saints in the Calendars of Tallaght and of Oengus, and to arrange the festivals of a great number of them in those days on which the Church celebrates their festivals. The only copy of this composition known to exist was that transcribed by Brother Michael O'Clery,<sup>49</sup> about the year 1630, in the Franciscan Convent of Donegal.<sup>50</sup> We find him mentioned, at still greater length, in the Martyrology of Donegal,<sup>51</sup> at the same date, as Molaissi, son of Nadfraech, Abbot of Daimhinis.<sup>52</sup> On the 15th day<sup>53</sup> of this same month is celebrated the festival and holiday of Molaissi, in his own parish, and termon, at Bealach Ui Michein.<sup>54</sup> This exact locality is not easily ascertainable at the present

text, pp. vii. to lii., by the learned editor, and also, pp. 1 to 411.

<sup>46</sup> This Martyrology commemorates two Saints—Gilla mac Liacc at March 27th, who died in 1173, and Gilla mo Chaidbeo at March 31st, who died in 1174; so that either the statements in the Preface appear not to be correct, or the commemorations just mentioned were added after the conclusion of the poem. They may have been subsequent emendations by the author himself. In 1181, according to the Annals of the Four Masters, Maelmuire Hua Dunain, Abbot of Cnoc na Sengán in Louth, died; and Colgan supposes him to have been identical with Marianus O'Gorman, and Rev. Dr. Lanigan agrees with him in conjecture. See "Ecclesiastical History of Ireland," vol. iv., chap. xxx., sect. ii., p. 251.

<sup>47</sup> With the other Saints noticed at the 12th of September, he is thus extolled in the Irish stanza:—

"Iuentus soer, Sirius,  
mac Natfráich ro fromad,  
Lasrian cáin cen chnaid,  
Macc Lasre, Fled fuilleim,  
do rindnim coa ragam  
Ailbe Imlig Ibhair."

It is thus rendered into English:—

"Noble Juventius, Sirius;  
Natfraech's son, who was proven.  
Gentle, crimeless Lasrian. Mac  
Lasre, Fled, an increase. To the  
starry heaven whither we shall  
go (belongs) Ailbe of Imlech  
Ibhair." See pp. 174, 175.

<sup>48</sup> It is a paper Manuscript in the Bibliothèque Royale, Brussels, marked 5100—4. It is bound in vellum with a piece of calf-skin stitched on the back, which is inscribed thus: Martyrologia et Carmina hibernica, and on the left cover is the following note in a seventeenth century hand: Continens Martyrologia S. Ængussij

Mariani Gormani et Tamlactense et Genealogias Sanctorum et plura alia Opuscula. It is a thin 4to, almost wholly in the handwriting of Michael O'Clery, and it contains 214 leaves.

<sup>49</sup> However, through a loan of the Belgian Government to the Very Rev. Dr. James Henthorn Todd, of T.C.D., a transcript by Eugene O'Curry was made from it. After the death of Dr. Todd, that transcript came into the possession of Right Rev. William Reeves, late Protestant Bishop of Down, Connor and Dromore. Heretofore, the present writer was obliged to take his references to Marianus O'Gorman chiefly from the works of Colgan.

<sup>50</sup> The frontispiece engraving to the present volume represents the ruins of that convent, as they now stand, near the seashore, adjoining the town of Donegal.

<sup>51</sup> Edited by Rev. Drs. Todd and Reeves, pp. 244, 245.

<sup>52</sup> In a comment, at mention of his name, in the Table, it is said, that at Daimhinis there was a secular priory of Colidei, belonging to the great church, or cathedral of the parish church of St. Molash—so it was in old times—and a vicarage of the same church. See *ibid.*, pp. 452, 453.

<sup>53</sup> The 15th day, "over the word ceurgeað, is written as a gloss, ϣεϣϣοϥ, which makes it the 16th day." Note by Dr. Todd.

<sup>54</sup> Juxta fratrem Michen, "As brother Michen says," is appended to the foregoing account. The following note is written here in the more recent hand: "Antiphona communis. Vir Dei dum verbum vitæ populo prædicaret, visus est a terra paululum sublimari, et in ære pendere, et mirati sunt universi. Adesto nobis quesumus Domine, ut beati Lasreani confessoris tui atque abbatis interventu ab omni iniquatione mundetur corporis et mentis per Christum." This is evidently taken from some ancient office for St. Molaisse, who is also called, S. Lasarian, or Lasrianus. The foregoing remarks are found in a note, inserted by Dr. Todd.

time, among the modern townland denominations in Ireland. St. Molaise was Patron Saint to the O'Flannagan family of Tuath-Ratha, or Toora.<sup>55</sup> There is a curious account of the tribes of Dartry in the time of Molaise.<sup>56</sup> In an Irish Poem<sup>57</sup> introduced into the Life of St. Molaise, the tributes and contributions from the Chiefs and people of Toora are set forth and in full, as also the spiritual and temporal benefits which they in turn were to receive from him. They are told that if they undertake a just battle, and carry the Gospel of Molaise before them as their standard, they shall be victorious. At the time of the suppression of religious houses,<sup>58</sup> the possessions of Devenish are specified in a particular manner.<sup>59</sup> The veneration of this holy Abbot reached the South of Ireland. The old church in the Parish of Kilmolash,<sup>60</sup> county of Waterford, means "the church of St. Molash," the celebrated Saint of Devenish in Lough Erne.<sup>61</sup>

The tourist and antiquary more frequently visit the early scene of Molaissi's holy retirement, in the present age, than the pilgrim, who cannot find the long-displaced Saint's cell or shrine. But, for all persons of true feeling and taste, an indescribable charm is produced in the soul, and awakened in the recollection of all who resort to the island. The scenery is gloriously grand, and yet softly diversified, around the former home of this holy abbot. As we take a tourist's leave of the place, numberless islands seem to float over the wide surface of that placid lake, with its waters spreading out to the blue outline of mountains and swelling slopes on the distant horizon.

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ARTICLE III.—ST. MAC LASRE OR MACLAISRE, ARCHBISHOP AND ABBOT OF ARMAGH, COUNTY OF ARMAGH. [*Sixth and Seventh Centuries.*] Although bearing the patronymic, which was the same name, and having a festival on the same day, the present must be distinguished from the former saint. At the 12th of September, in the Martyrologies of Tallagh,<sup>1</sup> and of Marianus O'Gorman,<sup>2</sup> we find the entry of Mac Lasre's feast. The name may be interpreted the son of Laisre. He was born sometime in the sixth century. The calendarist of the O'Clerys thinks he descends from the race of Eoghan, son to Niall; or, it is added, that he may belong to the race of Corbmach Cas, son to Oilioll Olum. Already we have noticed the festival of a St. Maclaisre, Abbot of Bangor, at the 16th of May,<sup>3</sup> and whose death is recorded in the Annals of Ulster at A.D. 645;<sup>4</sup> but he seems to have been

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<sup>55</sup> See Eugene O'Curry's "Catalogues of MSS., in the Royal Irish Academy," series i., vol. i., p. 208.

<sup>56</sup> At p. 80 of his Irish Life. R.I.A.

<sup>57</sup> Mr. O'Curry thinks this poem had been written about the middle of the fourteenth century.

<sup>58</sup> We are told, that Henry VIII.'s "first attack was levelled at the smaller institutions or those whose yearly income did not exceed two hundred pounds."—Butler's "Historical Memoirs of the English, Irish and Scottish Catholics," vol. i., chap. xvii., sec. 4., p. 205.

<sup>59</sup> See Archdall's "Monasticon Hibernicum," pp. 260, 261.

<sup>60</sup> Called in Irish *Cill molaire*.

<sup>61</sup> Such is the statement of John O'Donovan in "Letters containing Information relative to the Antiquities of the County

of Waterford, collected during the Progress of the Ordnance Survey in 1841," p. 133.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. Also distinct from the *molairi* of Dam Inis in the Book of Leinster copy is this entry *mac lairpe*.

<sup>2</sup> See Colgan's "Sanctorum Hiberniæ," x. Januarii. Vita S. Thomiani, nn. 4, 5, p. 53.

<sup>3</sup> See at that date, in the Fifth Volume of this work, Art. viii.

<sup>4</sup> "*Mac Laisre Abbas Bennchair quievit.*"—Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms iv. Annales Ultonienses, p. 49. Dr. O'Connor remarks in a note (3) that Molassius of Devenish died 563, and Lasrean of Leighlin died 638. They are often confounded by late writers ignorant of Irish history.

a different person from the present saint. His proper name is nowhere mentioned; but, he is supposed to have sat in the See of Armagh from A.D. 610, and to have died on the 12th of September, in the year 623.<sup>5</sup> This saint is thought possibly to have been identical with a St. Terenan, Archbishop<sup>6</sup> of Ireland, as mentioned by John of Tinnmouth,<sup>7</sup> and by Capgrave. This latter saint is said to have heard St. Laurence,<sup>8</sup> Archbishop of Canterbury, dispute upon the dissonance regarding the Easter Festival Celebration, and about other Apostolic Institutions. He thus laid hold of the truth, and afterwards took a great deal of pains, referable to those matters, in reforming his own people. As Laurence was advanced to the See of Canterbury in 611, and died February 3rd, 619, he seems to have been contemporaneous with the present Saint.<sup>9</sup> At the 12th of September, Mac Lasre is entered by Marianus O'Gorman in his Féilire. The present holy man is described in the Martyrology of Donegal,<sup>10</sup> at this same date, as Maclaisre, Bishop and Abbot of Ard Macha. According to the Annals of the Four Masters,<sup>11</sup> he died in the year 622.

ARTICLE IV.—ST. FLEDH, VIRGIN, OF TECH-FLEIDHE, COUNTY OF WICKLOW. In the "Feilire"<sup>1</sup> of Ængus, at the 12th of September, St. Fled is called the luminous and buoyant. There is a comment in Irish attached.<sup>2</sup> According to tradition, she was daughter to a King of Leinster. We are told, that he belonged to Tech Fleidhe, in Ui-Garchon, of Leinster. The district of Hy-Garchon—within which her Church was situated—belonged to the territory of Forthuatha. This is thought to have represented Ui Mail, in the barony of Upper Talbotstown, and County of Wicklow.<sup>3</sup> Elsewhere, an opinion has been given, that the district of Hy Garchon may have extended through the barony of Newcastle, in the same county.<sup>4</sup> In the Martyrology of Marianus O'Gorman, Fled is entered at the 12th of September. According to the Martyrology of Donegal<sup>5</sup> veneration was given at the same day to Fledh, virgin, daughter to the King of Leinster.

ARTICLE V.—ST. COLMAN, BISHOP OF ABHLA. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> register a festival in honour of Colman, a Bishop,

<sup>5</sup> See Harris' Ware, vol. i. "Archbishops of Armagh," p. 39. There is evidently a printer's error, in the 2nd of September, as found in that passage.

<sup>6</sup> By Harris.

<sup>7</sup> The "Vita S. Laurentii," is quoted.

<sup>8</sup> He is said to have visited Ireland, and with a view of persuading the Scots to observe the custom of the Universal Church in observing the Easter Festival. See Dean Cressy's "Church History of Brittany," book xiv., chap. x., sect. i., p. 327.

<sup>9</sup> See Harris' Ware, vol. i. "Archbishops of Armagh," p. 39. Yet St. Terenan might have been confounded with St. Thomian or Tomian Mac Ronan, who succeeded this present Saint as Archbishop of Armagh, in 623.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 246, 247.

<sup>11</sup> See Dr. O'Donovan's edition, vol. i., pp. 246, 247 and n. (l.)

ARTICLE IV.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxiii.

<sup>2</sup> Thus translated by Dr. Whitley Stokes: "'with Fled,' i.e. daughter of a King of Leinster of Tech Fleide in Ui-Garrchon."—*Ibid.* p. cxlv.

<sup>3</sup> See Dr. O'Donovan's "Leabhar, na gCeart, or Book of Rights," n. (d.) p. 207.

<sup>4</sup> See notices of St. Ernin, at the 18th of August, in the Eighth Volume of this Work, Art. ii.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 246, 247.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy, we find also Colman; *epi abla*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 246, 247.

at the 12th of September. Abhla is said to have been his place, but only in the former of these calendars.

ARTICLE VI.—ST. KENAN, SURNAMED COLLEDOC, BISHOP. [*Fifth Century.*] A life of this Saint has been written by M. Maurice,<sup>1</sup> but it is not of much authority. To his life of St. Joavan, Colgan has some notes attached, relating to St. Kenan;<sup>2</sup> while from him, as a guide, the Abbé Tresvaux, editor of the latest issue of *Lives of the Saints of Bretagne*, by the learned Benedictine Priest, Dom Gui Alexis Lobineau<sup>3</sup> has added notices about St. Kenan,<sup>4</sup> surnamed Colledoc, a Bishop. He was born probably after the commencement of the fifth century; but Albert le Grande,<sup>5</sup> who states that his birth took place in Great Britain, and that his father was named Ladanus, and his mother, Tagua, has been corrected by Colgan,<sup>6</sup> who maintains, that Kenan<sup>7</sup> was born in Ciennact—not in Connaught, as had been incorrectly stated<sup>8</sup>—while his father was really Sedanus and his mother Ethnea.<sup>9</sup> Some writers have thought him not to be a different person from the St. Cienan or Kenan, Abbot, whose feast is marked at the 25th day of February, and about whom we have already treated.<sup>10</sup> Others have supposed him to be identical with St. Kenan, an early Bishop of Duleek.<sup>11</sup> The story goes, that having subjected Ireland to his sway, in the fifth century, in order to secure the fidelity of the chieftains, Laoghaire, King of Tara, demanded fifty of their children, as hostages. Among these was Kenan, who remained for some time under the control of that Pagan king. However, from that sort of captivity he was released by St. Kieran, who then instructed him with care in the Christian religion. Afterwards, his young disciple passed over to the Continent. The Bretons of France have a tradition, that about A.D. 450,<sup>12</sup> this native of Ireland sought their country, and that he early embraced a religious life, in the monastery of St. Martin of Tours.<sup>13</sup> His zeal for the salvation of souls caused his return to Ireland, where he preached the Gospel in the Province of Connaught, and gained many souls to Christ. Thence he passed to Leinster, where he built a church in a place called after him the Forest of Kenan. There too he collected around him a large congregation of believers, whom he had brought

ARTICLE VI.—<sup>1</sup> Vicaire of the Paroisse de Cléder, in the old diocese of Léon.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," Martii ii, Vita S. Jaova, Episcopi Leonensis, cap. xiii, xiv, and nn. 10, 11, pp. 441 to 444.

<sup>3</sup> See "Les Vies des Saints de Bretagne," Nouvelle édition, revue, corrigée, et considérablement augmentée, par. M. L'Abbé Tresvaux, tome i., pp. 62 to 64.

<sup>4</sup> This Saint has been altogether omitted from the work of Lobineau, but the account has been added by the Abbé Tresvaux.

<sup>5</sup> See his work, on the Saints of Armoric Britain, in his Life of St. Jaove, Bishop of Leon.

<sup>6</sup> See "Acta Sanctorum Hiberniæ," Martii ii. Vita S. Jaova, Episcopi Leonensis, nn. 10, 11, p. 443.

<sup>7</sup> Hugh of Kirksted, a Cistercian monk, is supposed by Archbishop Ussher to have substituted the term S. Renanus for our S. Kenanus, in treating of the Irish monk,

who lived in the time of St. Martin of Tours.

<sup>8</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., and Addenda Quædam omissa, pp. 411, 508.

<sup>9</sup> According to the Calendar of Cashel, at the 24th day of November, and the Sanctilogium Genealogicum, cap. xxxvi.

<sup>10</sup> See the Second Volume of this work, at that date, art. i.

<sup>11</sup> His feast is held on the 24th of November.

<sup>12</sup> Ussher thus writes at that year: "Kenanus gentis Connecticæ puer a tyrannide Regis Leogarii, cui obses fuerit traditus, S. Kieran Episcopi opera liberatus, et bonis literis a Nathano viro religiosissimo eruditus, postea Gallias adiit; et apud Turonenses in cœnobio S. Martini habitum induit monasticum."—"Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 519.

<sup>13</sup> His feast is celebrated on the 11th of November.

into the true fold. Afterwards, he visited the Eugénian district, so called from a king named Eugene,<sup>14</sup> and there he destroyed an idol and the altar erected to him by the Pagans. On the site he erected an altar to the living God;<sup>15</sup> and he gave it in charge to his beloved disciple, St. Comgell.<sup>16</sup> It is said, that St. Kenan became Bishop of Duleek.<sup>17</sup> Next he retired to a place in his own country, which was called Ros-ene. The site of this locality has not been discovered, nor is it known, how long St. Kenan remained there, or if he had erected a religious house, or had ruled over a community of monks. However, it seems most likely he led the life of an anchorite, which did not prevent him from ministering to the wants of converts from paganism, that during his time must have largely prevailed in Ireland. Afterwards, he returned to Aremoric Brittany, and established himself in the country of Leon, where he desired to remain in solitude. He fixed on a place called Cléder, where he lived for many years in companionship with his fellow-disciple, the hermit St. Kerrien. To him, our Saint rendered the last religious offices, when he had been called away from life.<sup>18</sup> Also, he administered the last Sacraments of the Church to Jaove,<sup>19</sup> the holy Bishop of Leon, before his departure. The death of St. Kenan occurred, towards the year 495. He was interred at Cléder,<sup>20</sup> in the canton of Plougevedé, arrondissement of Morlaix, where the site of his tomb is shown.<sup>21</sup> It is thought to be possible, that in whole or in part, his relics had been translated to his former monastery of Ros-ene in Ireland. Many churches in greater and lesser Britain have been dedicated to St. Colledoc—said to have been another name for St. Kenan.<sup>22</sup> His feast is assigned to the 12th of September. We do not find his name mentioned in the "*Histoire de Bretagne*," by Lobineau. Festivals are instituted, also, in his honour, at the 1st and 7th of October.

<sup>14</sup> The old chronicler adds, "*cujus neptis Ethne ipsius Kenani mater fuisse memoratur.*"

<sup>15</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates.*" Addenda Quædam omitta, p. 508.

<sup>16</sup> Who the Saint had been that bore this name, we have no means left for determining.

<sup>17</sup> This conjecture is hazarded by Colgan, who supposes that the Kenan, named Calodoc by Albert Le Grand, could have been no other than the bishop of Duleek, who flourished in the fifth century, and chiefly for the following reasons. First, the identity of names, as among the Britons, no other Saint similarly called is to be found. Secondly, the concurrence of place and period, as we read of Kenan having been in Gaul about the year 450, where it seems probable he remained until A.D. 472, besides other subsequent years. Thirdly, because Kenan, surnamed Calodock, had a disciple named St. Kerian, who was probably St. Kieran of Saigir, by whose means St. Kenan of Duleek had been liberated, and who then went to Gaul. Fourthly, that in Ireland there was a place known as Ros-ene, which denomination seems to have

been derived from Ethne, the mother of St. Kenan of Duleek. This enquiry, Colgan promised further to develop, at the feast day of the latter Saint, November 24th. See "*Acta Sanctorum Hiberniæ*," Martii ii. Vita S. Jaove, Episcopi Leonensis, nn. 10, 11, p. 443.

<sup>18</sup> Nothing more seems to be known, regarding St. Kerrien of Bretagne, than what is related in the text.

<sup>19</sup> See his Life in the Third Volume of this work, at the 2nd day of March, Art. iii.

<sup>20</sup> "Il fut inhumé dans le cimetière, d'où on a sans doute levé son corps pour le placer dans un lieu plus honorable." — L'Abbé Tresvaux's edition de "*Les Vies des Saints de Bretagne*," par Dom Guy-Alexis Lobineau, tome i., pp. 63, 64.

<sup>21</sup> See *Les Petits Bollandistes*, "*Vies des Saints*," tome xi., xii<sup>e</sup> Jour de Septembre, p. 48.

<sup>22</sup> The Abbé Tresvaux adds: "son tombeau se voit encore dans une petite chapelle qui porte son nom et se trouve dans un coin du cimetière de Cléder." — Edition de "*Les Vies des Saints de Bretagne*," par Dom Guy-Alexis Lobineau, tome i., p. 64.

## Thirteenth Day of September.

ARTICLE I.—ST. DAGAN, BISHOP OF ACHAD-DAGAIN, OR ENNER-REILLY, COUNTY OF WICKLOW.

[SIXTH AND SEVENTH CENTURIES.]

THAT the present holy man had been greatly venerated while he lived does not admit of question. His acts have not come down to us, however, so that Colgan's Life of him is extracted, for the most part, from biographies of other saints, or from ancient documents, with a few italicised sentences of his own!<sup>1</sup> Already we have given some notice of St. Dagan, at the 12th day of March;<sup>2</sup> but, the present day is his chief festival.<sup>3</sup> In the "Acta Sanctorum"<sup>4</sup> of the Bollandists, at the 13th of September, some brief notices of Dagan occur; but, it is to be regretted, that the writer should have manifested such little knowledge and consideration of matters relating to the saint's history, as to throw aspersions and doubts on the veneration in which he was formerly held in Ireland. The father of this saint<sup>5</sup> was Colmad, or Colmadan, son to Conall. He was the son of Enan, son to Sinill, son of Conall, son to Cathar, son of Armor, son of Nazar, son to Fothad, son of Lámderg, son to Messincorb,<sup>6</sup> son to Cucorb, etc., according to an Irish Life of St. Mochoemoc,<sup>7</sup> translated into English by Professor O'Looney. Thus, Dagan was descended from the noble family of Dalmessincorb, in Leinster.<sup>8</sup> Another name for the father of our saint was Colman. The Sanctilogic Genealogy of the Irish Saints<sup>9</sup> likewise derives him from the renowned Messincorb.<sup>10</sup> Again, his mother was named Coeltigherna, daughter to Coemlog, and sister to St. Coemhgen or Kevin.<sup>11</sup> According to a Tract, said to have been composed by St. Ængus the Culdee, besides St. Kevin, the mother of our Saint had two holy brothers, viz., St. Coeman<sup>12</sup> Santlebhain of Ardne, and St. Mochoemius or Natchoemius<sup>13</sup> of Tirdaglas,

ARTICLE I.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. De S. Dagano, Abbate et episcopo, pp. 584 to 587.

<sup>2</sup> In the Third Volume of this work, Art. ix.

<sup>3</sup> According to Marianus O'Gorman, Maguire, and the Martyrology of Donegal. Colgan states, it is allowed by all, that St. Dagan's festival is referred to the 12th of March, and to the 13th of September. See "Acta Sanctorum Hiberniæ," xii. Martii, nn. 11, 12, 13, p. 586.

<sup>4</sup> See tomus iv., Septembris xiii. Among the pretermitted Saints, p. 50.

<sup>5</sup> Maguire and the Sanctilogium Genealogicum refer to St. Dagan, as a descendant of Messincorb, founder of the Dalmessincorb family, in the southern part of Leinster.

<sup>6</sup> This Messincorb, who was also called Niacorb, was son to Cucorb, Prince of Leinster, and uncle on the father's side to Cathair, the last Leinster King over Ireland, as would appear from the Sanctilogium

Genealogicum, cap. 20, and from the Genealogies of Leinster.

<sup>7</sup> At chapter 28.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii, n. 1, p. 586.

<sup>9</sup> There we read: "S. Daganus de Imberdeóile in regione de Hi-Kennseluigh filius Colman, filii Conalli, F. Enani, F. Sinelli, F. Conalli, F. Cacherij, F. Anmorij, F. Nazarij, F. Fothadij, F. Eochadij Laimhdeirg, F. Messincorbi, F. Cucorbi," &c.—"Sanctilogium Genealogicum," cap. xx.

<sup>10</sup> See Colgan's Acta Sanctorum Hiberniæ," xii. Martii, n. 2, p. 586.

<sup>11</sup> See his Life, in the Sixth Volume of this work, at the 3rd of June, Art. i.

<sup>12</sup> His feast occurs on the 12th of June. See at that date in the Sixth Volume of this work, Art. vi.

<sup>13</sup> His feast is kept on the 1st of May. See, at that date, the Fifth Volume of this work, Art. iv.

and a holy sister named St. Coemoca.<sup>14</sup> All of these were illustrious for their virtues and miracles. According to a Tract, attributed to St. Ængus the Culdee,<sup>15</sup> Coeltigerna, the sister of St. Coemgen was the mother of four sons: viz., of Dagan of Innbherdaoile, of Mobai, of Molibæus, and of Menoc of Glennfaidhle.<sup>16</sup> Thus, he had three brothers, Molibba,<sup>17</sup> Bishop of Glendalough, Mobai,<sup>18</sup> and Menoc,<sup>19</sup> Abbot of Glennfaidhle; all these were distinguished for their sanctity. Lastly, Dempster and Camerarius incorrectly state, that St. Dagan was a British Scot by birth.<sup>20</sup> St. Dagan was born in or after A.D. 565, according to the conjecture of Dr. Lanigan,<sup>21</sup> who adduces good reasons to support his conclusion. This learned historian also shows, that the birth of our saint cannot be placed at a much later period than A.D. 570, while Colgan says, he was born, about the close of the sixth century.<sup>22</sup>

At a tender age, St. Dagan was brought to the school of St. Pulcherius or Mochoemoc of Liathmore.<sup>23</sup> Here he remained for some years, pursuing those studies which were required to fit him for the ecclesiastical state. Our Saint was distinguished for mildness and suavity of disposition,<sup>24</sup> although not naturally devoid of a certain warmth of temper. In St. Puleherin's Life, we are informed, that during the time our Saint remained under his tutelage, certain monks came to Liathmore monastery, being desirous of seeing and

<sup>14</sup> See notices of her, in the Seventh Volume of this work, at the 22nd of July, Art. ii.

<sup>15</sup> At lib. iv., cap. 16.

<sup>16</sup> However, Colgan says, that a certain interpolator of Ængus, who writes as follows, at chap. 88, is in error: "Coemaca soror S. Coemgini, fuit mater Dagani filii Colmadii et Mobai filii Colmadii et Menoci de Glennfaidhle et de Ros-mor, Menoc et Molibæi filii Aridii de Dal-aradiis oriundi." But, as Colgan shows, St. Molibæus, son to Aradius, of the Dalaradian family in Ulster, who is venerated at Enach Elte, in the same province, was not brother of the preceding Saints, but St. Molibæus, Bishop of Glendalough, as shown at the 8th of January, the festival day of St. Molibæus, son to Colmad, and at the 18th of February, the natalis of St. Molibæus, son to Aradius. See "Acta Sanctorum Hiberniæ," xii. Martii, nn. 8, 9, 10, p. 586.

<sup>17</sup> His feast is celebrated, on the 8th of January. See in the First Volume of this work, at that date, Art. viii.

<sup>18</sup> According to the Martyrology of Tam-lacht, Marianus O'Gorman and others, the Natalis of St. Mobai was celebrated, on the 3rd of December.

<sup>19</sup> St. Menoc's feast occurs, on the 29th of December. He is also called Emanus.

<sup>20</sup> Colgan challenges them to prove St. Ængus guilty of error or deception, having written over eight hundred years before that time when he wrote, adding, that many other writers treated on our Saint's paternal and maternal genealogies; on his education from his tender years under St. Pulcherius of Liathmore; on his being buried at the monastery of Innher-Dagan, in the Leinster province; on the year of his death; and on

the day for his festival. See "Acta Sanctorum Hiberniæ," xii. Martii, nn. 18, 19, pp. 586, 587.

<sup>21</sup> The principal reasons adduced by Dr. Lanigan are, that the monastery of Liathmore did not exist, at least, until about 576. "Now supposing, which, however, there is nothing to prove, that Dagan was placed there soon after its commencement, and allowing him ten or twelve years of age at that time, his birth cannot be assigned to an earlier period than 565. On the other hand, it cannot be placed much after 570; for he was a bishop before the death of Molua of Clonfertmolua, who died, at the latest, in 609."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., sec. xvi., n. 229, p. 366.

<sup>22</sup> See "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Dagani, cap. i., p. 584.

<sup>23</sup> The feast of this Saint is observed, on the 13th of March, according to our native calendars. At that date, see his Life in the Third Volume of this work, Art. i.

<sup>24</sup> By Marianus O'Gorman, the entries for this day are:

Maurilion nos Molaimm,  
 Pilip, Amáit. idna,  
 Mael Tolaig tenn fedma:  
 Feil inghen caid Columm,  
 Naeman, Caemuech cunnla  
 Dagan aebdrech ergna.

The following is the English version:—

"Maurilion, I praise him, Philippus, and Amatus the pure ones. Mael Tolaig of the strong effort. The feast of Colomb's chaste daughters. Noemán, prudent Coemnech, fair-faced, wise Dagan."—Whitley Stokes' "*Féil Hui Gormain*," pp. 176, 177.

conversing with its Abbot. They beheld this holy man with his brethren, who were at work in a field near the monastery. On asking for St. Pulcherius, the visitors were directed to him, where he was found at work upon his knees, and with due admiration they accosted him. St. Pulcherius prophesied to them, in these following terms—"Brethren, think of the remedy for your souls, for death threatens you, and in a short time all of you shall die, excepting this little boy who is with you." Not doubting the fulfilment of this prophecy, they did penance, and died after a few days. We are told, that these monks were five in number, and that the boy who accompanied them was kept by St. Pulcherius, who diligently instructed him,<sup>25</sup> together with another youth, who received lessons from the same master. On another day, it is related, that this holy father Pulcherius said to St. Dagan: "My son, if you read well, you shall receive from my hand, before your death, the Communion of Christ's body and blood." A few days afterwards, the boy came by his death, in the following manner. The people of Ossory spoiled the country of Eile, whilst Dagan and his companions were tending calves belonging to the monastery. Then, too, other monks were engaged in various occupations. The Ossorian chieftain's followers, having surprised the pious herdsmen, beheaded St. Dagan. His companion contrived to escape with life. St. Canice<sup>26</sup> was stopping in Liathmore monastery, at the time of this accident. A herd who had escaped—most probably with some wounds—ran to St. Pulcherius, St. Canice and the other monks. He was restored, it was said, by God's grace manifested through the saints already named. But the decapitated trunk of St. Dagan's body, together with the head, had been brought to the monastery. Then St. Pulcherius said to St. Canice: "Holy father, I have promised to give Communion to this youth before his death, but as yet I have not fulfilled my promise—let the power of God be shown in him through us. Wherefore, father, join his head to his body, or entreat the Lord, that he may be restored to life." St. Canice said: "In the name of Christ, I will join his head to his body, but do you beseech the Lord, that life will revive in him." The holy Canice placed the head in its proper position, and it became once more firmly united to the body, and life was restored;<sup>27</sup> but, to the day of Dagan's subsequent death, a circular mark was to be seen around his neck, to indicate that line of junction. On the instant, Dagan gave thanks to God for his miraculous recovery, and afterwards he received Holy Communion, at the hands of St. Pulcherius. Thus was the prediction accomplished; and after this event, St. Dagan lived for a long time in Inverdaoile, as superior over a great number of monks.

We are told, however, that before our Saint became an Abbot, he was under the care of a wise and holy senior, named Petrocus,<sup>28</sup> for some years. This Patrocus was a Cambrian<sup>29</sup> and of royal birth. On the death of his

<sup>25</sup> The Life of Pulcherius adds: "Et postea in sanctum virum, quem sanctum Daganum Abbatem vocavit, qui jam suo Monasterio nomine Inbher-Daile in Oriente Hiberniæ plaga in regione Lageniensium, scilicet in plebe Dalmascorb posito juxta mare jacet, et alius puer cum S. Dagan, apud Patrem Pulcherium legebat." — Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Dagani, cap. ii., pp. 584, 585, and *ibid.*, xiii. Martii. Vita S. Mochoemol, cap. xxviii., p. 594. It would seem from this statement, the writer of St. Pulcherius' Acts

was under an impression, that our Saint had been buried at Inverdaoile.

<sup>26</sup> His Life is given, at the 11th of October, in the Tenth Volume of this work, Art. i.

<sup>27</sup> While St. Canice held the youth in his hands, St. Pulcherius prayed, and Dagan was restored to life, and to his former state, according to the Acts of St. Pulcherius.

<sup>28</sup> He is venerated on the 4th of June, where notices of him are to be found in the Sixth Volume of this work, Art. ii.

<sup>29</sup> "Petrocus genere Camber."—Ex Vita Petroci. "The Itinerary of John Leland

father, the chiefs and people of the principality sought to elevate him to a vacant throne. But Petrocus, who disregarded the pomp of royalty, with sixty of his companions entered a monastery, and assumed the religious habit.<sup>30</sup> After some considerable time, he went to Ireland, where he spent twenty years, in the study of the Scriptures, and acquiring other courses of learning. He was animated with such a love of study, that he even excelled the celebrated masters who taught him; <sup>31</sup> and having hoarded treasures of science with laborious application, he transferred these riches obtained in Ireland to Corinia or Cornwall in England.<sup>32</sup> Harris has also copied Colgan's statement that our Saint studied under Petrocus.<sup>33</sup> There this Abbot founded a monastery, near the Sabrinian Sea,<sup>34</sup> and had for disciples, Credanus,<sup>35</sup> Medanus,<sup>36</sup> and Dacanus,<sup>37</sup> who were celebrated for their learning and sanctity. Colgan, who makes Dacan identical with St. Dagan, says the latter was subject to Petrocus' discipline for some years. From his mode of relation, it would seem, that these years of discipline and instruction had been spent in Ireland.<sup>38</sup> It would appear—if different persons—that these were Irishmen, from the circumstance of St. Petrocus having been twenty years before in Ireland,<sup>39</sup> as also, because their festivals had been observed and commemorated in Ireland, and not in Britain. However, Dr. Lanigan states, that Colgan errs, in confounding our Saint with the other, named Dacan, that studied in Cornwall under the British Petrocus.<sup>40</sup> The same writer supposed it probable, that Petrocus was dead before the birth of our Saint, as it can hardly be allowed that he lived to the time of Dagan's manhood, that is until near the end of the sixth century.<sup>41</sup> However, some misapprehension has prevailed, that Dagan had been a student at Bangor, which a Scotch story has placed in Scotland, and hence the Rev. Dr. Lingard alludes to him as a Caledonian Bishop.<sup>42</sup> Another opinion has been hazarded, that Dagan belonged to Bangor<sup>43</sup> in Ireland. But these assumptions are all incorrect.<sup>44</sup>

the Antiquary," vol. viii., p. 52. Second edition.

<sup>30</sup> See John Capgrave's "Nova Legenda Angliæ."

<sup>31</sup> According to Leland, "S. Petrocus monasticam professus vitam sub Regula D. Benedicti apud Bodminam tunc temporis vocatum."—Joannis Lelandi Antiquarii. "De Rebus Britannicis Collectanea," vol. i., p. 75. Thomas Hearn's Editio altera.

<sup>32</sup> "Quæsitus hac laboriosa scientiæ thesaurus cura, tandem inventus est: qui jam ne deliteret, inventor *Hibernicæ gazas in Coriniam transtulit, et videndas omnibus exhibuit.*"—Commentarii de Scriptoribus Britannicis, "auctore Joanne Lelando, Londinate, tomus i., cap. xxxv., p. 61.

<sup>33</sup> Harris' Ware, vol. ii. "Writers of Ireland," book i., p. 24.

<sup>34</sup> Leland says: "In cœnobio vero Apostolici ordinis, quod in Cornubia aliquot passuum millibus a Sabrino littore ædificabat, discipulos habuit, Credanum, Medanum et Dacanum, viros doctrina et vitæ sanctitate illustres."

<sup>35</sup> Thus, Cridan is venerated in Leinster at Achadh Einnich Church—probably Aghavannagh—on the 11th day of May. See at that date, the Fifth Volume of this work, Art. i.

<sup>36</sup> St. Medan, son to Fechina, is commemorated,

on the 17th of February. See in the Second Volume of this work, at that date, Art. xx. Another St. Medan, son to Moil, was venerated on the 16th of September.

<sup>37</sup> Leland, however, does not name the country of their birth, in his account of St. Petrocus.

<sup>38</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Dagani, cap. iii., iv., p. 585.

<sup>39</sup> "Petrocus 20 annis studuit in Hibernia."—Ex. Vita Petroci. See "Itinerary of John Leland the Antiquary," vol. viii., p. 52, second edition.

<sup>40</sup> For many years, he lived in Ireland, and he had been master to Dagan's uncle, St. Kevin, or Cœmgen, when the latter was a child.

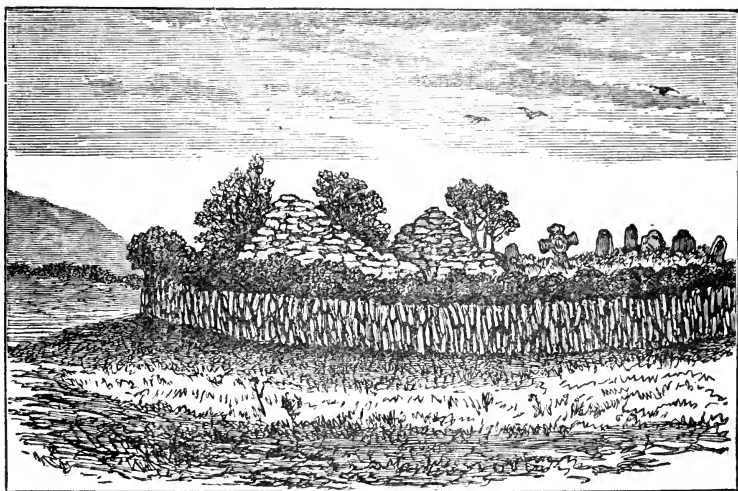
<sup>41</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xvi., n. 229, p. 366.

<sup>42</sup> See the "Antiquities of the Anglo-Saxon Church," chap. i., p. 39.

<sup>43</sup> Smith, the editor of Bede, says, that Dagan had been deputed from the Monastery of Bangor in Ireland, to confer with Laurence on the points then in dispute. See note in *loco citato*. This is also an incorrect statement.

<sup>44</sup> That Dagan was an Irish bishop is evident from a well-known letter of the

After spending a long novitiate under the direction of his holy instructor, at Liathmore, Dagan left this place, and sought a spot, whereon to erect a religious house. He selected Inverdaoile,<sup>45</sup> near the sea-coast, in the south-eastern part of Wicklow County. The signification of Inverdaoile means the Mouth of a River called Daoile.<sup>46</sup> In was situated in the territory of Hy-Kenselach. Inverdaoile is now known as Ennereilly, a townland in the parish so named,<sup>47</sup> and containing the ruins of an old church, situated close to Mizen Head, in the barony of Arklow, and County of Wicklow. It is about four miles and a quarter, north-north-east from the town of Arklow. The river Dall or Deel is now called the Pennycomequick River.<sup>48</sup> In the Down Survey, Ennereilly is written Newville. In the year 1839,<sup>49</sup> two



Ennereilly, County of Wicklow.

portions of the side walls belonging to the old church were still standing in the old burying ground of Ennereilly. It is near the sea-shore, on a bleak and an exposed elevation, topping the North bank of what is usually called by the peasantry Redcross River. Some fine land and sea-views may thence

Roman prelates. It was written to the clergy of Ireland, and in it, Bishop Dagan is spoken of as one of them. Then it represents Dagan as "coming into this Island" (Britain); "*Daganum episcopum in hanc insulam venientem.*" Accordingly, we may conclude, that he did not come from Caledonia or any part of Britain.

<sup>45</sup> According to the "*Sanctilogium Genealogicum*" and other Irish authorities, Harris was wrong in calling the place Inverdagain. For this, he had no authority, except an error of the Press, in "*Acta Sanctorum Hiberniæ*," at p. 586, where this name occurs instead of Inverdaoile.

<sup>46</sup> See "*Ecclesiastical History of Ireland*," vol. ii., chap. xiv., n. 232, p. 367.

<sup>47</sup> It is bounded on the north-east by Dunganstown parish, on the north-west by Red Cross parish, on the south-west by Kilbride parish, and on the east by the Irish Sea.

<sup>48</sup> In the *Feilire Aenguis*, at 13th September, Inbher-Doeli is described as in the territory of Dal-Mescorb, in Leinster, and Doel, as "*nomen amnis*," in the East of Leinster. Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., n. (d), p. 256.

<sup>49</sup> See a Letter of Mr. O'Connor, dated Arklow, January 31st, 1839, "Letters containing Information relative to the County of Wicklow collected during the Progress of the Ordnance Survey in 1839," vol. i., pp. 408, 409.

be obtained. The ruins of the old church are in the middle of what was until of late an unenclosed grave-yard, having no ancient monuments.<sup>50</sup> The church plan is still discoverable, as having consisted of a nave and chancel; the former 30 feet in length, by 20 in width interiorly—the latter is 13 feet in length, by 12 feet in breadth. The walls remaining average two feet ten inches in thickness. Only small portions of the nave-walls stand, and without any feature of a door or window visible. The choir is level with the foundations. The field around is very green and fertile. The grave-yard is still much used for interments. Apparently the church is of great antiquity. It is built of very rude materials. At a more recent period, a clumsy buttress appears to have been built at the south-west angle of the nave, as if to prop the walls, which have fallen round their bases, at various points. A hollowed holy water font lay outside the cemetery in a field adjoining. A well of pure water flows below the grave-yard into the river. No patron was there remembered<sup>51</sup> at the time when first visited by the writer. The cemetery was then unenclosed. At present, it has a wall surrounding it,<sup>52</sup> and built with the rough flag-stones, found in a quarry adjoining, and set on edge, outside a hawthorn hedge, which crowns the whole fence.<sup>53</sup> Few fragments of the side-walls now remain in the church-ruins, and only portions of the gables are to be seen.

It is supposed, that the name *Inverdaoile*, afterwards had been changed to that of *Achadh-Dagan*, *i.e.*, the Field of Dagan; or that a part of this tract, so called, was subsequently distinguished by the name of *Achadh-Dagan*, as a consequence of its being the place chosen for our Saint's religious foundation. There, having erected a monastery, he soon collected a community of monks, and he was regarded as Abbot over his own foundation. For their government, he seems to have adopted the Rule of St. Molua.<sup>54</sup> St. Dagan was promoted to the Episcopacy of *Achadh-Dagain*, sometime before the death of St. Molua,<sup>55</sup> which took place in or shortly before the year 609. With the latter saint he was on terms of great intimacy; and, he was visited by Molua immediately previous to his own death, that Dagan might direct the Abbot of Clonfert-Molua in the appointment of a successor for his monastery. St. Dagan named Lactan,<sup>56</sup> as a suitable person to succeed; and St. Molua was highly pleased with this choice, which in every respect accorded with his own wishes and judgment. Then, St. Dagan besought the blessing of his venerable visitor, both for himself, and for that See, with the government of which he was charged. St. Molua replied, "Thy benediction will always come from on high." After mutual prayers and blessings, both separated, and having given the kiss of peace, Molua bade farewell to his friend and to *Achadh-Dagain*.<sup>57</sup> The Abbot of *Inverdaoile* and the Bishop of *Achadh-Dagan* bore a similar name, while no distinct evidence has been adduced for their having been different persons. If such

<sup>50</sup> Crossing the "fish-abounding river," near the old church, is Pennycomequick bridge.

<sup>51</sup> Such are the descriptive particulars and information, collected at the spot, by the writer, in April, 1871.

<sup>52</sup> Erected by the Poor-Law Guardians of that Union.

<sup>53</sup> On the occasion of a second visit to this spot, in July, 1897, the writer took a sketch of the ruins and enclosure as here presented. This drawing was transferred to the wood and engraved by Gregor Grey.

<sup>54</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 476.

<sup>55</sup> His Life is to be seen, in the Eighth Volume of this work, at the 4th of August—the day for his feast, Art. i.

<sup>56</sup> Probably identical with Laidgen or Laidcend of Clonfert Molua, and whose festival is set at the 12th of January. See at that date, some account of him, in the First Volume of this work, Art. i.

<sup>57</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xii. Martii. Vita S. Dagani, cap. vii., p. 585.

were the case, both personages were certainly contemporaneous. St. Dagan is named the Traveller,<sup>58</sup> because of the different journeys he made to the neighbouring Island of Britain, and likewise one to Rome. This latter, however, might have been only a continuation of the former journey. This circumstance of our saint being called Dagan the Traveller, in the calendars, seems to indicate, that he visited distant countries, and amongst other places the capital of the Christian world.<sup>59</sup> His visit to Rome has been referred to A.D. 599.<sup>60</sup> He is said to have had an interview in Rome with Pope Gregory the Great, to whom he presented that rule which St. Molua had drawn up for his monks. This Rule being read by the Pope, it received his warmest approval, and elicited from him the highest public encomiums upon its author.<sup>61</sup> Dr. Lanigan, however, seems disposed to doubt St. Dagan's visit to Rome,<sup>62</sup> but he adduces no reason to sustain his opinion. That he had been in Britain appears from the letter written to the Irish Clergy, in 609,<sup>63</sup> by the Bishops Laurentius,<sup>64</sup> Mellitus,<sup>65</sup> and Justus.<sup>66</sup> Our Saint was an ardent supporter of the Irish practices regarding the Paschal computation,<sup>67</sup> and it would seem that he had an interview with them, which did not change his opinions and position on that subject. Laurence Archbishop of Canterbury is said to have had pastoral charge, not only over the English Church, but even over the Britons or inhabitants of Wales, and over the Scots or Irish, who inhabited the neighbouring Island. This Laurence was chiefly desirous of bringing over the Irish and Britons to the English and Roman Easter observance. Besides he wished to render them amenable, in some other respects to canonical decrees.<sup>68</sup> Accordingly, in conjunction, with Mellitus and Justus, these servants of the servants of God united in addressing a joint letter to their most dear brethren the lords, bishops and abbots throughout all Scotia—which at that time had reference solely to Ireland<sup>69</sup>—

<sup>58</sup> Our Saint appears to have been called Itinerator, on account of his journeys to Britain and to Rome; most probably the latter journey was taken on the question of the Paschal controversy.

<sup>59</sup> Britain's neighbouring island was within easy reach of Ireland, and intercourse between both countries was so frequent and uninterrupted, in the time of Dagan, that his visits merely across the Irish Channel could hardly have obtained for our Saint his distinguishing appellation, had he not also passed over to the Continent.

<sup>60</sup> Archbishop Ussher, at the year DCCIX., says: Daganus abbas Regulam monasticam a Lugido sive Molua conditam ad Gregorium .I. Romam detulit: qui ea coram omnibus summopere laudata, salutem auctori per internum illum retulit.—“*Britannicarum Ecclesiarum Antiquitates.*” *Index Chronologicus*, p. 535.

<sup>61</sup> See Colgan's “*Acta Sanctorum Hiberniæ*,” xii. Martii. Vita S. Dagani, cap. vi., p. 585.

<sup>62</sup> See “*Ecclesiastical History of Ireland*,” vol. ii., chap. xiii., sect. vii., n. 94., p. 209.

<sup>63</sup> This letter may be seen, in the Venerable Bede's “*Historia Ecclesiastica Gentis Anglorum*,” lib. ii., cap. 4.

<sup>64</sup> This bishop succeeded St. Augustine, VOL. IX.—No. 6.

the first Archbishop of Canterbury, who died on the 26th of May, A.D. 605.

<sup>65</sup> He was Bishop of London, and in the year 610, he went to Rome during the reign of Pope Boniface IV. to confer with him on the affairs of the English Church.

<sup>66</sup> Justus was consecrated bishop and set over Kent by St. Augustine Archbishop of Canterbury. He was the first bishop of Rochester. Both he and Mellitus were afterwards obliged to fly into France, when the southern Saxons had relapsed into Paganism.

<sup>67</sup> See Rev. Dr. Lanigan's “*Ecclesiastical History of Ireland*,” vol. ii., chap. xiv., sect. xvi., p. 365.

<sup>68</sup> In continuation of his account, Bede describes the Irish mode of celebrating Easter and this letter addressed to them by the English bishops, in these terms: “*Sed, ut supra docuimus, a decima quarta luna, usque ad vigessimam Dominicæ Resurrectionis diem observandum esse putarent, scripsit cum coepiscopis suis exhortatorium ad eos Epistolam, obsecrans eos et contestans unitatem pacis et Catholicæ observationis cum ea, quæ toto orbe diffusa est Christi Ecclesia tenere.*”—“*Historia Ecclesiastica Gentis Anglorum*,” lib. ii., cap. 4.

<sup>69</sup> No doubt, also, it applied to the Scots,

and the terms of which were to the following effect :—According to its custom throughout the world, the Apostolic See had sent us to those western parts to evangelize the Pagans, it has occurred, and also, into this island called Britain, without a previous knowledge of it. We believed that the people acted according to the custom of the Universal Church ; having great respect for their sanctity, we have revered them, whether Britons or Scots. But on knowing the Britons, we thought the Scots had been better. However, through Dagan the Bishop<sup>70</sup> coming into this island we have named, and through Columbanus,<sup>71</sup> the Abbot in Gaul, we have learned, that the Scots differ not in conversation from the Britons. For on Bishop Dagan coming to us, not only was he unwilling to eat with us, but even he would not dwell in the same house in which we were entertained. That Dagan had gone to Britain, for the purpose of conferring with Laurence, is very probable, and it seems to be hinted at in the letter, where he is said to have come to the Roman prelates.<sup>72</sup>

A phrase in their letter conveys the idea of his having paid the Roman Bishops a visit, whether to do so was his chief object in passing over to Britain, or, that happening to be there, he thought it right to call upon them. Nevertheless, his interview with them had not been productive of interchanging harmonious opinions, so much to be desired at the meeting of Christian Prelates. The subject of their conference regarded the proper time for celebrating Easter ; and Dagan, who was attached to the Irish practice, refused to eat,<sup>73</sup> not alone in company, but even to live under the same roof with those British Bishops, who favoured a different discipline. After conferring or disputing with the Roman Bishops, whether Dagan became determined, besides shunning their society, not to communicate with them *in divinis*, is not sufficiently clear. If so, he went further than he ought to have done ; as whatever difference occurred between the parties regarded neither faith nor any essential article of ecclesiastical discipline.<sup>74</sup> Wherefore, it is an absurdity on the part of certain writers<sup>75</sup> to represent this matter as tantamount to a real excommunication, and an irreconcilable difference between the Church of Ireland and of Rome. Even in the supposition that Dagan proceeded so far as a separation *in divinis*, this is to be understood, not as if he considered them excommunicated in the full sense

an Irish colony, then settled in the Southern parts of the present Scotland.

<sup>70</sup> Sir James Ware says, it is possible, that the Bishop Dagan to whom Laurence addressed his epistle, was identical with Dagan, the contemporary of St. Fintan Munna, who died in 634 or 635. See "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 17.

<sup>71</sup> His festival occurs on the 21st of November.

<sup>72</sup> In the letter we read : "Danganus episcopus ad nos veniens," &c.

<sup>73</sup> The Rev. Dr. Lanigan observes : "It will be asked, how could he have induced himself to visit persons, with whom he would not condescend to take food. To this I answer, that, if, as in all appearance was the case, he did really visit those bishops, his refusing to eat or even stay in the same house with them could not have been in consequence of any pre-determination to that effect, but of something that occurred

after his paying the visit. The best manner to account for the matter is to admit, that in their conversation concerning the disputed points, some hot words were uttered and that Dagan felt himself so hurt, that he refused to partake of their hospitality. To suppose that he was previously resolved to keep up no sort of communion with them is directly opposite to the fact of his visit, and would indicate a line of conduct very unbecoming a bishop. Surely he would not have prejudged them before he had heard their proposals and what they had to say in their defence."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xvi., n. 223, pp. 367 to 369.

<sup>74</sup> In a similar case, St. Columbanus, firm as he was on those points, did not cease to hold communion with the Gallican clergy, notwithstanding his being constantly teased by them.

<sup>75</sup> See the remarks of Dr. Ledwich, in his "Antiquities of Ireland," p. 369.

of the word, that is, as quite out of the Church ; but it may indicate that sort of partial separation, of which we have innumerable instances in Ecclesiastical History, and according to which some particular bishops or churches declined communicating together, while at the same time both parties were in communion with the great body of the Catholic Church.<sup>76</sup> It is said, our Saint wrote a book to defend the Irish mode of celebrating Easter ;<sup>77</sup> but, if so written, this book is not known to be extant, at the present day. This work had for its reputed title : " *Ad Britanorum Ecclesias*," lib. i.<sup>78</sup> It has been stated,<sup>79</sup> that our Saint subsequently embraced the Roman rite,<sup>80</sup> which he had so earnestly opposed in previous debates. According to Lesley,<sup>81</sup> with difficulty he was induced to make the change.

An opinion has been offered, that our Saint was not raised to the episcopacy, until he had visited the Eternal City, or after his return from Rome. Although no account has come down to us of our Saint having visited Rome in the time of Pope Gregory the Great, on this subject regarding the Pashal controversy; yet, such an idea has been suggested by Colgan.<sup>82</sup> It is by no means improbable, if Dagan was in Rome, that the principal object he had in view was to obtain correct information on this point, at the centre of Catholic Unity. It is stated, moreover, that he was present at the Synod of the White Field, where he strenuously supported St. Fintan Munnu<sup>83</sup> in a controversy, regarding the time most appropriate for celebrating Easter.<sup>84</sup> The particulars relating to this remarkable convention are more fully set forth in the Life of St. Lasarian, Bishop of Leighlin, at the 18th of April.<sup>85</sup>

Our Saint performed many miracles ; and many virtues of an exalted character also distinguished him, during his career upon earth. This holy Abbot died in the year 639, according to the "*Chronicum Scotorum*,"<sup>86</sup> and the "*Annals of the Four Masters*."<sup>87</sup> Tighernach has named A.D. 641, for that event.<sup>88</sup> According to John Leland, the three disciples of St. Petrock, Credan, Medan and Dachun—interpreted Dagan—were interred at Bosmanach near the Sabrian Sea.<sup>89</sup> However, this is an incorrect statement, and contrary to our Irish traditions. In the "*Feilire*" of St. Ængus,<sup>90</sup>

<sup>76</sup> One of the penalties or censures used in the African church was, that in certain cases a bishop was suspended from communion with other bishops, still, however, retaining the government and communion of his own particular church. See Tillemont's "*Mémoires pour servir à l'Histoire Ecclesiastique des six premiers Siecles, avec une Chronologie et des Notes*," tome xiv., p. 412.

<sup>77</sup> Such is the statement of Bale, *centur. xiv.*, 11, 13.

<sup>78</sup> See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. iii., p. 17.

<sup>79</sup> By Hanmer, in his "*Chronicle of Ireland*," p. 60, and Huntingdon, lib. iii., p. 187.

<sup>80</sup> See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. iv., num. 382, p. 209.

<sup>81</sup> See "*De Origine Scotorum*," lib. iv., p. 153.

<sup>82</sup> See "*Acta Sanctorum Hiberniæ*," xii. Martii. De S. Dagano Abbate et Episcopo, cap. vii., p. 585.

<sup>83</sup> Abbot and Bishop of Clonenagh. His

festival occurs at the 21st of October, in the Tenth Volume of this work, Art. i.

<sup>84</sup> See Harris' Ware, vol. ii. "*Writers of Ireland*," book i., chap. iv., p. 24.

<sup>85</sup> See at that date, the Fourth Volume of this work, Art. i.

<sup>86</sup> See William M. Hennessy's edition, pp. 86, 87.

<sup>87</sup> "*The Age of Christ, 639, St. Dagan of Inbher-Daeile, died on the 13th day of September.*"—Dr. O'Donovan's edition, vol. i., pp. 256, 257.

<sup>88</sup> Thus : "*Quies Dagain Imbhir Daile.*"—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii. Tigernachi Annales, p. 194.

<sup>89</sup> "*Extat Petroburgi libellus de Sepultura Sanctorum Anglorum ; ex quo liquet Credanum, Medanum et Dachunum, viros sanctitate vitæ illustres, et Petroci imitatores, in Bosmanach fuisse sepultos.*"—"Commentarii de Scriptoribus Britannicis," auctore Joanne Lelande Londinate, tomus i., cap. xxxv., p. 61.

<sup>90</sup> In the "*Leabhar Braec*" copy is the following stanza :—

at the 13th of September, our Saint is commemorated as "the champion of battle Dagan of Inber Doele." Brief notes by a scholiast are appended.<sup>97</sup> The 13th day of September was the date of his festival, as marked in the Irish Calendars. At this day, the published Martyrology of Tallagh<sup>92</sup> notices Dagan Sac. Mac Colmada Inbir doile; Marianus O'Gorman,<sup>93</sup> and Maguire<sup>94</sup> also commemorate him; likewise, the Calendar of Cashel,<sup>95</sup> and Annals of the Four Masters, so place the date for his death. St. Ængus calls him, Dagan, the victorious<sup>96</sup> leader of Inbher-daoile. At this day, he is commemorated, in the Martyrology of Castellan.<sup>97</sup> Also, corresponding are the Ides of September, when his feast is found entered in the Kalendarium Drummondense.<sup>98</sup> The day before the Feast of the Cross<sup>99</sup> in harvest is the festival day of Dagan,<sup>100</sup> as related in an Irish Life of St. Mochoemoc.<sup>101</sup> Colgan has his acts written for the 12th of March, which he asserts corresponded with Calendars in his possession.<sup>102</sup> This latter would seem to have been the commemoration of a translation of our Saint's relics, or some other festival, referring to him. It is not certain, whether our Saint had been first interred at Inverdaoile, or at Glendalough: for Ængus tells us, that St. Dagan of the former is enumerated among Saints reposing at the latter place. This statement seems to indicate, either that his remains had been translated from Inverdaoile to Glendalough, or if he had been buried in the first instance, at this latter place, that his body afterwards had been removed to Inverdaoile.<sup>103</sup> The circumstance of the two different festivals for our Saint appears adding some weight to the foregoing opinion, and to the statement of Ængus. Were there only one festival day for this Saint, we should still be inclined to suppose, that he was buried at Glendalough, and venerated at

Uolom our apfichit  
Marrtir comeit noebi  
Larin cinisio baige  
Dagan inber Doeli.

Thus translated by Whitley Stokes, LL.D.: "Declare two and twenty martyrs with much of holiness; with the champion of battle, Dagan of Inber Doele."—"Translations of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., on the Calendar of Oengus, p. cxxxvii.

<sup>92</sup> These only inform us, that Dagan, i.e., "in Dál Mescorb he is." And again, that Doel is a river in the east of Leinster. See *ibid.*, p. cxlv.

<sup>93</sup> Thus: "Dagan Sac Mac Colmada Inbir doile." Dr. Kelly's edition, p. xxxiv. The Book of Leinster copy has Dagan Cpr bi mac Colmada inbir doile.

<sup>94</sup> Marianus O'Gorman has, "Daganum præplacidum nobilemque de Inbher-daoile in Orientati Lagenia."

<sup>95</sup> Maguire has, "Daganum itinerarium, de Dalmessincorbiorum in Lagenia."

<sup>96</sup> On this day, the Calendar of Cashel calls him "Bellatorem, qui et in regione de Dalmacorb in Lagenia." The name, however, is suppressed, perhaps through the oversight of a transcriber, in Colgan's copy. This title of "bellator," he would seem to have obtained, owing to his advocacy of the Irish practice for celebrating

Easter in public assemblies; and his defence of ancestral traditions rendered him conspicuous among those of our countrymen, who engaged in similar controversies. In these he also appeared to bear away the palm of victory not unfrequently, even although his opinions did not finally prevail.

<sup>97</sup> So called, probably, for the reason assigned in the previous note.

<sup>98</sup> Thus: "In Hibernia, S. Dagani, qui titulo episcopi colitur in parœcia Dalmacorb in Lagenia, ubi fuerit abbas monasterii Inber-Daoile, postquam ab infantia instructus erat per S. Mochoemocum."

<sup>99</sup> Thus: "in Hibernia Sancti Confessoris et Presbyteri Dagani."—Bishop Forbes' "Kalendars of Scottish Saints," p. 24.

<sup>100</sup> The Feast of the Exaltation of the Holy Cross at Jerusalem, in 335, was celebrated by the Greeks and Latins as early as the fifth and sixth centuries. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix., September xiv.

<sup>101</sup> Professor O'Looney's translated Life of St. Mochoemoc, chapter 28, has such a statement.

<sup>102</sup> See his Life, at the 13th of March, Art. i.

<sup>103</sup> The Martyrologies of Tallagh, Marianus O'Gorman, Maguire and Donegal treat of St. Dagan, whom they call a bishop, at the 12th of March.

Inverdaoile. However, in that admirable but almost unknown poem of John D'Alton, intituled, "Dermid; or Erin in the Days of Boru," special allusion is made to St. Dagan's cell,<sup>104</sup> the ruins of which he says were to be found in the valley of Glendalough. If this be a local tradition, it may have been the vault, wherein his remains had been deposited. Seemingly without a shadow of authority Dempster states, that our Saint was venerated on the 22nd day of March;<sup>105</sup> and Ferrarius in his Catalogue falls into the same error, relying on such a statement.<sup>106</sup> In treating of the Scottish Saints, Camerarius is at variance with all other writers.<sup>107</sup> He says first, that St. Dagamus—supposed to represent the present Daganus—was venerated on the 29th of May; secondly, that he flourished in Gallouidia; and thirdly, that from his tender years, he inbibed the principles of piety in Benchor Monastery, which was celebrated among the Scots.<sup>108</sup> We are told, that the letter *m* is often confounded with *n* in the Scottish lists of saints, and therefore Dagamus is the same as the Daganus of Beda. The Dunkeld Litany has Dagamach.<sup>109</sup>

On the southern bank of Three Mile Water—not far from Ennereilly—there is an ancient cemetery, still largely used for interments by the people of the surrounding country, and within it are traces of the old church foundations, with two fragments of side-walls still remaining. One of these is clothed with ivy. The river running through a deep glen beneath has encroached on the cemetery bounds, so as to cause a considerable land-slide of the enclosure. To prevent the repetition of such an accident, in June 1897, a wall was in course of erection beside the water-course, and the grave-yard has been of late enclosed by a stone-wall, at the expense of the rate-payers and by order of the Poor-law guardians. The interior of the old church is greatly crowded with head-stones over the graves. The bank on the opposite side of the stream rises very steeply over the course of the river, and on the summit has a hedge-row crowned with a range of finely grown trees.

ARTICLE II.—THE DAUGHTERS OF COLUM, OF TECH-INGHEN-COLUIM, IN CREMHTHANN. At the 13th of September, according to the Martyrology of Donegal,<sup>1</sup> veneration was given to the Daughters of Colum, of Tech-ingenhen-Colum, in Cremhthanna. We are told, that the territory of Cinel Crimthainn extended around the fortress of Dunamase, and comprised the

<sup>103</sup> See Colgan's "Acta Sanctorum Hi-bernæ," xii. Martii. Vita S. Dagani, cap. ix., p. 586.

<sup>104</sup> In the following lines:—

"No more shall Glendalough repeat  
The martial clang, the choral hymn,  
The warrior's sun of glory's set,  
The light of piety is dim,  
The ivy wraps St. Dagani's cell,  
That gave a patron to the vale."

—Canto v., sect. lii., pp. 123, 124.

<sup>105</sup> Thus: "Clarus habetur anno salut. d.l.v. vel ut verius alii anno DCIX. die XXII. Martii."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iv., num. 382, p. 209.

<sup>106</sup> According to his careless and loose want of method, Dempster says, that Bede alone speaks of our Saint; when even himself relates that Huntingdon and Lesbey in certain passages refer to Dagan.

<sup>107</sup> In the Scottish Entries in the Kalendar

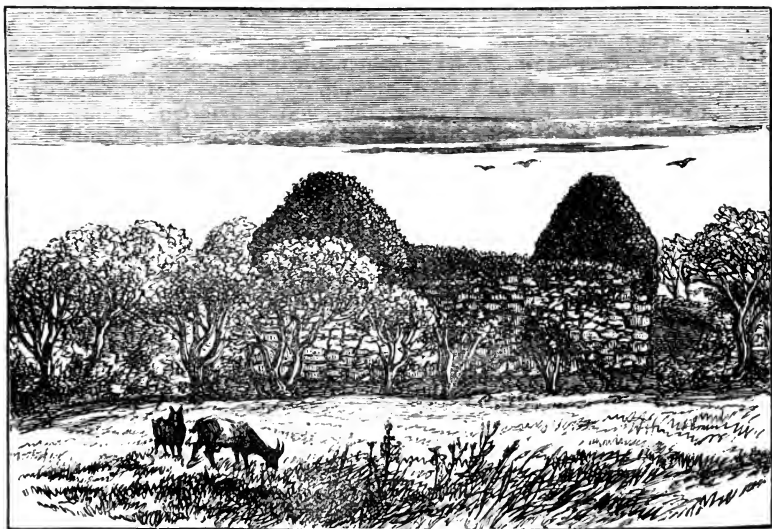
of David Camerarius, at the 29th of May, we find: "Sanctus Dagamus Episcopus et Confessor in Galloidia Scotiæ provincia."—Bishop Forbes' "Kalendars of Scottish Saints," p. 237.

<sup>108</sup> However, Colgan remarks, that the celebrated Monastery of Benchor, was situated within Down diocese, in the well-known Ulster province of Ireland, and that before his time no author said there had been another monastery bearing this name, nor even in Colgan's time was any such to be found in Scotland. Neither did any writer before Camerarius state, that St. Dagan derived the rudiments of piety and learning from Banghor, that he even set foot in Galloidia, or in fine, that he had been venerated on the 29th day of May.

<sup>109</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 320, 321.

ARTICLE II.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

barony of Maryborough East, in the Queen's County.<sup>2</sup> This territory was a part of Leix.<sup>3</sup> It would seem, that owing to some mistake, the daughters of Colum have been noted in the Martyrology of Tallagh,<sup>4</sup> on the day following, as Inghena Coluim i Caillifollomon.<sup>5</sup> There is a small parish known as Killenny,<sup>6</sup> situated in the barony of Stradbally, Queen's County, and just adjoining a part of the barony of Maryborough East; so that even this parish may have constituted a portion of ancient Cinel-Crimthainn of Leix, as already described. There is an old ruined church<sup>7</sup> covered with ivy, and a



Old Church of Killenny, Queen's County.

cemetery adjoining it.<sup>8</sup> The latter is nearly circular, and within a hawthorn-ditch enclosure.<sup>9</sup> The old name Killenny<sup>10</sup> may have been somewhat contracted in pronunciation, and in English the equivalent translation seems to stand "the church of the Daughters."<sup>11</sup> In the Martyrology of Marianus

<sup>2</sup> See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by John O'Donovan, LL.D., n. 424, Appendix, p. lii.

<sup>3</sup> See John O'Donovan's "Leabhar n. g.-Ceart, or Book of Rights," n. (9), p. 216.

<sup>4</sup> Edited by the Rev. Mr. Kelly, p. xxxiv.

<sup>5</sup> But, this appears referable to a territory in Meath, as seen in the subsequent account of Coemhan Breac, at the 14th of September.

<sup>6</sup> It is described on the "Ordnance Survey Townland Maps for the Queen's County," sheets 9, 13, 14. The townland proper is on the two latter sheets.

<sup>7</sup> The old ruins are quite near the Great Heath of Maryborough, where a rather modern Catholic Church has been erected beside them. They stand, moreover, just

at the dividing line between the baronies of Maryborough East and Stradbally.

<sup>8</sup> The rude old church measures 36 feet in length, by 16 in breadth, interiorly. The south side-wall is almost destroyed. In the middle of the eastern gable there is a small window. The remaining walls are massive, and built, in a great measure, with large hammered stones. A small square recess in the side-wall was probably to the right of the former altar.

<sup>9</sup> The accompanying illustration, drawn on the wood and engraved by Mr. Gregor Grey, is from a sketch taken on the spot by the author, July, 1873.

<sup>10</sup> Although thus written, it is pronounced Killinny, by the native peasantry.

<sup>11</sup> A writer employed on the Irish Ord-

O'Gorman,<sup>12</sup> at this date, is entered a festival for Columb's chaste daughters; while a scholiast states, they were from Tech Ingen Coluimb in Cremthain. These holy daughters of Coluim are noticed in the Life of St. Daigh, which occurs at the 18th of August;<sup>13</sup> but their place is said to have been in Ui Crimhthann, in the Barony of Slane, and County of Meath.

ARTICLE III.—ST. NEMAN OR NAEMHAN MAC UA DUIBH. [*Probably in the Seventh Century.*] We find entered in the Martyrology of Tallagh,<sup>1</sup> the feast of Neman Mac h. Duibh, at the 13th of September. Marianus O'Gorman has a commemoration of this holy servant of God, at this same date, with the designation of his being prudent, while a commentator calls Noeman the great-grandson of Dub.<sup>2</sup> According to Colgan, this holy man accompanied St. Fechin, Abbot of Fore,<sup>3</sup> when the latter went to obtain the liberation of one Aid or Ædus from Blaitmaic and Diermit II., joint Sovereigns of Ireland.<sup>4</sup> Hence his period must be assigned probably to the Seventh Century. We have recorded in the Martyrology of Donegal,<sup>5</sup> the name Naemhan Mac Ua Duibh, as having a festival, at the 13th of September. In the Table appended to this latter record, we meet the Latin word (*sanctanus*) introduced, after the entry of his name.<sup>6</sup>

ARTICLE IV.—ST. MAELTOLAIGH, OF DRUMBEG PARISH, COUNTY OF DOWN. The Martyrology of Marianus O'Gorman<sup>1</sup> enters the feast of Mael Tolaigh, "of the strong effort," at the 13th of September. In the Martyrology of Donegal,<sup>2</sup> it is mentioned, that Maeltolaigh, of Druim Niadh, in Ulster,<sup>3</sup> was venerated at the same day. The place is now known, as being included within the present parish of Drumbeg,<sup>4</sup> intersected by the River Lagan, and situated partly in the County of Down<sup>5</sup> and partly in the County of Antrim. The Protestant church occupies the ancient site, on a hill, commonly called the Drum, in the County of Down.<sup>6</sup>

ARTICLE V.—REPUTED FESTIVAL OF ST. BATHENEUS, CONFESSOR. Camerarius inserts a festival for St. Batheneus, at the 13th of September.<sup>1</sup> At this same date, the Bollandists,<sup>2</sup> quoting him as an authority, state, that this saint has been noticed in the Life of the great Abbot of Iona, St.

nance Survey supposes Killenny to have derived its name from a St. Ethne. This, however, does not merit much attention.

<sup>12</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>13</sup> See the Eighth Volume of this work, at that date, Art. i.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy, we read Neman mac h. Duibh.

<sup>2</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>3</sup> See the Life of this Saint, at the 20th of January, in the First Volume of this work, Art. ii.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xx. Januarii. See the Second Life of St. Fechin, chap. xxvii., p. 136, and n. 16, p. 141.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

<sup>6</sup> See *ibid.*, pp. 456, 457.

ARTICLE IV.—<sup>1</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

<sup>3</sup> A commentator on Marianus O'Gorman has a similar local identification.

<sup>4</sup> That portion of it, in the Barony of Upper Belfast, is described on the "Ordnance Survey Townland Maps for the County of Antrim," sheet 64.

<sup>5</sup> That portion of Drumbeg parish, in the Barony of Upper Castlereagh, is described on the "Ordnance Survey Townland Maps for the County of Down," sheets 9, 15.

<sup>6</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (e), p. 46, and Appendix LL., p. 380.

ARTICLE V.—<sup>1</sup> See Scottish Entries in the Kalendar of David Camerarius. Bishop Forbes' "Kalendars of Scottish Saints," p. 240.

<sup>2</sup> See "Acta Sanctorum," tomos iv., Septembris xiii. Among the pretermitted saints, p. 50.

Columba,<sup>3</sup> whose successor he became,<sup>4</sup> and that both of these holy men had been treated of, at the 9th of June.

ARTICLE VI.—REPUTED FESTIVAL OF ST. COLUMBAN, ABBOT OF LURE. At the 13th of September, Saussay<sup>1</sup> has an account of a St. Columban, a disciple, an abbot of Lure,<sup>2</sup> and a successor of St. Deicolus.<sup>3</sup> He flourished in Lesser Britain. See his Life, at the 22nd of November. The Bollandists<sup>4</sup> allude to him, at the 13th of February, and again at this present date.<sup>5</sup>

ARTICLE VII.—ST. CAEMNACH, The Martyrology of Marianus O'Gorman<sup>1</sup> enters a feast for Coemnech, at the present date; but there is no other information afforded regarding him. The simple name Caemnach, without any further designation, appears in the Martyrology of Donegal,<sup>2</sup> at the 13th of September.

ARTICLE VIII.—REPUTED FESTIVAL OF TWENTY-TWO HOLY MARTYRS. The commemoration of two and twenty unnamed Martyrs of great holiness occurs at the 13th of September, in the Feilire of St. Ængus.<sup>1</sup> We are unable to find a corroborative entry in any known Kalendar, and consequently we cannot more particularly notice them.

## Fourteenth Day of September.

ARTICLE I.—ST. CORMAC MAC CULLINAN, KING OF MUNSTER AND BISHOP OF CASHEL.

[NINTH AND TENTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—SOURCES FOR ST. CORMAC MAC CULLENAN'S BIOGRAPHY—HIS BIRTH AND EDUCATION—HE BECOMES BISHOP OF CASHEL—DESCRIPTION AND EARLY HISTORY OF CASHEL—CORMAC IS ELEVATED TO THE THRONE OF SOUTH MUNSTER—HIS VISIT TO LORCAN, KING OF THOMOND.

ONE of the most celebrated characters, noted in the civil and ecclesiastical history of Ireland, was the renowned Monarch and Bishop, St. Cormac Mac Cullinan. The possession of the sceptre and the crozier, the

<sup>3</sup> See his Life at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>4</sup> See also the Acts of St. Baithine or Baoethin, at the same date, *ibid.*, Art. iii.

ARTICLE VI.—<sup>1</sup> In his "Martyrologium Gallicanum," in Supplemento.

<sup>2</sup> Sutrensis is written, through mistake. Wion puts this word, likewise, for Lutrensis, at the 18th of January.

<sup>3</sup> See his Life, at the 18th of January, in the First Volume of this work, Art. i.

<sup>4</sup> See the Bollandists' "Acta Sanctorum," tomos ii., Februarii xiii. Prætermissi et in alios dies rejei, p. 644. New edition.

<sup>5</sup> Thus: "Columbini abbatibus Sutrensis in Britannia (imo Lutrensis in Burgundia) meminerunt hodie Ferrarius in Catalogo Generali et Saussayus in Supplemento. Eundem rectius in Burgundia annunciat

Menardus, Galesinius vero et Dorgainius Columbinum breviter memorant. Redibit memoria Columbini seu Columbani Junioris, ut alijs vocatur, quemadmodum observatum est in Prætermissis 13 Februarii, ad diem, quo cultus ipsius accuratius examinari poterit XXI. et XXII. Novembris."—*ibid.*, tomos iv. Septembris xiii. Prætermissi et in alios Dies relati, p. 52.

ARTICLE VII.—<sup>1</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

ARTICLE VIII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxvii.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Dr.

wearing of the crown and the mitre, by the same individual, were familiar to Christendom in the persons of a continuous line of Sovereign Pontiffs, who ruled over the Universal Church, and the small States allotted as the Patrimony of St. Peter; nevertheless, a union of temporal and ecclesiastical power in the same hands, and a capability of wielding both for the mutual interest of Church and State, in other instances, were found to be of exceptional occurrence in most Catholic countries. Such was even the case in Ireland, as may be discovered by the historical student, in reference to the long list of her ecclesiastics. Although in a variety of cases, these were descendants of a royal lineage, and the rightful inheritors of a crown; as we see recorded in their Lives, they usually preferred renouncing advantages of birth and regal honours, in the pursuit of a more worthy ambition. However, exceptions were presented to this general state of distinct civil and ecclesiastical rule, even in our country. Broken into a number of small principalities, and ruled by several petty and virtually independent princes; the objects, policy and ambition of those rulers were frequently discordant, as their relations towards each other were often abnormal. Provincial and family feuds were as frequently inherited as excited, by each successive recipient of the sword and the sceptre, and the firm grasp of this latter with clannish rule was a usual result of the vigorous use of the former appendage. Circumstances over which those rulers seem to have had little control often forced them into positions, irreconcilable with their social position, sound views of policy, and the dictates of their better judgment, as we shall here find exemplified. Thus, it happened, that while the nation itself appeared verging towards a suicidal dismemberment, still owing to God's particular providence, the Church of Ireland interposed a barrier between continual assaults upon social order, and the maintenance of civilization. It would seem, however, that the influence of ecclesiastics was all the more powerful and effectual, when unstained by the sword, or by the attainment of secular sway.

The case of Cormac Mac Cullinan is an instance, but by no means a solitary one, of regal and episcopal rule, even in the particular province, where he was recognised as King and Bishop. One of the first remarkable instances where such powers has been found united in the same person, was in the case of Olchobar, son to Cinaedh, King of Cashel or Munster, and Bishop of Emly. In conjunction with Lorcan, King of Leinster, this prince and prelate gained a signal victory over the Danes at Sciath-Neachtain, near Castledermot, in the year 846. In this battle, Tomhrair, Earl and Tanist to the King of Lochlann, and twelve hundred of his followers, were slain.<sup>1</sup> Olchobar died in the year 849.<sup>2</sup> Coenfelad, at the same time King of Cashel and Bishop over Emly, died in the year 872.<sup>3</sup> Eogan, son to Ceannfaeladh, and abbot of Emly, died in the year 886, according to the Annals of the Four Masters;<sup>4</sup> but, as Sir James Ware states, this ecclesiastic, called Prince of Imleach-Ibair or Emly, was slain in the year 889. Tíbraid Mac Maelfín, Bishop or Abbot, and Prince of Imleach-Ibair, died in the year 912.<sup>5</sup> Again, with the subject of this present memoir, and his successor on the throne of

O'Donovan's "Annals of the Four Masters," vol. i., p. 370, note (b), pp. 474 to 477, nn. (a, b).

<sup>2</sup> See Sir James Ware. According to the "Chronicon Scotorum," however, his death is placed at A.D. 851. See William M. Hennessy's edition, pp. 150, 151.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 480, 481. But, the death of this prince and bishop is placed at A.D. 850, in the Annals of Ulster.

<sup>4</sup> See Dr. O'Donovan's edition, vol. i., pp. 538, 539.

<sup>5</sup> See *ibid.*, vol. ii., pp. 578, 579.

Cashel, named Flaithbheartach or Flaherty, and who died in the year 942,<sup>6</sup> we find a union of civil and ecclesiastical power vested in the hands of a single individual.

In the Book of Lecan or of Sligo—an Irish Manuscript to be found in Trinity College Library—we are told,<sup>7</sup> that Cormac's Life—doubtless the Life of St. Cormac Mac Cullinan—is to be found.<sup>8</sup> Several modern Irish writers have allusion to him in their works, such as Rev. Dr. Jeffery Keating,<sup>9</sup> Rev. Dr. Lanigan,<sup>10</sup> Thomas Moore,<sup>11</sup> Rev. James Wills,<sup>12</sup> Eugene O'Curry,<sup>13</sup> Alfred Webb,<sup>14</sup> and Thomas D'Arcy McGee.<sup>15</sup> There is also an interesting account of him in the "Irish Penny Magazine."<sup>16</sup>

Although his public career is alluded to in nearly all the general Histories of Ireland; yet, little seems to have transpired, which tends to illustrate the period of Cormac's childhood and adolescence. That he was son to Cuileanan, the etymology of his name indicates. We are informed, that he was descended from the Engenian branch of the Munster Royal family,<sup>17</sup> and that he was descended from Aengus, the first Christian King of Munster.<sup>18</sup> Again, it is stated, that Cormac was born, in the year 837. We are told,<sup>19</sup> that he received tuition from Sneidhuis, a wise man, living at Disert-Diarmada, or Castledermot, in the present County of Kildare. This tutor died in the year 885.<sup>20</sup> It is but reasonable to suppose, that Cormac's instruction preceded the latter event by many years. The acquisition of so much learning, as he is reported to have possessed, shows how the education of seculars, as well as clerics, had not been neglected in the ninth and tenth centuries; but, whether or not he received his chief training at Castledermot is rather doubtful, although sufficiently probable.

It has been stated—but on no very trustworthy evidence—that Gormlaith or Gormflaith, the daughter of Flann Sinna,<sup>21</sup> Monarch of Ireland, had been thrice married; in the first instance, to Cormac Mac Cullenan, King of Munster; afterwards to Niall Glandubh, Monarch of Ireland, and lastly to Cearbhall, King of Leinster.<sup>22</sup> To her are attributable certain Irish verses,

<sup>6</sup> See *ibid.*, pp. 650, 651.

<sup>7</sup> See Lhuyd's "Archæologia Britannica," p. 435.

<sup>8</sup> At p. 58.

<sup>9</sup> See "General History of Ireland," part ii., pp. 439 to 451. Duffy's edition.

<sup>10</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sects. iv., v., vi., pp. 348 to 361.

<sup>11</sup> See "History of Ireland," vol. ii., chap. xvii., pp. 44 to 52.

<sup>12</sup> See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., second period, pp. 185 to 188.

<sup>13</sup> See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. i., pp. 19, 20, *et seq.*

<sup>14</sup> See "Compendium of Irish Biography," p. 96.

<sup>15</sup> See "Popular History of Ireland," vol. i., book ii., chap. iii., pp. 75 to 77.

<sup>16</sup> Published in Dublin, 1833. See vol. i., No. 24, for June 15. Ancient Irish Biography, No. xxiv. Cormac Mac Cuilleenan, pp. 187, 188.

<sup>17</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii.,

sect. iv., p. 349, and *ibid.*, note 37, p. 350.

<sup>18</sup> See Archdeacon Henry Cotton's "Fasti Ecclesiæ Hibernicæ," vol. i. Province of Munster, p. 4.

<sup>19</sup> See the "Annals of the Four Masters," vol. i., pp. 536, 537. Dr. O'Donovan's edition.

<sup>20</sup> See *ibid.* However, in William M. Hennessy's edition of the "Chronicum Scotorum," his death is placed at A.D. 888. See pp. 170, 171.

<sup>21</sup> His reign commenced in 879, and ended A.D. 916, according to Roderick O'Flaherty: "Flannus Sinna Malachie regis filius R. H. triginata septem annos. Regnavit annos 36, menses 6, ac dies 5. Obiit 8 Calendas Junii, anno 916, ætatis 68. War."—"Ogygia," pars iii., cap. xciii., p. 434.

<sup>22</sup> However, the order of those marriages must be incorrect, since Cormac Mac Cullinan was slain in 908, Cearbhall in 909, and Niall Glandubh in 919. If we take it for granted, that Niall Glandubh had been her second husband, he must have repudiated her within or before the year 909, when Cearbhall had been killed.

which profess to relate the deaths of her two latter husbands.<sup>23</sup> Notwithstanding her three royal marriages, it is related,<sup>24</sup> that afterwards she begged from door to door, forsaken by all her friends and allies, and glad to be relieved by her inferiors. Should we credit the foregoing statement, we may conjecture, from its being stated, that he was married to Gormlaith, the daughter of Flann, son to Maelsechlain, and son of Domhnall,<sup>25</sup> that Cormac's earlier training was not intended to prepare him for the ecclesiastical profession. However, such account does not accord with what is afterwards related, that he was always a virgin. Neither does it seem consistent with the general tenor of his life, as Flann and Cormac were declared enemies, and even hostile opponents, to the end of Cormac's career.

That the subject of this present memoir was made bishop over Cashel, an account of his great merits and virtues,<sup>26</sup> we can have no doubt. It is no easy matter to determine, at what time, under what circumstances, or in what place, Cormac had embraced the clerical profession, and had been advanced to the episcopacy; yet, it seems quite certain, he became a bishop before his elevation to the throne of South Munster.<sup>27</sup> If Cormac had been married, either his wife had died previously, or by mutual consent both had agreed to embrace a religious state. His life is said to have passed in the practice of great austerities. The O'Clerys relate, that he used to sleep in a hair<sup>28</sup> tunic, which he wore at Matins. He was accustomed to sing his psalms frequently immersed in water, according to the same authority.

Before the time of Cormac, it is asserted, that Cashel had not enjoyed its subsequent pre-eminence of becoming an episcopal see—this city having been comprised within the limits of the more ancient Emly diocese. This see continued to exist, for centuries before and after the time of Cormac Mac Cullenan.<sup>29</sup> Its bishops also were for a long period distinct from those of Cashel. It is thought to be probable,<sup>30</sup> that Cormac was bishop over Lismore, before he removed to Cashel; because a Cormac, son of Cuillenan, is said to have been bishop of Lismore, about those times.<sup>31</sup> He is related in the Annals of Clonmacnoise to have died in 915, or according to another account in 918,<sup>32</sup> while the date for the death of Cormac, son of Cullinan, is

<sup>23</sup> See "Three Fragments of Irish Annals," copied by Dubhaltach Mac Firsigh, and edited by John O'Donovan, LL.D., pp. 222, 223, and n. (6).

<sup>24</sup> In Mageoghegan's Translation of the Annals of Clonmacnoise, at A.D. 905. There she is said to have been a fair, virtuous and learned woman.

<sup>25</sup> See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 248, 249.

<sup>26</sup> This was also in accordance with an Irish custom of promoting distinguished persons to the episcopal rank, in places where no bishop had previously been.

<sup>27</sup> Alluding to this union of the ecclesiastical and regal dignity in Ireland, a writer of Cormac Mac Cuillenan's memoir remarks:—"In no case, however, was the regal dignity conferred upon ecclesiastics, except when they succeeded by hereditary right, and thus far are the individuals free from all imputation of sinister ambition."—

"The Irish Penny Magazine," vol. i., No. 24. Ancient Irish Biography, No. xxiv., p. 187.

<sup>28</sup> William M. Hennessy substitutes "very thin," for "hair," as a translation.

<sup>29</sup> It has been remarked, that no quarrel or schism is known to have occurred, between Emly and Cashel; and that Cormac, while bishop and King, had been on friendly terms with that prelate, governing the former see.

<sup>30</sup> By Rev. Dr. Lanigan.

<sup>31</sup> The "Annals of the Four Masters" place his death at A.D. 918; but their editor, Dr. O'Donovan, notes, that he is to be distinguished from Cormac, son of Cuillenan, King of Munster and Archbishop of Cashel. See vol. ii., and n. (w.) pp. 598, 599.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii xvii. De S. Cormaco Episcopo Athtrumensi. Appendix, cap. i., p. 360.

known to have been in 908.<sup>33</sup> The "Annals of the Four Masters,"<sup>34</sup> assign it, however, to A.D. 903. If these dates were correct,<sup>35</sup> it should follow, that there were two distinct persons, each named Cormac McCulinan. Notwithstanding, the Rev. Dr. Lanigan attempts to show, that there is no sufficient reason for the admission of two distinct Cormacs, bishops and both sons of Cullenan—the one belonging to Cashel, the other to Lismore.<sup>36</sup>

Various derivations have been given for the denomination of Cashel: some writers stating it to have the primitive designation of Sidh-druim,<sup>37</sup> or "fairy ridge," afterwards changed to Caiseal, "a circular stone-fort,"<sup>38</sup> and such probably it was called, before other less ancient buildings crowned the site. It is a simple word, and in Irish local nomenclature often applied where ancient stone-forts are known to have stood,<sup>39</sup> while it is moreover very frequently compounded with other designations. To the present saint is attributed another derivation for it.<sup>40</sup> Next, we are told, that the ancient name was Carsiol, or "the habitation on the rock," being compounded of Gar, or Carrick, and Siol.<sup>41</sup> Moreover, Cashel has been called Caishil-na-clog, or "Cashel with the bells," and in other copies Cashel-na-Cnoc, or "Cashel-of-the-hill."<sup>42</sup> Again, this place was known as Drum-feevea, because it had been surrounded by extensive woods.<sup>43</sup>

In the midst of the rich champaign country of Tipperary, stretching away from the hills of Kilkenny to the Galtee mountains, and from Slievenaman to the Devil's Bit, crowned with its noble ruins, the Rock of Cashel stands

<sup>33</sup> See the "Three Fragments of Annals" copied from ancient sources, by Dubhaltach Mac Fhirbisigh, edited by Dr. John O'Donovan, pp. 200, 201.

<sup>34</sup> See Dr. O'Donovan's edition, pp. 564 to 571.

<sup>35</sup> But, at least, argues Dr. Lanigan, the former date is not; for Cormac of Cashel died in 908, and as to 918 for the one of Lismore, it is perhaps a mistake for 908. The Four Masters, when searching in old Annals and documents, might have found Cormac Mac Cuilenan called in some bishop of Lismore, and in others of Cashel, and thence have supposed, that they were different. Their calling Cormac of Lismore, prince of the Desies, does not furnish any argument against his having been the same as Cormac of Cashel; whereas, in consequence of being bishop of that great See, situated in the Desies country, while there, he might have got that title, in the same manner as some bishops of Emly, *ex.gr.*, Eugene Mac-Cenfoclad, who died A.D. 872.

<sup>36</sup> Dr. Lanigan suspects, that the epithet Theasaleoscop, which had been applied to Cormac before he became King of Cashel, alludes to a see more southerly than Cashel, such as Lismore, by calling it the Southern place or establishment, much in the same way as Alcuin spoke of it, in his letter to Colcu. See "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. iv., n. 39, p. 350.

<sup>37</sup> Pronounced *shee drum*.

<sup>38</sup> See Dr. P. W. Joyce's "Origin and

History of Irish Names of Places," part iii., chap. i., pp. 276, 277.

<sup>39</sup> The assertion of Ebel, followed by others, cannot be admitted, that the word could have been derived from the Latin word *castellum*; rather it is probable that the latter term had been derived from the older Celtic root.

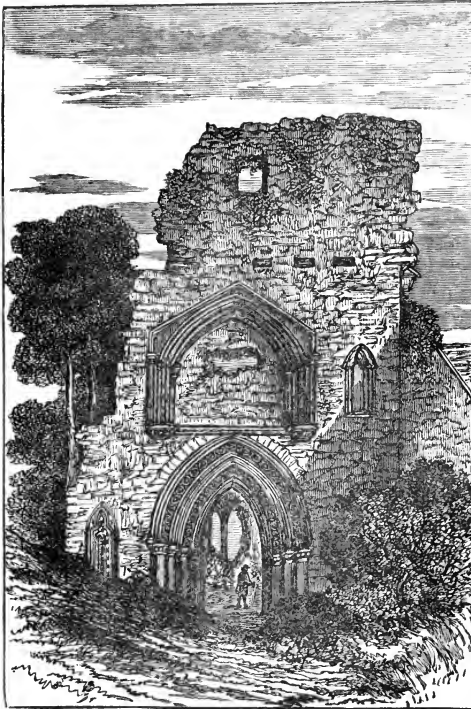
<sup>40</sup> In the "Sanas Chormaic," or "Cormac's Glossary," attributed to the authorship of St. Cormac Mac Cuuillonain, Translated and Annotated by Dr. John O'Donovan, and edited by Whitley Stokes, LL.D., we find the following derivation: "Caisel, 'Cashel,' i.e., a *casula*; or *ds-ail*, i.e., *ail chisa*, rock of tribute, which used to be brought by the men of Ireland to that place; or *ail chise* i. *ro-cheis*. . . . ?" See p. 33.

<sup>41</sup> See Seward's "Topographia Hibernica," at the word *Cashel*. There, we are told, that there was a dun or royal fort of the chieftains of Egonach Cashel, in which territory it is situate; and, moreover, that from their habitations on this insulated rock, its possessors were called Hy-Dun-na-moi, or the "Chiefs of the royal fort of the plain," by corruption O'Donohoe. In latter ages, it is stated, that they were distinguished by the name of Cartheigh, or "Inhabitants of the rock," whence descended the Mac Carthys, hereditary chiefs of this district. These statements, however, are quite fanciful.

<sup>42</sup> In the Poem known as "Terna Egis."

<sup>43</sup> See Richard Rolt Brash's "Ecclesiastical Architecture of Ireland, to the Close of the Twelfth Century," chap. vii., p. 91.

out to the eye a most conspicuous and the grandest object in that vast plain. In addition to those elevated surroundings, from the Rock itself may be seen the Limerick and Waterford mountains with the distant Slieve Bloom, on the horizon's verge. It seems probable, that the royal residence on the Rock of Cashel solely occupied that site, until the year 1101, when Morough O'Brien convened a great assembly of the clergy and people, in which he made over



Athassel Abbey, near Cashel.

that hitherto royal seat of the Munster kings to God and St. Patrick.<sup>44</sup> The buildings, civil, military, and ecclesiastical, towering from the summit are on a position of surpassing grandeur. The Cathedral, the Teampul Cormaic, the Regal Palace, the Fortress, the Round Tower, all form a group of ruins, which must engage the eye of an architect, antiquary and man of taste, as having few rivals of equal interest in this, or perhaps any other, land.<sup>45</sup> Again, the rich plain surrounding Cashel contains the ruins of many ancient religious edifices. Among these may be mentioned, Hore Abbey,<sup>46</sup> situated near the city, and called St. Mary's of the Rock, originally a Benedictine, afterwards converted into a Cistercian, monastery;<sup>47</sup> Athassel Priory,<sup>48</sup> a foundation for Canons Regular of the Order of St. Augustine,<sup>49</sup> by William Fitz Adelme de

Burgo;<sup>50</sup> besides, the ruins of many still more ancient Irish Churches.<sup>51</sup>

<sup>44</sup> See the *Annales* iv. *Magistrorum*, at A.D. 1101, in Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," toms iii., pp. 677, 678.

<sup>45</sup> There is an interesting account of Cashel and its religious foundations by John S. Sloane, C.E., among his "*Antiquarian Rambles in Ireland*," written for the *Irish Literary Gazette*, vol. ii., pp. 228, 229. Woodcuts illustrating some of the scenes accompany this paper.

<sup>46</sup> It gives name to the parish of Hore Abbey, in which it is situated, both townland and parish being in the barony of Middlethird, and shown on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 60, 61.

<sup>47</sup> In the year 1272, David Mac-Carwill, Archbishop of Cashel, took the lands in possession of the Benedictines near the Cathedral Church of St. Patrick on the Rock, and bestowed them on the Cistercians. Moreover, he attached to this Abbey a Hospital for Lepers, which one David le Latimer, Knight, had erected in Cashel. See Sir James Ware "*De Hibernia et Antiquitatibus ejus*," cap. xxvi., p. 204.

<sup>48</sup> It is situated in the townlands of Athassel Abbey north, and of Athassel Abbey south, in the parish of Athassel, or Relickmurry, barony of Clanwilliam, and described on the "Ordnance Survey Town-

On the Rock of Cashel the Eugenian kings<sup>52</sup> of Munster had their Royal Palace, and on its summit they used to be crowned. On the ascent of the hill, a large stone is pointed out, on which, according to tradition, the kings of Cashel had formerly been inaugurated with the customary ancient ceremonies. About the beginning of the fifth century, Corc, King of Munster, took possession of this place, and it has been supposed, that he erected on the Rock a stone fort, which caused it to lose the original name.<sup>53</sup> The Irish Annals have no account of his death. However, his grandson, Aengus Mac Nadfraich, who is regarded as the first Christian King of Munster, and who held a council in Cashel,<sup>54</sup> at which St. Patrick,<sup>55</sup> St. Declan,<sup>56</sup> and St. Ailbe<sup>57</sup> are stated to have been present, died in the year 487.<sup>58</sup> In subsequent ages, Cashel of the Kings and of the Bishops was identified with the glorious memories of the country, as also with the story of its misfortunes.

Those public transactions, relating to Cormac, have greater reference to the civil than to the ecclesiastical history of Ireland. The Four Masters tell us, that in A.D. 897,<sup>59</sup> Finguine, *i.e.*, Cenngeagain, King of Munster, was slain by his own tribe.<sup>60</sup> Again, in the "Annals of the Four Masters," we are informed, at A.D. 896, there was a change of Kings in Cashel, Cormac Mac Cullenan having succeeded to Cernghegan or Finguine.<sup>61</sup> About the year 900, has been assigned for the rule over Munster of Cormac, the Prince-Bishop.<sup>62</sup> One account states, that Finguine, who got possession of the throne of Cashel,<sup>63</sup> A.D. 895, had been dethroned in 901, when Cormac was

land Maps for the County of Tipperary," sheets 60, 68.

<sup>49</sup> The ruins still remaining are of great interest, and several portions of them are still fairly well-preserved. The illustration given in the text represents the part in which a beautifully-recessed Gothic doorway remains. The drawing from which the illustration was at first taken has been transferred to the wood, and engraved by Gregor Grey.

<sup>50</sup> About the year 1200. By charter King John confirmed its possessions, April 20th, 1205. It was the burial place of the De Burgo family. See Sir James Ware, "*De Hibernia et Antiquitatibus ejus*," cap. xxvi., p. 205.

<sup>51</sup> See Archdall's "*Monasticon Hibernicum*," County of Tipperary, pp. 639 to 677.

<sup>52</sup> So called from their common eponymous Eoghan or Eugene Mor, who flourished as supreme King of Munster, in the earlier part of the second century of the Christian era. He is also called Mogh Nuadhat—probably the first name he bore. It is strange, that Thomas Moore should style him "the heroic Mogh-Nuad, King of the province of Leinster."—"History of Ireland," vol. i., chap. vii., p. 129.

<sup>53</sup> Roderick O'Flaherty thus writes:—"Corcus Olilli Flannbeg ex Lugadio filio nepos rex Momoniæ et regum Momoniæ stirps primus Casiliæ regiam fixit in jam Tiperariæ comitatu, Corca-eathrac dicitur regio, in qua sita est, quam Amergini filii Milesii posterius olim tenebant a *Tipraid-farann* juxta Monasterium S. Crucis

Huachtar-lamhann dictum ad Dunandreas, et Borealem partem de Knockgrafann in longum protensam."—"Ogygia," pars iii., cap. lxxxi., p. 382.

<sup>54</sup> See Colgan's "*Trias Thaumaturga*." Appendix III. ad Septima Vita S. Patricii, pp. 200, 201.

<sup>55</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>56</sup> See his Life, at the 24th of July, in the Seventh Volume of this work, Art. i.

<sup>57</sup> See his Life, at the 12th of September, in the present volume, Art. i.

<sup>58</sup> He was killed in the battle of Cill Osnaigh in Magh Fea. See William M. Hennessy's "*Chronicum Scotorum*," pp. 30, 31.

<sup>59</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 556, 557.

<sup>60</sup> The Annals of Ulster, at the year 901, state, that Finguine, King of Cashel, "a sociis suis occisus est per dolum."—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultonienses*, p. 242.

<sup>61</sup> The Annals of Ulster refer this occurrence to the year 900, which is said to correspond with A.D. 896 of the "*Annals of the Four Masters*." See Dr. O'Donovan's edition of the latter work, vol. i., pp. 554, 555, and note (c).

<sup>62</sup> See Thomas D'Arcy McGee's "*Popular History of Ireland*," vol. i., book ii., chap. iii., p. 76.

<sup>63</sup> Dr. Lanigan follows the Annals of Innisfallen, as authority for the foregoing and subsequent accounts. See Dr.

nominated by the prevailing party. It is related, that Fionngaine<sup>64</sup>—also called Kinngagan<sup>65</sup>—who is said to have been son to Gorman,<sup>66</sup> King of Cashel, was killed in 902, during the contest among his own people.

In the year 903, it has been stated,<sup>67</sup> that Cormac then became King without opposition. While admitting the *Annals of the Four Masters* have earlier dates for these transactions; Dr. Lanigan is yet of opinion, that their authority has not equal weight, especially with regard to the affairs of Munster.<sup>68</sup> But, there is no valid reason for supposing, after his being called to the throne of Cashel, that Cormac Mac Cullenan had been engaged in any contest, necessary to secure its peaceable possession. Others think, that some time had elapsed, before Cormac was peaceably seated on the throne of Cashel. While there and officiating in his episcopal capacity, it is likely the very ancient Cathedral occupied a site beneath the Rock, which was then crowned solely by the royal residence.<sup>69</sup> Of that primitive church no traces now seem to have remained.

During the earlier years of King Cormac's reign, the Kingdom of Ireland enjoyed a degree of comparative repose, after previous calamities owing to intestine wars and foreign invasions. Contests and animosities between the native Princes became less frequent, and the people of Ireland were in consequence more united. Fearing the effects of such reconciliation, the Danes seemed unwilling to engage in hostilities, although their savage dispositions and desires for plunder were not altogether appeased. Apprehending that the union of natives and chiefs would be directed towards their own expulsion from this island; many of them embarked on board their vessels and voluntarily retired from a land, which seemed no longer destined to become their prey.<sup>70</sup> Those sacrilegious Danes, who had plundered and destroyed Churches and Monasteries, being now expelled, such ruins were again restored. Moreover, many sacred edifices were newly built, to satisfy the religious requirements of clergy and people. Schools and academies were erected and endowed, for the education of youth, in arts and sciences, so that learning began to revive with the progress of peace and prosperity.<sup>71</sup> We are told, that the lands were again manured and cultivated, that the earth produced most abundant crops, while the fields were covered with numerous herds and flocks.

Some time after Cormac had been proclaimed King of South Munster, he went on a visit to Lorcan, King of Thomond.<sup>72</sup> The throne of Cashel had

O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii. *Annales Inisfalenses*, Dublin copy, p. 37.

<sup>64</sup> It has been stated by Colgan, that he was the son of Kenngagan, called King of Cashel, in the *Tripartite Life of St. Patrick*. This, however, is an error on the part of Colgan. See "*Trias Thaumaturga*," *Sep-tima Vita S. Patricii*, pars iii., cap. xxx., p. 156, and n. 57, p. 186.

<sup>65</sup> Not suspecting the identity, Colgan wonders why he cannot be found enumerated among the Kings of Cashel. This has also puzzled the Rev. Dr. Lanigan. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xxii., sect. v., n. 42, p. 352. In this connection, it must be remarked, that Dr. Lanigan was deceived by the false statement—it is to be supposed inadvertently—given by Colgan; and, it may be found from the "*Annals of the Four Masters*," that

Kinngagan and Fionngaine were names indifferently applied to one and the same person.

<sup>66</sup> By the *Annals of Innisfallen*, Dublin copy.

<sup>67</sup> In the *Annals of Innisfallen*, Dublin copy.

<sup>68</sup> See "*Ecclesiastical History of Ireland*," vol. iii., chap. xxii., sect. v., n. 43, p. 352.

<sup>69</sup> According to Rev. Dr. Ledwich, a Mandra was on the rock and within a wall surrounding the summit. See "*Antiquities of Ireland*," p. 149. However, this existed only in the *pseudo-antiquary's* imagination.

<sup>70</sup> See John O'Mahony's Keating's "*History of Ireland*, chap. vii., pp. 519, 520.

<sup>71</sup> See Ferdinando Warner's "*History of Ireland*, vol. i., book ix., p. 363.

<sup>72</sup> See Dr. Sylvester O'Halloran's "*General History of Ireland*," vol. ii., book x., chap. v., p. 184.

then begun to assume the portentous aspect of a growing power in the southern province; and its demands of tribute were extended even beyond such a limit.<sup>73</sup> On the occasion of Cormac's visit to Lorcan, the prince-bishop, with his retinue, was magnificently entertained. Cormac returned to Cashel, with hostages, taken from eleven out of the twelve districts<sup>74</sup> of which Thomond was then composed.<sup>75</sup> On leaving, he is said to have indited a poem in praise of Lorcan.<sup>76</sup> For the seven years, that Cormac Mac Cullenan ruled over the province of Southern Munster,<sup>77</sup> he was universally respected and admired by friends and enemies. He attained the character of being a learned and an accomplished scholar, a devout ecclesiastic, and a just, politic prince. His enemies feared his prowess; while his subjects revered his many virtues.<sup>78</sup>

## CHAPTER II.

THE INVASION OF THOMOND BY FLANN SIONNA, MONARCH OF IRELAND—HIS DEFEAT—CORMAC SUPPOSED TO HAVE BEEN AUTHOR OF THE PSALTER OF CASHEL—COMPOSITIONS ATTRIBUTED TO ST. CORMAC MAC CUILLENAN—CORMAC'S CHAPEL ON THE ROCK OF CASHEL—VISIT OF KING LORCAN TO CORMAC—THE SANAS CHORMAIC—CORMAC'S CELEBRATION OF EASTER AT CASHEL—HOSTILITIES BETWEEN THE PEOPLE OF MUNSTER AND THOSE OF LEINSTER.

THE peace of Ireland did not continue for any long period, until it was again disturbed by civil commotions. The chief monarch of Ireland, Flann Sionna, had unjustly and insolently invaded the territories of Thomond, over which territory King Lorcan ruled.<sup>1</sup> In his expedition he was joined by Cerbhall, son of Muiregan, King over the Leinster province. At first, success attended their arms; for, they ravaged the whole of Mumhan from Gabhran to Luimnech. Nevertheless, these insults and injuries were not destined to pass unpunished.<sup>2</sup> After a desperate engagement, which lasted, it is said, for three whole days without intermission, the forces of Flann were almost entirely cut to pieces. This monarch, with the remainder of his shattered army, was obliged, covered with confusion and disgrace, to retreat. By way of reprisal, Lorcan equipped a fleet of sloops and small vessels on the Shannon, and with these he afterwards made many incursions into the Meath and Connaught territories, on either side of the river. The forces of Cormac Mac Cuillenán, together with those of Flaithbheartach or Flaherty, the warlike Abbot of Iniscathy, united with Lorcan, A.D. 906; and marching to Magh Lena, they gave battle to the monarch Flann, who was defeated. The latter

<sup>73</sup> See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., second period, p. 186.

<sup>74</sup> "There were twelve Cantreds in the division belonging to the crown of Thomond, and their territories extended to the walls of Cashel."—Ferdinando Warner's "History of Ireland," vol. i., book ix., p. 365.

<sup>75</sup> See Dr. Sylvester O'Halloran's "General History of Ireland," vol. ii., book x., chap. v., p. 184.

<sup>76</sup> The Manuscript Collection of the Royal Irish Academy includes a poem, attributed to Cormac Mac Cullenan, King and Archbishop of Cashel and Thomond, on his

departure from Lorcan's house. It is in ten stanzas, pp. 1, 2.

<sup>77</sup> According to Selbach the Elder, in his Elegy, "Pity that Cashel should be without Corbmac."

<sup>78</sup> See Dr. Sylvester O'Halloran's "General History of Ireland," vol. ii., book x., chap. v., pp. 181, 182.

CHAPTER II.—<sup>1</sup> In this invasion, assigned to A.D. 905, in the "Chronicum Scotorum," his confederate is said to have been Cerbhall, son of Muiregan. See William M. Hennessy's edition, pp. 180, 181.

<sup>2</sup> See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., second period, p. 186.

was compelled to give hostages, in token of submission ; while following up their victory, Cormac and Flaithbheartach destroyed the islands on Lough Ree from their fleet, which obliged the men of Connaught, as well as the Ui Neill, to submit, and also give hostages to insure their future peaceable behaviour.<sup>3</sup>

Cormac Mac Cullinan is generally supposed to have been author of the celebrated work, known as the Psalter of Cashel, and which chiefly treated concerning the history and Antiquities of Ireland. It is thought, also, that this work was called Psalter because it was principally written in verse.<sup>4</sup> However, Edward O'Reilly tells us, it contained a collection of Irish records, both in prose and verse.<sup>5</sup> It included many original pieces, written by Cormac ; but, it does not appear, nevertheless, to have been exclusively his composition. Keating had a copy of it, which he often quotes, and he alludes to it more than once, in the Preface, as a work to be seen in his days. Also, Colgan states it was preserved in his time.<sup>6</sup> Sir James Ware makes mention of it,<sup>7</sup> as extant when he wrote, and that it was held in great esteem. He says, that he had some collections from it, in an old parchment codex, intitled *Psalter-narran*.<sup>8</sup> This volume has been considered one of high authority on matters of Irish History, and it seems yet to be extant.<sup>9</sup> It is said to have been originally transcribed from the Psalter of Tara, and from other ancient documents. We are told, that there is a part of it in an old Manuscript of the Bodleian Library at Oxford.<sup>10</sup> Some writers pretend that Cormac was not the author of it, and that it was compiled after his times. In fact, there are some circumstances mentioned as taken from it, which belong to a later period ; for instance, the latest part of the Catalogue of the Archbishops of Armagh,<sup>11</sup> which comes down to the latter end of the eleventh century.<sup>12</sup> In his work, which was published at Oxford,<sup>13</sup> Lhuyd enumerates the *Saltair Chaisil*, among Manuscripts then to be found in

<sup>3</sup> See William M. Hennessy's "*Chronicon Scotorum*," pp. 180, 181.

<sup>4</sup> Dr. Lanigan, however, tells us, his deceased worthy friend, General Vallancey, informed him, that this was a mistake, as the original title of the work was *Saltair*, which, he said, signified a chronicle, and that he states the same in his *Prospectus of a Dictionary of the Ancient Irish*, at *Taireac*. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xxii., sect. vi., n. 58, p. 356. However, though he would wish to agree with Vallancey in everything, says Dr. O'Donovan, yet Dr. Lanigan was too profound a scholar to be led astray by his veneration for the memory of his departed friend, and too honest to pass any opinion without some authority. Also, he had the courage to add : "Yet *Saltair* signifies also *Psalter*, and the *Psalter* or *Saltair-na-rann*, was not a chronicle."—See "*Leabhar na g-Ceart* or *Book of Rights*." Introduction, n. c., p. v.

<sup>5</sup> "This book was extant in Limerick, in the year 1712, as appears by a large folio MS. in the Irish language preserved in the library of Cashel, written in Limerick in that year, and partly transcribed from the original *Psalter* of Cashel. The writer of this account was indulged with a perusal of the *Cashel MS.* by his Grace the present

Archbishop. The original *Psalter* of Cashel was long supposed to be lost, but it is now said to be deposited in the British Museum." "*Chronological Account of nearly Four Hundred Irish Writers*," vol. i., part i., pp. 60, 61.

<sup>6</sup> See "*Acta Sanctorum Hiberniæ*," *Januarii i. De S. Fanchea Virgine*, sect. ix., p. 5.

<sup>7</sup> See "*De Hibernia et Antiquitatibus ejus*," cap. xxi., p. 92.

<sup>8</sup> This had been written, he stated, three hundred years before his time, as appeared from the antique form of its letters.

<sup>9</sup> Lhuyd, in his "*Archæologia Britannica*," mentions it, in his catalogue of Irish Manuscripts. Also, see Bishop Nicholson's "*Irish Historical Library*," chap. ii., p. 11.

<sup>10</sup> See Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus i. *Epistola Nuncupatoria*, pp. xi., lv., lxiii. to lxv. Also, *Prolegomena*, pp. clxv. to clxviii.

<sup>11</sup> See Colgan's "*Trias Thaumaturga*." *Septima Appendix ad Acta S. Patricii*, *Pars Secunda*, p. 292.

<sup>12</sup> Such additions have been made with regard to numbers of ancient historical works, especially during the middle ages, and many remain without distinctive date or names of the writers.

<sup>13</sup> In 1707.

Ireland, as he had been informed in a letter lately received from that country; although no reference was made therein, to places where it, and other Manuscripts, were to be found.<sup>14</sup> Moreover, in the enumeration of Manuscripts contained in the Bodleian Library, as referring to Ireland, that writer also mentions, an old Manuscript on Parchment, consisting of 292 pages, in a large folio,<sup>15</sup> comprising, among other matters, a copy of part of the *Saltair Cassail*. This had been transcribed in 1453 by Seaan or John Buidhe O'Cleirigh, and others, at Rath an Photaire,<sup>16</sup> for Edmond, the head of a Sept of the Butler family, who assumed the Irish Chieftain name of Mac Richard. This Manuscript remained in the possession of Mac Richard till the year 1462, when he was defeated in a battle fought at Baile an Phoill,<sup>17</sup> by Thomas, Earl of Desmond, to whom he was obliged to give up this very copy of the *Psalter of Cashel*—then more perfect than it is at present—and also another Manuscript called *Leabhar na Carraige*, i.e., the Book of Carrick [on Suir].<sup>18</sup> This Manuscript was examined by the Rev. Dr. Todd, who published an account of its contents, with observations on its age and history.<sup>19</sup> In the year 1844, and again in the year 1846, Dr. O'Donovan went over it with the most anxious care, to see how much of the *Psalter* it might preserve; and he has come to the conclusion, that it contains a very considerable fragment of that work.<sup>20</sup> When perfect, this Manuscript must have been very large.<sup>21</sup> In a work since published, Dr. O'Donovan only deems it necessary to notice such parts of it as he thinks were transcribed from the *Psalter of Cashel*.<sup>22</sup> He did not intend to give the reader an idea

<sup>14</sup> See Lhuyd's "Archæologia Britannica," p. 436.

<sup>15</sup> It is marked among the Manuscripts classed Laud.

<sup>16</sup> Now called in Irish *Rath a' photaire*, and Anglice Pottlerath, a townland in which are some ruins of a castle, situate in the parish of Kilnamanagh, barony of Cranagh, and County of Kilkenny.

<sup>17</sup> Now Anglicised Piltown, in the barony of Iverk, and County of Kilkenny.

<sup>18</sup> This appears from a memorandum in the margin of folio 110, p. b., of which the following is a literal translation: "This was the *Psalter* of Mac Richard Butler, until the defeat at Baile an Phoill was given to the Earl of Ormond, and to Mac Richard by the Earl of Desmond (Thomas), when this book and the Book of Carrick were obtained in the redemption of Mac Richard; and it was this Mac Richard that had these books transcribed for his own use, and they remained in his possession, until Thomas, Earl of Desmond, wrested them from him." This memorandum was written in the Manuscript while it was in the possession of Thomas, Earl of Desmond, whose name "Thomas of Desmond," appears in English, in his own handwriting, on folio 92, a. For a very curious account of this battle fought between the Butlers and the young Earl of Ormond, see the *Annals of Duohalloch* Mac Fírbisigh, "Dudley Fírbisse," published in the "Miscellany of the Irish Archæological Society," p. 247, and the editor's notes at pp. 295, 296.

<sup>19</sup> In the "Proceedings of the Royal Irish Academy," vol. ii., p. 336.

<sup>20</sup> This Manuscript as it now stands consists of 146 folios, or 292 pages, and paged consecutively in modern figures, though it is evidently defective by many folios, in different places.

<sup>21</sup> It appears, from various notices of the scribes, that it contained a transcript of all that could then be read of *Saltair Chaisil*; *Leabhair an Phreabain Chunga*, i.e., the Book of the "Shred" of Cong; the Book of Rathain, now Rahen, near Tullamore, King's County; and the *Leabhar Buidhe Fearná*, i.e. the Yellow Book of Ferns.

<sup>22</sup> These are his words: "The first notice of the *Saltair Chaisil* occurs, at fol. 42, b., where the limits of Ur Mhumha, or Ormond, are given:

"At fol. 58, b., the scribe writes that he had then transcribed all that he found together (consecutive or without chasms) in the *Psalter* of Cashel (*a Saltair Chaisil*), and much from *Leabhar Rathain*, and *Leabhar an Phreabain*.

"At fol. 59, a.a., commences the *Felire Aenghuis* or *Festilogium of Aenghus Ceile De*, which is accompanied, as usual, by an interlined gloss. This, which is in very good preservation, ends on fol. 72. It was evidently copied from the *Saltair Chaisil*. This is immediately followed by a poem headed *Fingin cecinit* do Chormac mac Cuileannan, Finghin sang for Cormac Mac Cuileannain, and beginning:—

"Dá maó mairi ba pí péil."

of the general contents of the Manuscript, for that should occupy many pages ; but, simply to show how much of that Psalter is preserved, as it had been copied for Edmond Mac Richard Butler, in 1453. At fol. 14, a.a., line 29 of this Codex, the transcriber states, that there ends the part copied from the

“ ‘ Were I a King, manifestly.’ ”

“ Fol. 73, a.a. A poem on the genealogy of the Kings of Munster, beginning :

“ ‘ *Cáin cúic maccu Crimthann rí éirí?*’ ”

“ ‘ Who were the five sons of Crimthann Sreimh ?’ ”

“ This is undoubtedly copied from the *Saltair Chaisil*.

“ Fol. 73, a., line 16, begins a poem on the descendants of Oilíoll Olum, King of Munster.

“ ‘ *Clann Ailella Olum uill.*’ ”

“ ‘ The sons of the great Aileall Olum.’ ”

“ Between the folios now consecutively marked 74 and 75 there is an evident chasm.

“ Fol. 75, a.a., line 16, begins the genealogy of the race of Eireamhon (Heremon), undoubtedly copied from the *Saltair Chaisil*. ‘ *Hibernia insola, inter duos filios principales Militis, id est Herimon et Eber, in duas partes divisa est.*’ This article is also to be found *totidem verbis*, in the Books of Leacan and Baile an Mhuta (Ballymote), in which it is distinctly stated that it was transcribed from the *Saltair Chaisil*.

“ At fol. 78 there is a chasm of many folios, though the modern pagination runs consecutively.

“ Fol. 79, a. A part of Cormac’s Glossary beginning with the word *imbur poponoi*. The remainder is perfect, but two folios are misplaced. On the folio marked 81 is a short account of the seats of the Kings of Caiseal. The Glossary ends on fol. 86, col. 3, where Seaan Buidhe O’Cleirigh writes a memorandum that he had finished the transcription of the *Sanasan* or Etymologicon of the *Saltair Chormaic*, on the fifth day of February and eighth of the moon, for Edmund Butler Mac Richard.

“ Fol. 80, b. A tract on the derivation of names of places in Ireland, stated, on the second last line of col. b., to have been transcribed from *Leabhar Buidhe Fearná*, i.e., the Yellow Book of Ferns.’ The matter, from this down to fol. 93, was probably taken from the *Leabhar Buidhe Fearná*, but from thence to folio 123 is evidently from the *Saltair Chaisil*. The principal contents are as follows :

“ Fol. 93, a.a. Genealogy of the Race of Eibhear. The language very ancient.

“ Fol. 93, b.a. line 29. A curious account of the sons of Eochaidh Muighmheadhoin, monarch of Ireland in the fourth century, and of their father’s bequest to each of them.

“ Fol. 93, b.b. An account of the cause of the expulsion of certain families from the North of Ireland, and their settlement in the South, beginning in Latin thus : ‘ *De causis quibus exules Aquiloniensium ad Mumenenses.*’ ”

“ Fol. 94, b.b., line 17. A historical tale relating to Mac Con, monarch of Ireland, and Oilíoll Olum, King of Munster.

“ Fol. 96, a.a. An account of the Battle of Magh Mucruimhe, fought near Athenry, County Galway, between the ex-monarch Mac Con, and Art, monarch of Ireland, in the third century.

“ Fol. 98, a.a., line 22. Curious historical stories, in very ancient language, relating to Crimthann Mor Mac Fídhlaigh, monarch of Ireland, and other Munster Kings, of the race of Eibhear.

“ Fol. 99, b.b. An account of the expulsion of the people called *Deise* from Meidhe (Meath), and their settlement in Munster. The language is very ancient.

“ Fol. 106, b., col. 3. A genealogical account of the race of Ir, seventh son of Mileadh or Milesius. This is very copious and the language very ancient, as is manifest from its grammatical terminations and obsolete idioms.

“ Fol. 111, b.a. A list of the Milesian or Scotie Kings of Ireland, from Eireamhon (Heremon) down to Brian Borumha. This affords strong evidence that the *Saltair Chaisil* was enlarged or continued by that monarch.

“ Fol. 115, a., cols. 2, 3. A list of the Bishops of Ard Macha (Armagh), synchronized with the Kings of Caiseal. Colgan has published this list in his *Trias Thaum.*, p. 292, as “ *ex Psalterio Casselensi.*” It is carried down to Domhnall, who succeeded A.D. 1092, and who was living when this list was made out. Lanigan remarks, in his Ecclesiastical History of Ireland, vol. iii., p. 357, n. 59, that some writers pretend that Cormac was not the author of this, and that it was compiled after his times ; and he acknowledges that ‘ there are some circumstances mentioned as taken from it, which belong to a later period ; for instance, the latter part of the catalogue of the archbishops of Armagh (*apud Tr. Th.*, p. 292), which comes down to the latter end of the eleventh century. But this proves nothing more than that some additions have been made to the original work of Cormac, as has been the case with regard to numbers of historical works, particularly those written in the middle ages.’ ”

Book of Cong, called *Leabhar an Phreabain*. Afterwards, succeed the portions said to have been extracted from the *Psalter of Cashel*. However, there appears still to be a good deal of misconception existing with regard to the identity and authorship of this so-called *Psalter of Cashel*.<sup>23</sup> According to a work published, by the Celtic Society, in 1847,<sup>24</sup> and edited by that most learned and researchful Irish scholar and antiquary, Dr. O'Donovan, it has been proved, that the work known as the *Psalter of Cashel*, had been commenced by St. Benean or Benignus,<sup>25</sup> who died A.D. 468, and that Cormac Mac Cullinan continued it to his own time. There is another account, given by Connell Mageoghegan, in a dedication prefixed to his translation of the "*Annals of Clonmacnoise*," that the *Psalter of Cashel* had been compiled by direction of the celebrated Irish monarch, Brian Borumha. Hence, it is supposed, that King Brian had a continuation of the *Psalter of Cashel* composed, and which followed down to his own time.<sup>26</sup>

Several poems, some of them on historical and some on religious subjects, have been ascribed to Cormac Mac Cullinan, as their author. However, many of these are the production of authors since his time. Yet, it may be necessary to enumerate such compositions.<sup>27</sup> There is a poem, attributed to Cormac Mac Cullinan, King of Cashel, and Archbishop of Thomond, on his departure from Lorcan's house.<sup>28</sup> It contains ten stanzas. There is a poem, attributed to Cormac Mac Cullinan, on the Three Sods or Spots.<sup>29</sup> It contains ninety-six verses. There is also a poem called Cormac Mac Cullinan's Rule of Discipline.<sup>30</sup> It contains fifty-six verses. There is a poem,

"Fol. 115. A list of the Kings of Dal Araidhe, which is followed by a list of the Christian Kings of Ireland, down to Maelseachlainn II., who died in 1022.

"Fol. 116, a., col. 2. A list of the Christian Kings of Connacht.

"Fol. 119, a., col. 3. A list of the Kings of Aileach. At the bottom of this folio the scribe writes :

"*'gach ní féomair o'ragbair 'ra penlebur .i. a Saltair Cairil atá agaimn 'ra Leabhar ro na Ráda.'*

"*i.e.* 'Everything we could find in the old book, *i.e.*, the *Saltair Chaisil*, we have [preserved] in this book of the Rath.'

"From thence down to fol. 146 would appear to have been taken from a different MS."

Dr. O'Donovan's "*Leabhar na-g-Ceart*, or the Book of Rights." Introduction, pp. xxx. to xxxiii.

<sup>23</sup> In the *Psalter Mac Richard*, Bodleian Library, Oxford, at fol. 83, commences an imperfect, but very ancient, copy of Cormac's Glossary, beginning with the word *minvech*. It ends at fol. 86, a.; after which is an entry, by Rev. Dr. Todd, "from which we learn a very remarkable fact, hitherto, I believe, unnoticed by our historians, that Cormac's Glossary was compiled from the notes or glosses, added by Cormac Mac Cuilinan, the celebrated King and Bishop of Cashel, to the miscellaneous compilation called the *Psalter of Cashel*." "In the margin of fol. 117, b.," adds Dr. Todd, "there is written, in faint red ink, *raic cairil* : by which we may

infer, that the tract there transcribed was preserved, also, in the *Psalter of Cashel*. This is apparently the only reason for supposing, that the present Manuscript contains extracts, from the *Psalter of Cashel*.

<sup>24</sup> The *Leabhar na g-Ceart*, or the Book of Rights.

<sup>25</sup> The *Psalter of Cashel* is also referred to, in the Book of Rights, as the work, in which St. Benean entered the traditional History of the Tributes of the Munster Kings.

<sup>26</sup> "It is quite evident from the notices in this MS. that the *Saltair Chaisil* was not then perfect, and that even of what was then transcribed from it, the Bodleian MS. contains but a small fragment. It affords no evidence whatever as to *Leabhar na g-Ceart* except the fact that the *Psalter of Caiseal*, in which a certain form of it must have been preserved, was continued down to about the year 1020."—Dr. O'Donovan's "*Leabhar na g-Ceart* or the Book of Rights." Introduction, p. xxxiii.

<sup>27</sup> Our references in the following account are chiefly to the Volumes of the O'Longan Manuscripts, now preserved in the Library of the Royal Irish Academy.

<sup>28</sup> This is in vol. iii., which is a fragment of a larger volume, and consisting of 83 written pages, transcribed by Michael O'Longan, in the year 1810. It is part of what is commonly called, the *Leabhar munnmeac*, or the Book of Munster, pp. 1, 2.

<sup>29</sup> Vol. xiv. p. 180.

<sup>30</sup> Vol. xiv. p. 190.

on the Final Judgment, ascribed to Cormac Mac Cullinan, King of Munster.<sup>31</sup> There are metrical Proverbs, ascribed to Cormac Mac Cullinan.<sup>32</sup> There is a poem of nine stanzas, attributed to Cormac Mac Cullinan, among the O'Longan Manuscripts.<sup>33</sup> There is a poem, in praise of the Islands of Aran, off the coasts of Clare and of Galway.<sup>34</sup> It appears to be of some antiquity, but probably it has been incorrectly ascribed to Cormac Mac Cullinan. It consists of sixty-four stanzas.<sup>35</sup> Cormac Mac Cullinan is said to have composed a Poem, on the Rights of the Delcassians.<sup>36</sup> It contains twenty stanzas. A curious Poem is attributed to Cormac Mac Cullinan, on Mogh Ruith, the famous Munster Druid of the third century. It consists of forty-four verses.<sup>37</sup> An ancient Poem, said to have been composed by Cormac Mac Cullinan, on the nineteen Sons of Oilill Oluain, and their descendants.<sup>38</sup> There is a Poem, by Cormac Mac Cullinan, on the Keys to various Requirements and Achievements.<sup>39</sup> It consists of twelve quatrains.<sup>40</sup> There is a Poem, ascribed to Cormac Mac Cullinan, which contains an Invocation of the Saints for the Four Quarters of the year.<sup>41</sup> It contains seven quatrains. There is a Manuscript Tract, called *The Three Wishes of St. Cormac, Son of Culennan*, in the Burgundian Library, at Bruxelles.<sup>42</sup> The large 4to parchment MS.<sup>43</sup> of Messrs. Hodges and Smith's collection, R.I.A., has a Poem, ascribed to St. Cormac Mac Cuillenan. In a portion of the Martyrology of Donegal, but written in a more recent hand than that of the original, it is said Cormac composed a poem, which is thus Englished at the title, "Arise, O daughter of the King."<sup>44</sup> There is a poem, attributed to Cormac Mac Cullinan, and said to have been written in his fifty-ninth year. The subject is on the propriety of turning his attention from temporal to eternal matters.<sup>45</sup> It has been stated by those writers who have treated about this holy bishop, that he left various bequests to different churches before his death. This document is said to have taken the form of a metrical composition. There is extant a poem, termed *Cormac Mac Cullinan's Will*.<sup>46</sup> It contains thirty-two verses. This is said to be a bad copy of the will. There is a poem, said to have been composed by Cormac Mac Cullinan, on his going forth to engage in the fatal

<sup>31</sup> This is in vol. liv., a 4to paper Manuscript, written by some member of the O'Longan family, of Cork, p. 166.

<sup>32</sup> Vol. iv., p. 37.

<sup>33</sup> Vol. iv., p. 37.

<sup>34</sup> This is found in vol. iv., a folio paper Manuscript, written by Michael Oge O'Longan, in and after the year 1799. It contains four hundred and seven pages, p. 36.

<sup>35</sup> There is another copy in vol. xiv., p. 178.

<sup>36</sup> Vol. iii., Catalogue of the O'Longan MSS., belonging to the R. I. A., p. 21.

<sup>37</sup> See the O'Longan Catalogue of Manuscripts belonging to the Royal Irish Academy, vol. vi., p. 104.

<sup>38</sup> Vol. vi., p. 97.

<sup>39</sup> This is found in vol. vi., fol. paper, written by Michael Oge O'Longan, between the years 1810 and 1822. It contains three hundred and sixty pages. P. 13.

<sup>40</sup> There is another copy of this Poem in vol. xiv., transcribed by Michael O'Longan, son of Peter and father of

Michael Oge, about the year 1784. It is a folio paper Manuscript containing two hundred and thirty-eight written pages. P. 179.

<sup>41</sup> Vol. viii. of the O'Longan MSS. R.I.A., p. 204. The contents of this MS. are chiefly of a religious character. It is a folio paper, of 273 written pages, transcribed by Michael Oge O'Longan, in the year 1795—1805, and 1815.

<sup>42</sup> In the Catalogue vol. iv., nos. 2324—2340, fol 77.

<sup>43</sup> It is marked, No. 223.

<sup>44</sup> A note by Dr. Reeves states at this ending of the account, that the whole passage which precedes it within brackets is written in the more recent hand.

<sup>45</sup> Vol. liv., p. 175.

<sup>46</sup> This is found in vol. v., written by Michael Oge O'Longan, of the Counties of Cork, Limerick, and Kerry. It was transcribed, between the years 1796 and 1818. It has 467 numbered pages, with a few at the beginning, not numbered, p. 209.

Expedition to Leinster.<sup>47</sup> It contains forty-four stanzas. There is a poem<sup>48</sup> ascribed, with apparent propriety,<sup>49</sup> to Cormac Mac Cullinan, among the O'Longan Collection. There, the introduction of the Anglo-Normans into Erin, by Dermot Mac Morrough, is foretold, as also their defeat, in several battles, by Donnell Mor O'Brien, King of Munster. That poem is addressed to Sealbhach, the priest, and a Secretary to King Cormac. It consists of 72 verses. In the Psalter Mac Richard, Bodleian Library, Oxford, there is a Poem,<sup>50</sup> regarding the Duties of a King, and addressed to Cormac Mac Cuillionan, King and Bishop of Cashel, in the ninth and beginning of the tenth century. There is an anonymous poem of considerable antiquity, and which appears to have been written for some King of Cashel—possibly by or for Cormac Mac Cullinan.<sup>51</sup> It contains one hundred and eight verses. A poem, reciting the names of Irish Saints, and the tribes to which each Saint belonged, is ascribed to Cormac, by some writers; but, it is more usually attributed to his secretary Sealbhach.<sup>52</sup> Copies of this poem are in the Library of Trinity College, Dublin, and other copies were in possession of William Monck Mason, as also of Edward O'Reilly. This latter writer tells us, that one of these poems contains the monarch's will, and that he forbears giving a particular account of each poem, because not serving to illustrate the history or antiquities of Ireland.<sup>53</sup> Bishop Nicholson fell into a strange mistake,<sup>54</sup> in ascribing to Cormac Mac Cullinan a poetical tract, which is said to have been composed by Cormac Ulfada, a King of Ireland in the third century. He confounded this King, who lived in pagan times, with the bishop and King of Cashel.<sup>55</sup> This mistake has been commented on, likewise, by Walter Harris.<sup>56</sup>

It is more than questionable, if any of the existing ruins on the Rock of Cashel date back to the time of this holy bishop. Still, popular tradition and poetic fancies<sup>57</sup> delight to indulge in such a belief.<sup>58</sup> The beautiful and well-known stone-roofed church called Cormac's Chapel has been popularly but erroneously ascribed to the king-bishop, Cormac Mac Cullenan. However, it is much later than his time and by more than two centuries.<sup>59</sup> Its erection

<sup>47</sup> See O'Longan's "Catalogue of Irish Manuscripts belonging to the Royal Irish Academy," vol. iv., p. 38. There is another copy of this in vol. xiv., p. 181.

<sup>48</sup> See O'Longan MSS., vol. viii., p. 266, R.I.A.

<sup>49</sup> In Eugene O'Curry's opinion.

<sup>50</sup> At folio 72.

<sup>51</sup> Vol. xiv., O'Longan's Manuscripts, p. 76.

<sup>52</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii. Supplementum, num. x., p. 5.

<sup>53</sup> Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," vol. i., part i., p. 61.

<sup>54</sup> In his "Irish Historical Library," Appendix, num. i., pp. 66, 67.

<sup>55</sup> Dr. Lanigan very truly remarks, "that Nicholson was very poorly acquainted with Irish history."—"Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. vi., n. 61, p. 358.

<sup>56</sup> See Harris' Ware, vol. iii. "The Writers of Ireland," book i., chap. i., p. 5.

<sup>57</sup> In a varied and admirable collection of national poems and versicles, by Mary A.

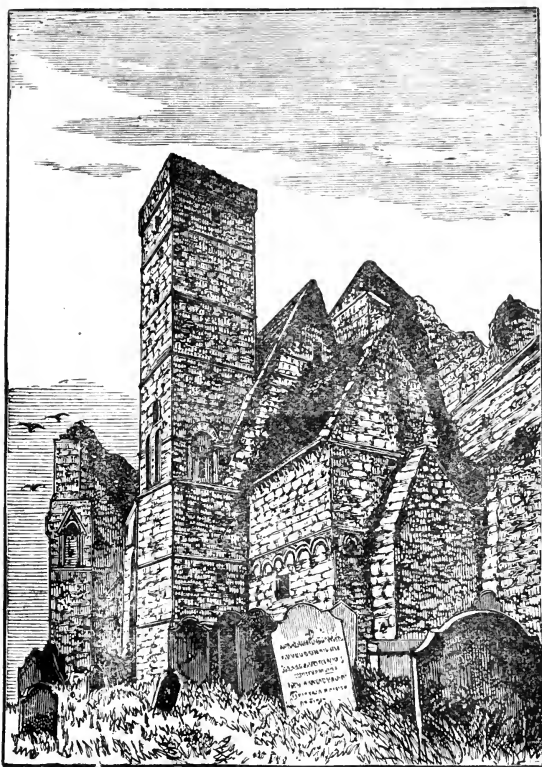
McMullen, (Una), such traditions are expressed. There we find an exquisite apostrophe to old Cashel:—

"Majestic pile, whose hoary forehead rises  
In proud defiance of the storms of time,  
Great King of ruins, on thy rock-throne  
seated  
In lonely grandeur, solemn, sad, sublime.  
The footsteps of a thousand years have  
trodden  
The changing universe since thou wert  
young;  
Since through thy sculptured aisles and  
lofty arches  
In solemn strains Jehovah's praises rung.  
Thou seemest left, to tell our race to-day  
Of power destroyed, of glory passed away."  
—"Snatches of Song," p. 61, St. Louis,  
U.S.A., 1874.

<sup>58</sup> The reader is referred to what has been already stated, on this subject, in the Life of St. Albert, bishop of Cashel, at the 8th day of January, in the First Volume of this work, Art. i., chap. i.

<sup>59</sup> It has been observed, by Sir Winston

is owing to Cormac Mac Carthy, who flourished in the twelfth century, who was also King—and it has been stated bishop<sup>62</sup>—of Munster, and of the same tribe as our king-bishop.<sup>61</sup> Being similarly named and having similar powers—remarkable, likewise, for his piety and zeal to promote religion<sup>62</sup>—it is easy to conceive, how both could have been confounded. According to the



King Cormac's Chapel, Exterior.

both lay and ecclesiastical. This pious, brave and liberal prince had continual contention for the sovereignty of Munster during the term of his reign; and in 1138, he was treacherously murdered by Dermot Sugach O'Connor Kerry, at the instigation of Turlough O'Brien, who was his own son-in-law, gossip and foster-child.

Both exteriorly and interiorly, Cormac's Chapel is one of the most perfect and interesting ecclesiastical structures of that period now existing within the

Munster Annals or, as they are generally called, the Annals of Innisfallen, Cormac, son of Muir-eadhach, son of Carthach, was dethroned by Turlough O'Connor, King of Ireland, in 1127,<sup>63</sup> and obliged to go on a pilgrimage to Lismore, while his brother Donogh was inaugurated in his place. To this period, likewise, has been ascribed the erection of Teampull Chormaic, and so named from the founder.<sup>64</sup> However, he was afterwards restored to the throne of Munster, and in 1134, the same record chronicles the consecration of Cormac Mac Carthy at Cashel, by the Archbishop and Bishops of Munster, and the magnates of Ireland,

Churchill, that the armorial ensign of King Stephen—who ruled in England from A.D. 1135 to 1155—had for device Mars, a Sagittarius, and Sol. See in the "Divi Britannici: being a Remark upon the Lives of all the Kings of this Isle, from the year

of the world 2855, unto the year of Grace 1660," p. 209, and Kent's "Grammar of Heraldry." Appendix 1. Herlim's Catalogues, 1674, p. 40. There is a curious representation of the stone over the doorway entering Cormack's Chapel on the

limits of the British empire. In the general plan, it has many points of resemblance with the earlier stone-roofed churches of the Irish, as in its simple division into nave and chancel, and in the crofts or apartments placed over them; but in other respects, it is unlike them; and, taken as a whole, it may be considered unique in Ireland.<sup>65</sup> This building, which is evidently the earliest ecclesiastical one on the Rock, stands in close proximity to the Cathedral, which latter has been built against it, with an entrance from the south transept, the intention being to convert the chapel into a chapter-house.<sup>66</sup> It consists of a nave and chancel, with two quadrangular towers at the east end of nave; the latter has a deeply-projecting north porch, and the chancel has a recess or sub-chancel at the east end. Both nave and sub-chancel are roofed with stone, as also the north tower and porch,<sup>67</sup> while the lines of each roof have been kept parallel to produce symmetry in the barge-courses.<sup>68</sup>

The southern elevation of the nave is divided into four storeys.<sup>69</sup> The

Rock, on which has been carved, the figure of a Centaur and Sagittarius combined, aiming an arrow at an animal presenting the appearance of a lion. See "The Irish Penny Magazine," vol. i., No. 24, p. 189.

<sup>65</sup> Dr. George Petrie thus writes: "It will be recollected that in one of the passages already cited—that from the *Annals of Innisfallen*, at the year 1127—it is stated, that on his expulsion from the throne of Cashel in 1127, Cormac was obliged to take refuge in Lismore, where he was forced to receive a *bachall*, or crozier: but though there is nothing improbable in the circumstance that a deposed prince, of his high character for piety, should have received the episcopal rank to reconcile him to his fallen condition, the statement in the *Annals* is not sufficient to establish that such was the fact, as the word *bachall* is used in the Irish authorities not only to denote the crozier of a bishop, abbot, or abbess, but also the penitential staff of a pilgrim. But there is another historical evidence of much higher authority, because a contemporaneous one, which would go far indeed to establish the fact that Cormac had received an episcopal crozier, and enjoyed the dignity of a bishop, when he was restored to his throne. This evidence is found in the last of the following entries of a manuscript copy of the Gospels written in Ireland, and now preserved amongst the Harleian MSS. in the British Museum—n. 1802." "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. i., p. 307. This writer afterwards cites the Irish passage of a scribe, who called Cormac MacCarthaigh royal bishop of Munster and of all Ireland in his time, where he asks for a prayer at the end of St. John's Gospel, as contained in that Manuscript. See p. 308.

<sup>66</sup> Dr. O'Brien has published the foregoing Irish extract in his Irish Dictionary. Also Dr. Charles O'Connor gives a fac-simile of the original in "*Rerum Hibernicarum*

*Scriptores*," tomus i. Prolegomena, p. cxliii.

<sup>67</sup> However, Dr. O'Brien, who correctly translates *rug-ercop Mumam* "royal bishop of Munster," believes that the scribe Maelbrighde "had no other foundation for styling Cormac Royal Bishop of Munster than because he had repaired the Cathedral Church of Cashel, and two churches at Lismore, and was otherwise reputed a man of a pious and holy life.

<sup>68</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 1026, 1027.

<sup>69</sup> According to the *Foras Feasa ar Eirinn*, do Réir an Arthar Seathrun Ceiting, Ollamh ré Diadhachta, or the History of Ireland from the Earliest Period to the English Invasion, by the Rev Geoffrey Keating, D.D., the consecration of this chapel took place in 1134, chap. vii., p. 605. John O'Mahony's edition, New York, 1866, 8vo.

<sup>65</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. i., p. 292.

<sup>66</sup> The accompanying illustration from a photograph, drawn on the wood and engraved by Gregor Grey, presents an exterior view of Cormac's chapel.

<sup>67</sup> There are interesting descriptions—illustrated with admirable drawings—of the ruins on the Rock of Cashel, in the "Gentleman's Magazine and Historical Review," by J. H. Parker, vol. ii., for October, 1864, new series, vol. xvii. Notes on the Architecture of Ireland, No. viii. Cashel, pp. 403 to 417.

<sup>68</sup> An admirable ground plan of the whole group of ruins on the Rock of Cashel is shown in a woodcut, at p. 413, *ibid*.

<sup>69</sup> The architectural notices contained in the text are mainly taken from the accurate description of Richard Rolt Brash, in his "Ecclesiastical Architecture of Ireland, to the Close of the Twelfth Century." In the seventh chapter of that work referring to

doorway is towards the west end. The jamb consists of an external pillar, a semi-hexagonal pier, and an inside square pillar and reveal; the shafts of the pillars are gone—the caps and one base remain. The semi-hexagonal piers are carved with incised surface-ornament; two of the capitals show human heads, the others are mutilated. The arched head is solid, and on it there is carved a nondescript animal in bold relief; it has two orders carved into chevrons, with a bold label, consisting of square and circular billets in a hollow. The arch mouldings spring from an abacus having a similar arrangement. This ope is much damaged, and at present it is built up. The left-hand side of the door shows one semicircular-headed panel; the right-hand side of the door has two panels in like style. They are recessed six inches; the arches are incised with chevrons, the springs from imposts consisting of a deep square and hollow, enriched by circular billets. These form a string-course.

The second storey is marked by a bold string-course, consisting of a deep square and hollow, over which was formerly an arcade of arched panels, some of them enclosing window-opes; one of these panels only remains so. The arch is plain, springing from angle-shafts having carved caps, the abacus of which ran along the piers throughout. Two rude rectangular opes have been broken through where formerly panels were, and the work of this portion is much mutilated and altered. The third storey has an arcade of panels, having plain arches springing from narrow piers, furnished with angle-pillars having carved caps, all much mutilated, the abacus, as before, forming imposts. The fourth storey has six columns, and two angle-columns next to the end piers, supporting the ornamental eave-course; they have also carved caps, and rest upon a bold string-course, consisting of a square, with the ball ornament in a hollow. This is continued round the southern tower. Between the pillars are a series of corbels carved into human heads.<sup>70</sup>

The southern tower is about 68 feet in height, has seven stages marked by string-courses; the entasis is very graceful; the fourth stage has an arcade of semicircular-headed panels, two on the front and one on each side; these have angle-shafts with carved caps. At various stages are rectangular slits for the admission of light. The tower finishes at present with a plain parapet of rubble limestone work, evidently of an age much later than the original building. There can be no doubt that it was finished at first with a stone roof in the same manner as the northern tower. The east side being fair with the east gable of nave, the original ornamental barge of the stone roof has been continued down on the tower wall—an admirable contrivance to preserve the symmetry of the roof-gable. The moulded barge finishes on each side with a grotesque head.<sup>71</sup>

The south side of chancel has three storeys; the first is plain, and shows an over-thickness, above which is an arcade of six semicircular-headed panels, the arched heads of which finish with a torus moulding, and spring from small shafts having carved capitals; the latter remain, the pillars have disappeared. This arcade is returned on the east gable so far as the altar recess. The upper storey also recedes, and is plain to the eaves, being formed by a deep square and hollow enriched with the ball ornament, and supported at

Cashel, are introduced the following plates: Plate xxxi., Ground Plan of Cormac's Chapel, with Plan of Overcroft, and measurements. Plate xxxii., Section of Cormac's Chapel, looking East. Plate xxxiii., Jamb of North Porch, Jamb of Chancel Arch, and Window in South

Tower, with measurements. Plate xxxiv., Exterior of South Elevation of Cormac's Chapel, with Top of Tower restored. Plate xxxv., Details from Cormac's Chapel.

<sup>70</sup> See *ibid.*, p. 92.

<sup>71</sup> See *ibid.*, pp. 92, 93.

intervals of about 15 in. by corbels of grotesque animal heads. This eave-course runs across the east gable, forming a string-course, over which appear two circular opes for lighting the croft over chancel; they are about 6 in. diameter, and finish with a moulded arris enriched with the ball ornament. Above these in apex of gable is a narrow semicircular-headed ope.<sup>72</sup> The north side of the building is completely blocked up by the chancel of the Cathedral.<sup>73</sup> The north tower is of more massive dimensions than the south, with which it corresponds in the height of its stages and the level of its string-courses. It finishes with a high-pitched pyramidal roof of stone, built of ashlar blocks, and in good preservation. It is not so high to the eaves by one stage as the southern tower.<sup>74</sup>

The interior of Cormac's Chapel is not less curious and interesting in its architectural features. The nave measures thirty feet in length, by eighteen in breadth. There is a lower storey consisting of a series of rectangular piers supporting semicircular arches, and forming deeply-recessed panels between; the piers have caps, composed of a deep square, with a billet ornament under same; the surface of these piers, on front and sides, are richly diapered with a variety of incised ornament. The face of the walls interiorly is ornamented with columns and circular ribs under the circular arch.<sup>75</sup> The arches, both on faces and soffets, are enriched with chevrons. Above these arches is a deep string-course, consisting of a square and chamfer; resting on this we have at each side an arcade of stout three-quarter columns, having moulded bases and carved capitals, from which spring the rectangular ribs of the barrel vault. The capitals have a deep abacus consisting of a square and chamfer, the bells being carved in a variety of design, no two being similar. The nave is spanned by a barrel vault, having plain ribs springing from the capitals of the columns on the flank walls. It was lighted by two window-opes at the south side, the internal jambs and arches of which remain, but the external opes have been cut away, and formed into rude square apertures. There was also a window-ope in the west gable. These appear to have been all the original provision made for lighting the nave, which must have been very dark.<sup>76</sup>

At the north side of the nave, and close to the east gable, there is a very elaborate doorway leading into the ground floor of the north tower. It appears to be a feature far in excess of its intended use, being of large size, richly ornamented with several orders of carved arch-members, springing from jamb pillars having carved capitals. The shafts of these are detached, and octagonal in section, each of the sides being hollowed or fluted. The door-ope has been much narrowed by the insertion of chamfered piers of limestone. The exterior moulded arch-member being thrown above the string-course of the lower storey of the arcading, the work over it is stepped. The column of the upper arcade, which comes right over the centre of the

<sup>72</sup> For a correct and an interesting woodcut representing the exterior of Cormac's Chapel, the reader is referred to the work of George Wilkinson, "Practical Geology and Ancient Architecture of Ireland," sect. v., p. 96.

<sup>73</sup> See Richard Rolt Brash's "Ecclesiastical Architecture of Ireland, to the Close of the Twelfth Century," chap. vii. Cashel, p. 93.

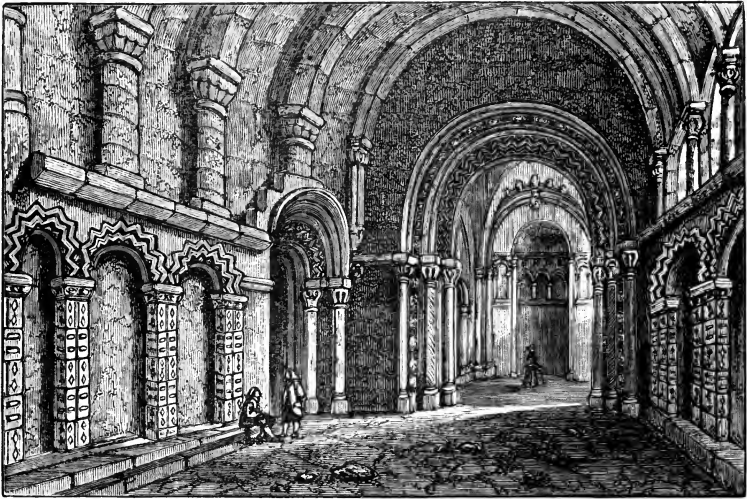
<sup>74</sup> "In the burial ground outside is the famous Cross of Cashel, with a sculptured

effigy of Saint Patrick."—John O'Mahony's "Sunny Side of Ireland. How to see it, by the Great Southern and Western Railway," p. 54.

<sup>75</sup> See George Wilkinson's "Practical Geology and Ancient Architecture of Ireland," sect. v., p. 96.

<sup>76</sup> Arthur Hill has published in a large 4to size a "Monograph of Cormac's Chapel" with beautiful illustrations and letterpress architectural description, see A. D. 1874.

arch, is shortened to meet the difficulty. In the south wall there is a corresponding door leading to the south tower; it is of small size, plain and unornamented.<sup>77</sup> The chancel is a very interesting feature. It measures 12 feet 8 inches in length, and 11 feet 6 inches in breadth, clear of walls. It is groined by diagonal ribs, moulded, their intersection being covered by a group of four human heads. The north and south walls have arcades, supported on three-quarter columns, with bases and carved capitals. This chancel is lighted by small semicircular-headed windows in the north and south walls, having large inward splays. There was no east window, consequently it was badly lighted.<sup>78</sup> The east end shows a double recess, the external one nearly the full breadth of the chancel, and having a moulded arch springing from



St. Cormac's Chapel, Rock of Cashel, Interior.

double columns at each side. The key-stone is a grotesque human head, and immediately over it there is a line of five presenting the same character. The inner recess is 5 feet wide and 3 feet 3 inches in depth; it has a feature in the character of a *aredos*, being an arcade of three small arched recesses. The arch members are moulded and spring from three-quarter shafts, having scalloped capitals and curiously-moulded bases. Over this arcade there is a string-course enriched with the billet, and supported at intervals by human heads; this arcade is continued on the sides of the recess, and on to the north and south walls of chancel. The shafts of the pillars in the recess are enriched with the chevron and other ornaments. The nave and chancel are not placed symmetrically with each other, the former being much wider than the

<sup>77</sup> The imaginative antiquary, Marcus Keane, who absurdly considers Cormac's Chapel to be "the only specimen of a Cuthite structure of the temple class in Ireland," also remarks that it seems to have been built without windows suitable for glass, as "the lights now appearing in it

were manifestly an effort of after times to adapt it to Christian uses."—"Towers and Temples of Ancient Ireland," p. 12.

<sup>78</sup> The accompanying interior illustration, from an approved engraving, has been drawn on the wood and engraved by Gregor Grey.

latter;<sup>79</sup> nor is the chancel arch in the centre, as it abuts more to the side wall.<sup>80</sup> At the head of a newel stairs, there is a door-ope leading to a chamber over the nave in the interior of the southern tower. This is a lofty apartment, being in length 27 feet and in breadth 16 feet 6 inches, clear of walls; its height to the soffit of its acutely-pointed vaulting is 21 feet. At the west end, there is a large recess for a fireplace, with a flue in the thickness of the gable. At each side, and nearly on a level with the hearth, there is a rectangular flue, which runs through the gable and along the flank wall, and opening into the towers; they are nearly on a level with the present floors. The object for which these air-passages were constructed has been variously surmised.<sup>81</sup> This chamber was originally lighted by two well-constructed rectangular opes in the stone roof, at the south side, the weatherings of which were contrived with skill and judgment. There were also two narrow semicircular-headed slits, in east gable. In the upper parts of both east and west gables, there are two rude opes but of recent date. At a height of 7 feet 2 inches from the floor, there were ranges of corbels projecting internally from the stone roof. Four of these at one side, and two at the other, are still remaining.<sup>82</sup> The chamber<sup>83</sup> over the chancel is entered by a door-ope in the east gable of that over the nave; this ope is 2 feet 7 inches wide, it is semicircular-headed, and has a flight of six steps descending to the floor of the former, the difference of level being 5 feet. The wall is no less than 5 feet 4 inches thick. The chamber is 12 feet 3 inches square, and has a pointed vault<sup>84</sup> of similar construction and materials to that over the nave; it is 14 feet 6 inches in height. The provision for lighting was very limited.

After those occurrences, already related, Lorcan the Dynast of Thomond returned the visit of Cormac.<sup>85</sup> The king is said to have assigned the northern half of his place at Cashel for the accommodation of his distinguished guest, and of the many retainers accompanying him.<sup>86</sup> The object of those visits undoubtedly comprised political motives; for, at this time, Domhnal, son to Cathil, and King of Connaght, was preparing a large army for the invasion of Thomond. This incursion took place, in the following year, but it proved unsuccessful.<sup>87</sup> Fortune seemed to favour all King Cormac's attempts, after he had obtained possession of the throne; while his glory and prosperity might have remained unclouded, to the closing scenes of his life, were it not for the evil and fatal advice of those in whose counsels he reposed too much confidence.<sup>88</sup> Hitherto his days appear mostly

<sup>79</sup> See J. H. Parker's *Notes on the Architecture of Ireland*, No. viii., Cashel, p. 409.

<sup>80</sup> From a thorough examination of the building, Mr. Brash has failed to ascertain the reason of this strange proceeding; he can only conjecture that, when this edifice was erecting, a more ancient church or oratory had been in existence, and that the chancel of the new church was pushed on one side to avoid the removal of what may have then been an object of great reverence, though subsequently taken down to make room for the Cathedral.

<sup>81</sup> Dr. Petrie considers them to have been flues for warming the apartment by heated air passing through them; but, as there is about 12 inches of solid masonry between them and the chamber, their effect as a heating agent would be very trifling, in the opinion of Mr. Brash. See "*Ecclesiastical*

*Architecture of Ireland to the close of the Twelfth Century*," chap. vii., pp. 95 to 98.

<sup>82</sup> The angles of the southern tower being filled up with masonry to the height of the steps of the newel stairs, it is circular so far, but from that upwards it is square. The steps are much worn and damaged.

<sup>83</sup> See J. H. Parker's article for a wood-cut of section across nave and upper chamber, p. 410.

<sup>84</sup> It is fourteen feet, six inches, in height.

<sup>85</sup> By some of our historians, this visit has been assigned to A.D. 903.

<sup>86</sup> See Ferdinando Warner's "*History of Ireland*," vol. i., book ix., p. 367.

<sup>87</sup> See Dr. Sylvester O'Halloran's "*General History of Ireland*," vol. ii., book x., chap. v., p. 184.

<sup>88</sup> See Dr. Keating's "*General History of Ireland*," book ii., part i., chap. i., pp. 523, 524. John O'Mahony's edition.

to have passed, in the tranquil pursuits of literature. Almost seventy years had elapsed, after his birth and these flowed on like a long and bright unclouded sunshine. Such a term was spent in contemplation, repose and exercises of devotion.<sup>89</sup> But, as calm days will sometimes terminate in the din and confusion of gathering tempests; thus likewise went down the obscured sun of the good monarch's closing years. His long and honourable career as a student and an ecclesiastic leave few traces on our annals; yet certain results of his studies and varied abilities remain in those literary relics, which have survived his more obscured years.

To Cormac Mac Cullenan is ascribed an Irish Glossary or Dictionary of Etymologies, called *Sanas Chormaic*.<sup>90</sup> Some Manuscript copies have been preserved,<sup>91</sup> and Dr. Whitley Stokes<sup>92</sup> has ably edited this learned compilation, under the title "Three Irish Glossaries, viz. : Cormac's Glossary, Codex A. (from a MS. in the Library of the Royal Irish Academy); O'Davoren's Glossary, (from a MS. in the Library of the British Museum); and a Glossary to the Calendar of Oingus the Culdee (from a MS. in the Library of Trinity College, Dublin); with an Introduction<sup>93</sup> and Index."<sup>94</sup> The Manuscript of Cormac's Glossary<sup>95</sup> there printed belongs to the fourteenth century. It is the oldest complete copy known to exist, and now it is preserved in the Library of the Royal Irish Academy.<sup>96</sup> This is followed by two fragments of the same Glossary found in the Book of Leinster, a Manuscript of the thirteenth century, now preserved in the Library of Trinity College, Dublin. Afterwards was published the supplementary "*Sanas Chormaic or Cormac's Glossary*," translated and annotated

<sup>89</sup> See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., second period, p. 185.

<sup>90</sup> See O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," vol. i., part i., p. 60. See Harris' Ware, vol. ii., "Writers of Ireland," at Cormac Mac Culinan. Book i., chap. vii., p. 64

<sup>91</sup> General Vallancey had a copy of it, which he often quotes under the name of Cormac Mac Culinan, and Lhuyd had one, which he copied from an old Irish Manuscript. The Rev. Dr. O'Brien makes mention of it in his Irish Dictionary, at Bealtinne, where he calls it simply an old Glossary, copied by Mr. Lhuyd.

<sup>92</sup> Happily through him, the great desire of Rev. Dr. Lanigan has been accomplished, in having the work published, as a reply to the foolish query of Dr. Ledwich. "Supposing the glossary genuine, would it now be intelligible?" To which Dr. Lanigan subjoins: "Strange that a man, who sets up as an Irish antiquary, should ask such a question, as if the Irish of the ninth or tenth century could not be understood by our Irish scholars at present. Surely, although the Doctor could not understand it, he must have known that those, who are really versed in the language, find scarcely any difficulty in translating Irish documents still more ancient than the ninth century, as may be seen in Colgan's works, &c.—"Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. vi., n. 60. pp. 357, 358.

<sup>93</sup> In the preface, which extends to 75 pages, the editor gives a full description of the MSS. from which the three Vocabularies have been printed; he also considers the arguments for and against Cormac having been the author of the Glossary ascribed to him; again, he points out its value, first, from the linguistic, secondly, from the mythological, and lastly, from the historical point of view. In considering its linguistic value, he cites and comments on almost every word of interest which it contains, and makes numerous comparisons, not only with cognate words in the British, but with those in the Sanskrit, Greek, Latin and Gothic languages.

<sup>94</sup> These three Vocabularies are followed by a general *Index Verborum*, which contains upwards of three thousand articles.

<sup>95</sup> The notes relating to Celtic mythology, legends and superstitions, which occur in Cormac's Glossary, are of very great interest. These the editor has translated and illustrated.

<sup>96</sup> After noticing the statements in the Glossary which bear on the political history of Ireland, the editor then collects the words more or less illustrative of her social condition; such as the names of animals, which may throw light on what has been called the pre-historic history of the Indo-European races; words that relate to the material civilization of Ireland; and lastly, those connected with her literature and laws.

by the late John O'Donovan, LL.D., edited, with Notes and Indices, by Whitley Stokes, LL.D.<sup>97</sup> The bulk of its text is printed in the volume entitled *Three Irish Glossaries*,<sup>98</sup> with additional Articles then for the first time published, and printed from a transcript made by the editor some seven years before from the Yellow Book of Lecan.<sup>99</sup> This work explains many difficult words in our language. There is an imperfect copy of Cormac's Glossary, among the Messrs. Hodges' and Smith's Collection of Irish Manuscripts, in the Royal Irish Academy.<sup>100</sup> Some antiquaries attribute this production to Cormac Mac Art,<sup>101</sup> a learned monarch of Ireland in the middle of the third century.<sup>102</sup> Yet numbers of words in this treatise and which are explained by, or derived from, the Latin, Greek and Hebrew languages, afford presumptive evidence that this cannot have been an effusion of Cormac Mac Art. Otherwise, we should admit, that learning had been cultivated in Ireland, at that remote period, and to a much greater extent, than can generally be supposed.<sup>103</sup>

During one of those years while he reigned, Cormac had resolved on celebrating the Easter Festival at Cashel, with extraordinary state and magnificence. A short time previous to this Festival, he despatched a messenger to Eoganacht,<sup>104</sup> a district which was not far distant from Cashel,<sup>105</sup> to request the inhabitants to send a quantity of provisions as a supply for the guests expected at the royal table, during such celebration, as likewise for the retinue and attendants, that should of necessity flock to the regal city. The messenger was dismissed with a refusal. But, the Dalgais tribe,<sup>106</sup> having heard about this rude denial, despatched with all speed provisions necessary to supply the King of Cashel's wants.<sup>107</sup> Notwithstanding that ungracious refusal, Cormac resolved to try once more the effects of an application to the Eoganacht people.<sup>108</sup> He sent to request, that they would furnish him with some of their best arms and horses, which he intended to bestow on strangers, who should visit his court, and in proportion to their respective merits. He

<sup>97</sup> This volume was printed for the Irish Archaeological and Celtic Society, at Calcutta, 1868. 4to.

<sup>98</sup> At pp. 1 to 45, taken from a manuscript in the Library of the Royal Irish Academy, and designated A.

<sup>99</sup> A manuscript belonging to the Library of Trinity College, Dublin, containing the copy of Cormac's Glossary, and designated B.

<sup>100</sup> In the vellum folio, classed No. 224.

<sup>101</sup> His reign extended from A.D. 227 to A.D. 266, according to the "Annals of the Four Masters," vol. i., pp. 110 to 119, Dr. O'Donovan's edition.

<sup>102</sup> We are informed, that under his auspices "a general revision of the annals of the kingdom was entered upon; and the national records, which, since the days of the illustrious Ollamh, had been kept regularly, it is said, in the Psalter of Tara, received such corrections and improvements as the growth of knowledge since that remote period must have suggested. It is even alleged that, in the course of this reign, was introduced that mode of ascertaining the dates of regal successions, called synchronism, which consists in collating the times of the

respective reigns with those of contemporary Princes in other countries."—Thomas Moore's "History of Ireland," vol. i., chap. vii., pp. 130, 131.

<sup>103</sup> See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," vol. i., part i., p. 60.

<sup>104</sup> Called Eoghanacht of Caisil, otherwise Magh Feimhin. It comprised that portion of Tipperary County, which belongs to the diocese of Lismore.

<sup>105</sup> The O'Donoghues were the original possessors, but they were driven from it shortly after the English Invasion, when they settled in the present barony of Magunihy, in the County of Kerry, to which they gave the name of Eoghanacht Ui Donnchadha, anglicised Onaght-O'Donoghue.

<sup>106</sup> The people of Thomond.

<sup>107</sup> This proved to be a very seasonable relief. It was gratefully received by Cormac, and with the kindest acknowledgments. See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 520.

<sup>108</sup> See Ferdinando Warner's "History of Ireland," vol. i., book ix., pp. 364, 365.

desired the messenger to state, the King had no doubt of their compliance, since they had not as yet paid him their usual complements of tribute, nor had they convinced him by one single proof of their respect and affection, for the many obligations, under which he had placed them. The inhabitants of that country did not absolutely refuse a compliance with his demand. However, a return, which they made in the shape of presents, was anything but creditable to themselves and to the monarch. Having selected the most useless and disabled horses they could find, and having collected their most worthless arms, these were despatched to Cormac's court at Cashel. Soon the Dalgais tribe heard of this renewed affront. To make atonement for the insolence or meanness of the Eoganachts, a number of strong and suitable horses, with well appointed gear and equipage, their best arms, and a collection of valuable jewellery, were generously presented for the King's acceptance. Cormac received these presents with sincere expressions of gratitude.<sup>109</sup>

The peaceful career of Cormac Mac Cullinan was brought to a close, about two years previous to his death. In the year 901,<sup>110</sup> Flann, surnamed Sinna, son to Maelseachlainn, and monarch of all Ireland, with Cearbhall, son to Muireagan, King of Leinster, conducted an army towards the territories of Munster. They plundered this country from Gobhran to Luimneach.<sup>111</sup> According to some accounts, these events are referred to the year 905.<sup>112</sup> It would appear by way of reprisal, or to prevent further aggression from the same quarter, that the Munster forces were marshalled the following year, under the united command of King Cormac Mac Cullinan, and the warlike Abbot of Iniscathy, who was named Flathertach Mac-Ionmunain. This Munster army advanced to Magh Lena, now Moylena or Kilbride, a parish comprising the present town of Tullamore,<sup>113</sup> in the King's County.<sup>114</sup> Here they gave battle to Flann and his forces of Leath Cuinn, which constituted the Northern half of Ireland. Flann was defeated, with great loss, particularly of the Nialls; and among these Maolchraobha, son to Cathalan, King of Kinel-Eogain or Tyrone, was slain. Flann was forced to submit, and to give hostages. Cormac's Munster army then advanced towards Caighe-na-Ceurradh.<sup>115</sup> Here they compelled the Connaught people and some of the Southern Hy-Nialls, to give hostages. Afterwards, they plundered the Islands on Lough Ree, and destroyed a fleet that lay there; so that, as we are told, Leath-Cuinn afterwards became tributary to Cormac Mac Cullenan.<sup>116</sup> The Annals of the Four Masters refer those events to A.D.

<sup>109</sup> Being gifted with poetical powers of a superior order, he is said to have composed some verses on the occasion. They have been thus rendered into English:—

“ May Heaven protect the most illustrious  
tribe  
Of Dalgais, and convey its choicest  
blessings  
On their posterity. This renowned clan,  
Though meek and merciful as are the  
Saints,  
Yet are of courage not to be subdued.  
Long may they live in glory and renown,  
And raise a stock of heroes for the world.”  
—Dr. Geoffry Keating's “General History  
of Ireland.” Duffy's edition.

<sup>110</sup> See Dr. O'Donovan's “Annals of the  
Four Masters,” vol. i., pp. 562, 563.

<sup>111</sup> The modern names of these places are  
Gowran and Limerick.

<sup>112</sup> See the “Chronicum Scotorum,”  
edited by William M. Hennessy, pp. 180,  
181.

<sup>113</sup> It is shown on the “Ordnance Survey  
Townland Maps for the King's County,”  
Sheet 17.

<sup>114</sup> See Dr. O'Donovan's “Annals of the  
Four Masters,” vol. i., n. (a), p. 504.

<sup>115</sup> In the opinion of Dr. Lanigan, it is the  
same as the Kierrigia of Roscommon.

<sup>116</sup> Such is the account given of these  
transactions by Dr. Lanigan, who quotes  
the Annals of Innisfallen as authority for  
his statement. See “Ecclesiastical History  
of Ireland,” vol. iii., chap. xxii., sect. v.,  
p. 351, and nn. 44, 45, p. 352. However,  
the Doctor was not aware, that what he  
quotes throughout his work, as the Annals of

902.<sup>117</sup> They state, also, that Flaithbeartach was united with Cormac Mac Cullenan, in the invasion of Connaught. However, these events, recorded by the Four Masters, as occurring in the year 901 and 902 respectively, are referred by the Ulster Annals, to the years 905, and 906, or 907. These latter dates most probably comprise the truer chronology.<sup>118</sup>

### CHAPTER III.

CONTESTS BETWEEN EOGHAN MOR, KING OF MUNSTER, AND CONN OF THE HUNDRED BATTLES, MONARCH OF IRELAND—DIVISION OF THE ISLAND INTO LEATH CUINN OR CONN'S HALF AND LEATH MODHA OR MODHA'S HALF—A COUNCIL OF THE MUNSTER CHIEFS CONVENED BY KING CORMAC AT MUNGRETT—RESOLUTION TO DECLARE WAR AGAINST LEINSTER—HIS WILL AND PRESENTIMENT OF A FATAL RESULT—THE BATTLE OF BALLAGHMOON—DEFEAT AND DEATH OF KING CORMAC—PLACE OF INTERMENT—FESTIVALS—ERECTION OF CASHEL INTO A SEE—MEMORIALS—CONCLUSION.

So far as we can learn, in conjunction with the monarch of Ireland, the Leinster king had been an unjust aggressor, on the territories of Munster; and hence, we may be furnished with a clue and a justification for the subsequent reprisal of the Munster forces against him. An antiquated conquest, on the part of a former celebrated Munster prince, was destined to furnish an immediate pretext for the war in which Cormac Mac Cullinan was now about to engage. During the reign of Conn Cead-chathach<sup>1</sup> or Conn of the Hundred Battles, which lasted for twenty years—from A.D. 125 to 145<sup>2</sup>—a rival appeared in the person of Modha Nuagat or Eoghan More. Conn commenced his reign in the year of our Lord, 123, and ended his rule and life, in the year 157, according to the Annals of the Four Masters,<sup>3</sup> when he was slain by Tibraide Tireach, at Tuath-Amrois. He enjoyed the sovereignty of Ireland for thirty-five years. Eoghan Mor—the name by which he is best known—successfully established himself on the Munster throne, having expelled Aongus, who fled for protection and assistance to Conn, supreme monarch of Ireland. These events led to a series of obstinate contests between Conn of the Hundred Battles and Modha Nuagat, in which the latter most frequently was victorious. After some time, the Munster ruler obtained possession of one-half the kingdom by conquest; and while the northern part of Ireland was held by Conn, the southern part became

Innisfallen, is only a compilation made at Paris, A.D. 1760, from old Irish stories, and authorities, such as Caithreim Thoirihearthaigh, Giraldus Cambrensis, Pembridge's Annals, and Ware's Annals, by John Conry and Dr. O'Brien, author of the Irish Dictionary. "We are indebted to the Irish Archæological Society for this discovery."—John O'Donovan's "Leabhar na g-ceart, or the Book of Rights." Introduction, p. v., n. (d).

<sup>117</sup> The "Chronicum Scotorum" has the date for these transactions, at A.D. 906. See William M. Hennessy's edition.

<sup>118</sup> Keating appears to have altogether overlooked the foregoing accounts, regard-

ing the wars between Flann Sionna and Cormac Mac Cullinan; for without allusion to them, we are introduced to a description of the unfortunate expedition, that terminated Cormac's previous happy reign, and which closed his earthly career.

CHAPTER III.—"See an account of him in the "Irish Penny Magazine," vol. i., No. 10, Ancient Irish Biography, No. ix., Conn Ceadcathach, pp. 75, 76.

<sup>2</sup> See Dermot O'Connor's Keating's "History of Ireland," book i., pp. 243 to 247. Dublin edition, 1854.

<sup>3</sup> See Dr. O'Donovan's edition, vol. i., pp. 102 to 105, and notes (i., m., n., p., q., r., s.).

subjected to Eoghan More. The boundary line, drawn between both principalities, was known by a ridge of gravel hills, denominated the Eiskir Readha.<sup>4</sup> Hence, while the northern part of this Island retained the name of Leath Cuinn, or Conn's half; the southern part obtained the denomination of Leath Modha, or Modha's half. This latter was recognized as the principality of the victorious Eoghan More.<sup>5</sup> Moreover, the principality of Munster had been divided into Thomond, which lay north of the River Shannon, and it belonged to the Dalcassians; while the southern districts, known as the Eoganaught, was under the sway of the Eugenians.

Before the death of Oilíoll Olum,<sup>6</sup> son to Mogh Nuadhat, and King of Munster, took place in A.D. 234,<sup>7</sup> that prince had been elevated to the throne of two great divisions, into which the Kingdom of Munster had been divided. He is said to have had nine sons, by his queen, Sadhbh. Seven of these were killed in the battle of Magh Muchruime. Of these nine sons, three only left posterity; viz., Eoghan More, the eldest, who was killed in the battle already mentioned, Cormac Cas and Cian, his sons, who survived that engagement. Eoghan More left behind him a son named Fiachadh Muilleathan, who was born after his father's death. Previous to the birth of this child, Oilíoll Olum had demised the perpetual government of the whole Munster province after his own decease to his son, Cormac Cas. But, on receiving intelligence about the birth of Fiachadh Muilleathan, he resolved on making an alteration in his will. He decreed, that his son Cormac Cas should wear the Munster crown, during his natural life, and after the demise of his father. After the death of Cormac Cas, he provided, that the sovereignty of the principality should devolve on Fiachadh Muilleathan, son to Eoghan More, in case he survived. He decreed, that the crown afterwards should revert to the family of Cormac Cas, and again to Fiachadh Muilleathan's line. Thus he intended it should be transmitted alternately to the heirs of these chiefs, over the Eoganacht and Dalcassian tribes. The former were so named because Eoghan More had been their ancestor. The latter received the etymon from Cormac Cas their progenitor. We are told, moreover, the will of Oilíoll Olum was held in such veneration by his posterity, that for many ages, there were no contests for the Munster sovereignty, between the representatives of the two families and tribes.<sup>8</sup>

We cannot doubt, however, but that previous hostile demonstrations of the Leinster King against the Southern province, some short time before, was in reality the strong cause of provocation.<sup>9</sup> From an ancient historical Tract, intitled Cath Bealaigh Mughna,<sup>10</sup> we are there informed by the Rev.

<sup>4</sup> It is said to be yet traceable, and running from east to west, at irregular distances from the neighbourhood of Dublin to the town of Galway.

<sup>5</sup> See Dermot O'Connor's Keating's "History of Ireland," book i., pp. 244, 245, and Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (r.) pp. 104, 105.

<sup>6</sup> See an account of him in "The Irish Penny Magazine," vol. i., No. 11, Ancient Irish Biography, No. x., Oilíoll Ollum, pp. 83, 84.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 112, 113.

<sup>8</sup> See Dermot O'Connor's Keating's "History of Ireland," book i., pp. 249 to 251. "It is remarkable, however, that though greatly venerated by his subjects

and his family, his will did not take effect, for no less than forty-four of the descendants of his eldest son held the throne successively, without interruption, during a period of six hundred years; while the family of his youngest son were merely chiefs of a small territory, principally in the County Clare."—"Irish Penny Magazine," vol. i., No. 11, Ancient Irish Biography, No. x., p. 83.

<sup>9</sup> Martin Haverty writes of this war: "Others assert that it was only intended to protect the abbey of Monasterevan, founded by Evinus, a Munster saint, on the confines of Leinster, and which the King of Leinster had now seized for his own people."—"History of Ireland," chap. xiii., p. 128.

<sup>10</sup> In English, The Battle of Ballagh

Dr. Keating,<sup>11</sup> that towards the close of Cormac's prosperous reign of seven years, some Munster chiefs—among whom was especially distinguished Flathbhertach Mac Jonmuinein, Abbot of Iniscathy—urged him to demand a tribute from the Leinstermen, as an acknowledgment of Munster sovereignty. These counsels appeared adverse to the pacific disposition and calm judgment of the prince-prelate; yet, he seems to have been unduly influenced to a course of action, which unavoidably compromised his unresisting and unenergetic character. At first, he refused to adopt the line of policy proposed but, at length, he agreed to submit this matter to a grand convocation of provincial chiefs. When the magnates invited to this council had assembled at the place appointed, Cormac entered into a statement of that object, for which they had been convoked. He promised at the same time, that he would submit to their decision on the question. The opinion of those Munster chiefs was embodied in a hasty resolution, that the tribute, which the people of Leinster had so long neglected to pay, should be demanded. In case of refusal, the matter, it was decided, should be submitted to an arbitrament of the sword. At the same time, those Munster chiefs pledged themselves to stake their lives and fortunes on the prosecution of what they conceived to be identical with their sovereign rights and the honour of their province. The Abbot of Iniscathy more especially insisted, that the King of Southern Munster had a just claim upon tribute from the Leinster province, as it formed part of that division of Ireland, known as *Leath Modha*, and in virtue of a compact, said to have been formerly contracted, between *Modha Nuadhat* and *Conn of the Hundred Battles*.<sup>12</sup> This convention of the Munster chiefs was assembled at *Mungairide*, now known as *Mungret*,<sup>13</sup> in the county of Limerick, where a celebrated religious establishment then existed.<sup>14</sup>

Cormac felt secretly grieved, that such a resolution should have been taken; but, he was unwilling to oppose the expedition resolved on, lest he might appear to violate the promise he had made. Filled with a prophetic spirit, it is stated, he had an intimation from Heaven, that he must perish in this war, and that it should be attended with an unfortunate issue. Wherefore, the king resolved to prepare for his approaching fate, by religiously bequeathing various items of property, in favour of different renowned churches and religious houses throughout Ireland. Among other bequests of his will, he left an ounce of gold, an ounce of silver, vestments,<sup>15</sup> and a

Moon. Dr. O'Donovan tells us that this tract, translated into Latin by Dr. John Lynch, is no longer accessible. However, there is a long extract therefrom, in his "*Annals of the Four Masters*," vol. ii., n. (b), pp. 564 to 569. The substance of this account is to be found in the text. It presents us with some amplification of details, not found in Keating's history.

<sup>11</sup> He gives us an account, respecting this last war in which Cormac was involved, and it was derived from that historical Tract, taken from the *Annals of Cluain Aidnech*, or the *Book of Clonenagh*, in *Laeighis*—now one of the lost and valuable historic Books of Eirenn. See "*John O'Mahony's Keating's History of Ireland*," chap. vii., p. 531.

<sup>12</sup> See *Ferdinando Warner's "History of Ireland,"* vol. i., book ix., p. 366.

<sup>13</sup> "*This Cormac, King of Munster, gives*

in his writings an exact account of the convention of *Mungairide*; as appears expressly in that part of his poetical composition which begins with these words—*A ghille, ceangaill ar loin*, where he expressly mentions the number of monks that were members of the six churches that stood in that place. There were five hundred, who were men of approved learning, and were appointed to attend to the office of preaching, six hundred presbyters served in the choir, and four hundred ancient men of exemplary piety spent their whole time in prayers and contemplation." *Dermod O'Connor's Keating's "History of Ireland,"* book ii., pp. 442, 443.

<sup>14</sup> We have reasons for doubting the correctness of the following account, which seems greatly to abound in exaggerations.

<sup>15</sup> For vestments, as we read in note (6) to the "*Annals of the Four Masters*," vol.

horse to Druimabhradh, now known by the name of Ardfinnan; he bequeathed a gold and a silver chalice, with a vestment of silk, to Lismore. He gave three ounces of gold and a Missal to Imleach Jubhair, now called Emly. He bestowed upon Cashel, a gold and a silver chalice, four ounces of gold, and one hundred ounces of silver.<sup>16</sup> He left an ounce of gold and another of silver to the religious establishments at Glendalough. He demised a horse and a silk vestment to the church of Kildare. He left to Armagh twenty-four ounces of gold and as many of silver; to Iniscathy he gave three ounces of gold; and to Mungared<sup>17</sup> he presented three ounces of gold and a silk vestment, with his benediction. Having made these, with other charitable bequests, and prepared himself by exercises of devotion, a march towards the province of Leinster was nevertheless delayed for some time.

At last, overcome by the importunity of his counsellors, he prepared to set out upon his ill-fated expedition.<sup>18</sup> Sad forebodings as to the result, and its dreadful consequences both to himself and to his supporters, leave us in astonishment at the course adopted by a holy bishop and a wise monarch: yet, we must infer, that a sense of duty, however misconceived, urged him to the doubtful issue.<sup>19</sup> Before setting out on his expedition, Cormac deemed it necessary, not only to make certain provisions in his will, and to settle his private affairs, but also to regulate the point of succession to his kingdom, as a duty owing to his subjects. With this intent, he sent a mes-

ii., p. 565, Dermot O'Connor has arms in his translation of Keating's "History of Ireland," book ii., p. 442. The foregoing is the correct reading.

<sup>16</sup> Dermot O'Connor's translation of Keating's "History of Ireland," book ii., p. 442, has only five ounces of silver, as left to Cashel.

<sup>17</sup> Dermot O'Connor's translation of Keating's "History of Ireland," book ii., p. 442, states, that the "three ounces of gold and a silk vestment, with his royal benediction he bestowed upon the successor of Mungairid." Afterwards, we read: "This excellent prince, being poetically inclined, composed his last will and testament in verse, which may not improperly be thus translated:

"Summoned away by death, which I perceive

Approaches (for by my prophetic skill  
I find that short will be my life and reign)  
I solemnly appoint, that my affairs  
Shall thus be settled after I am dead;  
And this I constitute my latest will.  
My golden vestment for most sacred use  
Ordain'd and for the service of my God,  
I give to the religious St. Shanon  
Of Inis Catha, a most holy man.  
My clock, which gave me notice of the time,  
And warn'd me when to offer my devotion,  
I leave, nor in my will to be revok'd,  
To Cenuil of Feargus, a true friend,  
And follower of my fortune, good or bad.  
My royal robe, embroider'd o'er with gold,  
And sparkling with the rays of costly  
jewels,

Well suited to a state of majesty,  
I do bequeath to Roscre to be kept  
By Cornane with the strictest care. My  
armour  
And coat of mail of bright and polished  
steel,  
Will well become the martial King of  
Ulster,  
To whom I give it; and my golden  
chain  
Shall the most pious Machuda enjoy,  
As a reward for all his worthy labours.  
My royal wardrobe I resolve to give  
To Mac Gleinin at Cluain by Colman.  
My Psalter, which preserves the ancient  
records  
And monuments of this, my native country,  
Which are transcribed with great fidelity,  
I leave to Royal Cashel, to be preserv'd  
To after times, and ages yet to come.  
My soul for mercy I commit to heaven,  
My body leave to dust and rottenness.  
May God his choicest store of blessings  
send  
Upon the poor, and propagate the faith  
Of Christ throughout the world."

<sup>18</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b.), pp. 564, 565, and Dermot O'Connor's Keating's "History of Ireland," book ii., p. 442.

<sup>19</sup> The v. vol., p. 38, and the xiv. vol. of O'Longan MSS., p. 181, in the Royal Irish Academy contains copies of Cormac Mac-Cuillianan's poem, said to have been composed on the occasion of his setting out on his fatal march to Leinster. The number of verses in it is forty-four

senger to Lorcan, son to Lacthan, King of Thomond, to desire the favour of his visit to Cashel.<sup>20</sup> The Dalcassian King obeyed this summons, and he was received by Cormac, with much honour and attention. A council of Munster chiefs was also convened. Leading his royal guest by the hand, and into the midst of this assembly, Cormac told them that, apprehending the expedition he had undertaken should prove fatal to himself, he thought it advisable to settle the succession before his decease. Thus he hoped to prevent the conflicts of adverse parties or future tumults. We are informed he further addressed them in these words; "Well-beloved chiefs, it is known to you, that Oilíoll Olum, from whom the two illustrious tribes of Eoganacht and of the Dalcassians descend, hath long ago established, how the offspring of Fiachadh Muilleathan and of Cormac Cas should alternately sway the sceptre of Munster. The Eoganacht family hath enjoyed more than its due share of power, in administration of the Munster government, and hence you will not consider it unreasonable, that the Dalcassian rights be now vindicated. Be it, therefore, agreed, that Lorcan shall be my successor on the throne, when I am removed from among you by death; for besides a just claim of alternate succession, according to ancient decree, I also add the weight of well-matured opinion." The chiefs of Munster received this counsel in silence, not wishing to counteract their sovereign's wishes, at least in his presence; but, the event proved, that this advice had been vainly given, for it was not carried into execution. It is said, however, although the King did not exact an oath of affirmation from that convention, in the sustainment of Lorcan's claims, yet, his nomination was ratified by those assembled chiefs.<sup>21</sup>

Meantime, his forces being assembled from all parts of Munster, King Cormac Mac Cullinan marched towards the borders of Leinster, at the head of his numerous army,<sup>22</sup> being attended by the Iniscathy Abbot, Flathbhertach Mac Jonmuinein, who was a chief instigator of this war. Before passing the boundaries of the province, Cormac sent a herald to the Leinster King to demand a yearly tribute, as a proof of subjection. This he insisted was his right, as Leinster formed a part of Leath Modha. If the King of Leinster was not prepared to pay this tribute in ready money, Cormac's messenger was instructed to require hostages, for the security of such payment; and, in the event of an absolute refusal, he was directed to declare war. The King of Munster halted in expectation of his herald's return; but, in the meantime, an accident occurred, which, however trivial in appearance, was attended with evil consequences to the army of Munster. One account states, that while his army was there encamped, wishing to review his forces, King Cormac mounted his horse for the purpose of riding through his lines, when the animal, on which he rode, accidentally fell into a deep trench.<sup>23</sup> A great number of the soldiers, interpreting this as an unlucky omen, afterwards deserted their king's standard; for they said, that this fall, which took place at the outset of their expedition, portended its unfortunate issue, with their own destruction in its prosecution. Another statement has it, that accident occurred not to Cormac, but to Flathbhertach Mac Jonmuinein,<sup>24</sup> the courageous, but indiscreet Abbot of Iniscathy.<sup>25</sup>

<sup>20</sup> See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 523.

<sup>21</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), pp. 565, 566. Also Dermot O'Connor's Keating's "History of Ireland," book ii., pp. 443, 444.

<sup>22</sup> See Ferdinando Warner's "History of Ireland," vol. i., book ix., p. 368.

<sup>23</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), p. 566.

<sup>24</sup> While riding "through the street of encampment," according to John O'Mahony's Keating's "History of Ireland," chap. vii., p. 524.

<sup>25</sup> See Dermot O'Connor's Keating's "History of Ireland," book ii., pp. 444, 445.

The Irish historians greatly celebrate Cormac MacCullenan, as king and bishop of Cashel, not alone for his piety and charity, but also for his learning, valour, and magnanimity of character. Still the dictates of sound policy, and the natural pacific dispositions characterizing this good potentate, should have been found united with a sufficient firmness and resolution to resist intemperate representations, and the counsel of miscalculating friends and advisers. Even keeping out of view the justice of his demand, which is said to have furnished the immediate pretext for engaging in his last unfortunate expedition; Cormac ought to have considered well that powerful coalition, which might and most probably should have been formed against him. His own resources could hardly have enabled him successfully to overcome such a weight of opposition. An intention of marching upon an enemy's country, with inferior forces, and against his own matured judgment, exhibits a want of that military strategy and confidence on the part of a leader, which are almost essential for the fortunate issue of any warlike enterprise. As an ecclesiastic, he should well have pondered on the words of Christ to St. Peter, when he cut off the right ear of Malchus, "All who take the sword shall perish with the sword:"<sup>26</sup> a result which was fatally accomplished in his particular case.

While the forces of Munster were thus arrested on their march, the herald of Cormac returned with the ambassadors of Kearball, son to Murigen, and king of Leinster. In his own name, and in that of the nobility of his province, they were commissioned to propose a cessation of hostilities.<sup>27</sup> Also, a truce, which should last to the following month of May, was suggested. Meantime, they besought the disbandment of the Munster forces, and declared, that if a valid treaty of peace were not concluded at the period named, the people of Leinster would not hold those of Munster accountable for a further prosecution of the war. Moreover, to prove his sincere desire for a reconciliation, the King of Leinster instructed his ambassadors to declare, that hostages and ample pecuniary pledges should be placed in the hands of Meinach, Abbot of Castledermot, a man of great learning and piety, and of approved integrity. To induce Cormac's acceptance of these conditions the more readily, a large sum of money, a quantity of choice jewels and other valuable presents were sent by the King of Leinster through his ambassadors. Aware of the influence Flathbheartach possessed over the King of Munster's decision, Kearball sent also a noble present to the Abbot, so that he might secure his good offices. When Cormac heard of these offers, his countenance beamed with joy. He doubted not, but those negotiations would be favourably received by his subordinate chiefs, not even excepting Flathbheartach. The latter he thus addressed: "Those ambassadors, sent to me by the King of Leinster, earnestly request, that I would enter into a truce with them, until the month of May ensuing, and that I would disband my army, allowing the soldiers to return to their homes with all their effects. Nor has he hesitated, not only to give a solemn promise, but even to offer hostages for an exact fulfilment of conditions favourable to us. For this truce the Leinster men would not alone feel grateful, but they assure me, they have been instructed to deliver valuable presents to both of us. I am in doubt as to the reply I shall make; but, I leave for you to decide, whether peace shall be made with or denied to these messengers." Yet the Abbot, who by virtue of his profession should have been a minister of peace, proved himself rather a violent incendiary, and an

<sup>26</sup> See St. Matt. xxvi., 52, and St. John xviii., 10.

<sup>27</sup> See Ferdinando Warner's "History of Ireland," vol. i., book ix., p. 369.

implacable zealot, in urging matters to a crisis.<sup>28</sup> With a countenance inflamed by anger, he forgot all respect for the position and character of the monarch to whom he owed allegiance. He absolutely refused to hear the least mention of pacific overtures.<sup>29</sup> Even he had the insolence, it is stated, to accuse King Cormac of cowardice and indecision. To this latter accusation, the monarch was probably obnoxious, however indecorously his favourite acted, in preferring such charges. But, it is to be regretted, that he had not exercised a more sound discretion, both in rejecting such intemperate counsels and in administering a deserved reproof to the author of his misfortunes. On the contrary, acting upon those suggestions of the Abbot of Iniscathy, the ambassadors were dismissed without the object of their negotiations being favourably entertained; and feeling the reproaches of Flathbheartach, the king is said to have replied, that as he was determined to urge forward this expedition against Leinster, the monarch himself would not be found absent from the warlike abbot, nor the battle in which he might be engaged. Cormac added, that he felt certain, at the same time, his own life should pay the forfeit, while it might be possible the abbot himself should not escape the consequences of his rashness and precipitancy.<sup>30</sup>

After these remarks, and overwhelmed with sorrow, King Cormac sought the society of some favourites, when a basket of apples having been presented to him as a gift, he distributed these among the persons who were present. Cormac remarked, at the same time, that he would never afterwards divide anything among them.<sup>31</sup> The company was surprised and dejected at this announcement of the King, and remarked that they felt sorrowful, because contrary to his usual custom, he predicted something ominous of evil. Cormac endeavoured to cheer them by dissembling, so far as he possibly could, his real meaning. He then said, he had not hitherto been in the habit of making such distributions among his friends, and most probably he would never again recur to such an act of complaisance. This effort, however, scarcely disguised his internal sorrow; all his friends were impressed with the belief, that Cormac was imbued with a prophetic spirit, especially in all matters pertaining to himself. It was remarked, also, that no unhappy accident ever befell him during the course of his life, but that he foretold its occurrence previously, although he had not power to prevent the result.<sup>32</sup> Cormac then ordered his servants to place a guard of soldiers around his tent. Having desired to be left alone, he resolved to spend any time he could spare from public affairs, in exercises of penitence and devotion. The better to prepare himself for his approaching end, which he knew to be near, he sent for Maenach or Minachus,<sup>33</sup> to whom he gave certain directions.

<sup>28</sup> See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 124.

<sup>29</sup> See Ferdinando Warner's "History of Ireland," vol. i., book ix., p. 370.

<sup>30</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), p. 566, and Dermot O'Connor's Keating's "History of Ireland," book ii., pp. 445, 446.

<sup>31</sup> See a full account of these incidents in the "Three Fragments of Irish Annals," copied from ancient sources by Dubhaltach MacFirbisigh, and edited with an Introduction and Notes by Dr. John O'Donovan, pp. 200 to 221.

<sup>32</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), p. 566. Also,

Dermot O'Connor's Keating's History of Ireland," book ii., p. 446.

<sup>33</sup> The name of Comhgoll, as confessor, is found in the account, according to Dermot O'Connor's Keating's "History of Ireland," book ii., p. 446. But, in Dr. O'Donovan's "Annals of the Four Masters," we read: "nec plura affatus, cum famulis dedit in mandatis diversorum suum militum præsidio munire, et Minachum Mystam Religiosissimum accersere. Huic omnibus ante actæ vitæ criminibus patefactis, conscientiae sordes per confessionem eluerat, et ab eodem continuo sacrosancto synaxeos pabulo refectus est, exploratum habens tantum sibi duntaxat spatium ad vivendum

He was a person of great prudence and sanctity, as also his Confessor, to whom he desired to make a confession of his sins,<sup>34</sup> that thus he might receive the appropriate sacraments of the Church. Although conscious of his impending fate, he wished the matter to be concealed as much as possible from his soldiers, lest they should be discouraged; for the king had resolved on selling his life at a dear rate, and of making every sacrifice to procure a hopeless victory. He likewise made some alterations in his will, by adding a codicil, relating to his funeral and place of interment. If his body could be recovered from the enemy, he ordered it to be brought for interment to a place called Cluanuamia<sup>35</sup> of Mac Lenin; or otherwise, that it should be buried in the cemetery of Dermicius,<sup>36</sup> son to Aidus Ron. This place is now known as Castledermot, and formerly it was called Diseart Diarmuda. For this locality, he had always entertained most grateful and pleasing reminiscences, as there he had received his early pious training and instruction. Although Cormac preferred his sepulture to take place at Cluanuamia; yet Minachus, a pious and learned man, desired his burial to be at Castledermot. Following the rule of St. Comgall, he had there a monastery of holy men, over whom he presided. This same Minachus had made great efforts to bring matters to a peaceful solution, between the Kings of Leinster and Munster.<sup>37</sup>

The Munster army had not moved forward on the borders of Leinster, before word was brought, that Flann Sionna, monarch of Ireland, had joined the Leinster forces, with a great number of horse and foot soldiers. This report spread such consternation among the Munster men, that without knowledge of the leaders, many deserted their standards.<sup>38</sup> On hearing this, and supposing that the rest might be the more easily induced to declare for peace, Minachus undertook to harangue them in the following manner: "Most brave soldiers, there is no reason why you should expose yourselves and your country to almost certain destruction. For do you not perceive, that those men, who have deserted you, are as so many arms, lopped away from the body of your forces? Wherefore, I do not consider you so void of reason, as that when weakened and maimed, you would endeavour to contend with forces so entirely superior to yours, even when your army was entire and united. Why should you not rather accept as hostages those noble youths, long since proposed to be surrendered to you, namely, the sons of Kearball, King of Leinster, and of the Ossorian prince? Or, why should you not retire from these warlike labours and perils, securely reserving yourselves for better opportunities, by entering into a truce, at least until the ensuing month of May?" These remarks were favourably received by Cormac and the great majority of his soldiers, who expressed their discontent in a mutinous manner against the Abbot of Iniscathy. They accused him with being the cause of those differences, between the people of both provinces, and chief author of all calamities, likely to ensue, in the prosecution of this war.<sup>39</sup> But

superesse, quanta foret a pugnando mora; cujus tamen rei suos consocios esse noluit."—Vol. ii., n. (b), pp. 566, 567. The substitution of the name Comhgoll, for that of Minachus, is evidently a blunder on the part of Dermod O'Connor, the English translator.

<sup>34</sup> See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 525.

<sup>35</sup> This place seems intended for Cluain-uamha, the former name for Cloyne, in Munster, and of which St. Colman Mac Lenin was patron.

<sup>36</sup> His festival is observed on the 21st of June. At this date, see an account of him in the Sixth Volume of this work, Art. ii.

<sup>37</sup> See Dermod O'Connor's Keating's "History of Ireland," book ii., pp. 446, 447. Also Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), pp. 566, 567.

<sup>38</sup> See Ferdinando Warner's "History of Ireland," vol. i., book ix., p. 371.

<sup>39</sup> See Dermod O'Connor's Keating's "History of Ireland," book ii., p. 447, and Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), p. 567.

the Abbot of Iniscathy possessed such influence that he would not allow King Cormac to waver in his purpose. The army was ordered at length to advance.<sup>40</sup> Their course was directed towards Slieve marigue, which mountainous tract of country they passed. They advanced towards Leighlin bridge,<sup>41</sup> on the river Barrow.

In the meantime, Tibrud, Ailbe's religious successor, accompanied by a great number of ecclesiastics, entered Leighlin, where they halted; and here, also, the camp followers, beasts of burthen, and the baggage, were collected. But the greater part of the army was encamped near the wood of Magh Ailbe.<sup>42</sup> Here under shelter of night, and secured by entrenchments, this force prepared for the arrival of their enemies.<sup>43</sup> Some writers place the scene of this battle, at a place called Moyalbe, or the White Plain;<sup>44</sup> but, Dr. Lanigan adds, that this does not imply any difference of situation, for Moyalbe was near Beallach-Mugna, being in the vicinity of Old Leighlin. He makes Beallach-Mughna, also, the same as Ballymoon, in Idrone, and situated within the County of Carlow.<sup>45</sup> However, this statement is incorrect; as the true site for Beallach-Mughna<sup>46</sup> battlefield lies nearly half-way between the towns of Carlow and Castledermot, in the southern part of Kildare County. The site was shown by the old local inhabitants, who had vivid traditions in reference to it. The scene of the battle of Ballaghmoon<sup>47</sup> may be visited<sup>48</sup> about two-and-a-half miles north from the town of Carlow, on a stream called the Lear, that continues its course from Castledermot, until it there joins the River Barrow. The borders on either side slope upwards rather steeply, and from a tolerably wide glen beneath. With the Barrow on their left marching flank, the forces of Cormac seem to have been there arrested on their northern line of movement, by the army of Flann Sinna and of the King of Leinster, who had there formed a junction. So far as we can judge from the accounts coming to us, the Irish Monarch's army either had their right flank on the Barrow; or possibly, its front formed more inland, and facing the west, so as to bear down on Cormac's forces, and cause them to fight at a disadvantage with the Barrow on their rear.<sup>49</sup> The battle

<sup>40</sup> Their route was possibly on the Bal-laghmore-road, the chief travelled way between Leinster and Munster.

<sup>41</sup> Called Droiched Leithglinn in John O'Mahony's Keating's "History of Ireland," chap. vii., p. 526.

<sup>42</sup> This great plain extended from the River Barrow and Slieve Mairge to the foot of the Wicklow Mountains, embracing the northern part of Idrone Barony in Carlow County, as also the Baronies of Kilkea and Moone, in the County of Kildare. See John O'Donovan's *Leabhar na h-Éireann*, or the Book of Rights, n. (u) pp. 16, 17.

<sup>43</sup> Warner says: "When they came to the plains of Magh Albhe, which the King intended for the field of battle, a camp was marked out and fortified by the side of a wood, in which he staid to receive the enemy." — "History of Ireland," vol. i., book ix., p. 372.

<sup>44</sup> The plain of Magh Ailbe or Campus Albus extends between Sliabh Mairgeach in the Queen's County, and the Wicklow Mountains, comprising the northern part of Idrone Barony in Carlow County, and the

Baronies of Kilkea and Moone in Kildare County. See "Letters containing Information relative to the Antiquities of the County of Kildare collected during the Progress of the Ordnance Survey in 1837," vol. ii. Letter of John O'Donovan, dated Athy, November 26th, 1837, p. 10.

<sup>45</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. v., pp. 351, 352.

<sup>46</sup> Rendered Mughain's Road or Pass. See "Circuit of Muircheartach McNeill," p. 38.

<sup>47</sup> This is the name still given to a small parish, in the barony of Kilkea and Moone. It was a rectory, and a component part of the benefice of Castledermot, in the diocese of Dublin. See the "Parliamentary Gazetteer of Ireland," vol. i., p. 122.

<sup>48</sup> The high-road from Athy to Carlow passes right through the townland, and over a bridge on the Lear rivulet.

<sup>49</sup> The small parish of Ballaghmoon, in the barony of Kilkea and Moone, is shown on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 39, 40. The townland, so called, is marked on Sheet 39, not far removed from the east

of Bealach Mughna<sup>50</sup> was fought, as generally admitted, on the 16th of August. However, the Irish histories differ as to the year: while the Annals of Clonmacnoise<sup>51</sup> have it at the year 900, those of the Four Masters place it at A.D. 903, but according to the best accounts, the year 907 or 908 is the one usually recorded by our ancient and modern writers.<sup>52</sup>

The Munster army was formed into three distinct bodies.<sup>53</sup> Flathbertach Mac Jonmuinein, Abbot of Inniscathy, and Keallach, son to Karbull, King of Ossory, commanded the first battalion; Cormac Mac Cuillinan, King of Munster, assumed command over the second; and Cormac, son to Mothlai, and chief of the Decies, was placed over the third division.<sup>54</sup> According to a calculation of some authors, the forces of Munster were opposed to an army, more than fourfold their number; and, a knowledge of this circumstance alone, greatly tended to dispirit the southern provincials. Notwithstanding this fearful odds against them, under their respective leaders, when the trumpets began to sound, the Momonians advanced boldly to the charge. The forces of Leinster, confiding in their irresistible number and bravery, bore down on their opponents, and with a shock of battle it was impossible to repel.

Two untoward circumstances, also, had concurred in the very first onset, which threw the affairs of the Munster army into irretrievable confusion. The first of these was the cowardly or treacherous action of Kelliochar, a relative of Kinchengan, formerly a Munster King. Mounted on horseback, Kelliochar called out with a loud voice to a band of soldiers collected around him, to fly immediately from the battle field. He charged the clergy, and especially the Abbot of Inniscathy, with being chief promoters of the war. Hence, he advised the soldiers to secure their own safety by flight, leaving the authors of those dissensions to fight the battle, on their own account. After this harangue, putting spurs to his horse, he galloped out of the field. Urged by his invectives and action, numbers of the soldiers imitated his example. Another cause of misfortune arose from the circumstance of Keallach,<sup>55</sup> son to Karbull, having given orders, which were misconceived. Witnessing a great slaughter of his forces on the side where his cavalry was posted, this chief ordered his men to mount their horses. His object appears to have been, that some effort should be made to stem the hostile attack; but his soldiers, conceiving that he had ordered them to fly, at once gave way. The issue was no longer doubtful. This was the beginning of a general rout. The soldiers of Munster, utterly discouraged, began to fly in all directions. Each man consulted for his own safety, as best he might, by seeking the most retired hiding-places and retreats that afforded the best chance of escape. No fewer than six thousand of the Munstermen are said to have fallen in this battle.<sup>56</sup> A great number most probably retreated

bank of the River Barrow, and on it was the battle fought.

<sup>50</sup> The parish of Ballaghmoon is described by John O'Donovan in "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. ii. Letter dated Athy, November 26th, 1837, pp. 9 to 11.

<sup>51</sup> See "The Annals of Clonmacnoise, being Annals of Ireland from the Earliest Period to A.D. 1208," translated into English A.D. 1627 by Conell Mageoghegan.

Edited by the Rev. Denis Murphy, S.J., LL.D., M.R.I.A., p. 144.

<sup>52</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. i., Province of Munster, p. 4.

<sup>53</sup> See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 526.

<sup>54</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), p. 567.

<sup>55</sup> Called Kellichar in John O'Mahony's Keating's "History of Ireland," chap. vii., p. 526.

<sup>56</sup> See Martin Haverty's "History of Ireland," chap. xiii., p. 129.

across the Barrow; for, we are told, that they used sails and oars in the course of their flight. Many laics and ecclesiastics fell in this conflict. No respect was paid to the rank or station of the vanquished, who were borne down in one promiscuous slaughter. If any of the Munster chiefs and ecclesiastics were spared by their enemies, it arose not from a principle of humanity or respect, but for sake of a large sum of money, which was expected, as the price of their ransom.

Meantime, King Cormac had boldly advanced in front of his forces. In the disorder of the flight, however, his horse fell into a trench and threw his rider. In this condition, the monarch was seen by some of his flying troops. These returned, and placed their king once more on horseback.<sup>57</sup> Advancing to a distance from that place, Cormac saw one of his favourite companions, named Aidus.<sup>58</sup> Wishing to attach himself to the monarch's person, he thus resolved to share all his dangers now, as he had done so on former occasions. On beholding him, the monarch warned him most earnestly to depart as speedily as possible, and not become the companion of his misfortunes. Already Cormac felt assured, he would not long survive this battle. Speeding on over the plain, which was covered with the blood of slain men and horses, the monarch was frequently thrown by the restiveness of his horse. At length, while climbing a steep ascent, the animal's hind feet slipped in the blood of the slain,<sup>59</sup> and his war-steed tumbled over the king; owing to this accident, the neck and backbone of the unfortunate Cormac Mac Cullinan were broken.<sup>60</sup>

Before his death Cormac exclaimed, "Into thy hands, O Lord, I commend my spirit." Shortly afterwards he expired on the fatal field.<sup>61</sup> The King's body was found among the slain, by some of the enemy.<sup>62</sup> Not respecting the person and character of this amiable monarch, these men thrust the lifeless corpse through, with their lances. The Annals of the Four Masters also relate, that Cormac Mac Cullinan's head was afterwards cut off,<sup>63</sup> by a wretch named, Fiach Ua Ugfadan, of Denlis.<sup>64</sup> Another account has it, that Cormac was slain by a herdsman,<sup>65</sup> at Beanree,<sup>66</sup> near

<sup>57</sup> See Ferdinando Warner's "History of Ireland," vol. i., book ix., p. 373.

<sup>58</sup> We are informed, that this Aidus was a man profoundly versed in Law, History and the Latin language.

<sup>59</sup> This is stated in Harris' Ware, vol. i., "Archbishops of Cashel," p. 467. The rough and irregular conformation of ground, on which the battle was fought, coincides with this account, as noticed by the writer on the spot.

<sup>60</sup> See John O'Mahony's Keating's "History of Ireland," chap. vii., pp. 527, 528.

<sup>61</sup> The liv. vol. of O'Longan MSS. in the R.I.A. includes an anonymous poem on the death of Cormac Mac Cullinan, King and Archbishop of Cashel, who died A.D. 906. It would appear from the fifth quatrain of this very scarce poem, that Sealbhach, Cormac's secretary, was the author of it. See p. 235.

<sup>62</sup> The "Annals of Clonmacnoise," translated by Conell Mageoghegan, and edited by Rev. Denis Murphy, S.J., state:

"There was a great overthrow given to the Munstermen at Bellaghmowna by those of Leih Conn and Leinstermen, Anno 900, where Cormack mc Cuilleannan, King of Munster, and arch-bishop of Cashell, was pittifully slaine by the hands of a cowherd," p. 144.

<sup>63</sup> The people of Ballaghmoon point out a stone on which they say King Cormac's head was cut off by a common soldier. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (b), p. 564.

<sup>64</sup> Mr. O'Donovan remarks, that Denlis is not identified, but that Dunluce, in the County of Antrim, is called Dun-lis, in the Annals of the Four Masters, vol. ii., at the year 1584. See note (i), p. 570.

<sup>65</sup> This Sir James Ware remembers to have read in a Cottonian manuscript.

<sup>66</sup> "Bean-Ree, mentioned in the Cotton manuscript, seems to have taken its name from the event of the day; for Bean signifies a Rock; and Ri or Righ, a King; that is the Rock of the King." Harris' Ware, vol. i., "Archbishops of Cashel," p. 467.

Leighlin, while he was upon his knees, and devoutly praying for the success of his army, then engaged in battle.<sup>67</sup>

Besides King Cormac Mac Cullinan, the following Princes, nobles and ecclesiastics, fell in this battle.<sup>68</sup> At the very first onset, Morchertach, Prince of Ossory, and his son, were slain.<sup>69</sup> With the progress of this engagement, Fogertach, son to Suibhne, the Ruler of Ciarraighe-Chuirche, now Kerrycurrihy barony, in the County of Cork; Ohill,<sup>70</sup> son to Eogan, in the flower of his age, and being also a man of great learning; Colman, Abbot of Kinnety, who was the most renowned jurist in Ireland; Ceallach, son to Cearbhall, lord of Ossory; Maelgorm, lord of Ciarraighe-Luachra, a territory comprised within the present County of Kerry; Maelmorda, lord of Raithlinn;<sup>71</sup> the lord of Corca-Duibhne, now Corcaguiny barony, in the County of Kerry, anciently the O'Falvy's country; Cormac, chief of the Decies; Dubhagan, chief of Feramuigh; Cenfoelad, chief of Ui-Gonill; Eiden, chief of Aidnia Milemuadum, Madagon, Dubdabhurín, Conall and Feradach; Aidus, ruler of Valiehanía, and Domhnall, ruler of Duncarmnia,<sup>72</sup> with many other nobles; while 6,000 of the common soldiers, fell in this engagement.<sup>73</sup> The most distinguished chiefs, that fought in the victorious army, were Flann, son to Malachy, Monarch of Ireland; Kearball, son to Murigen, King of Leinster; Tegus, son to Foilar, of Hy-Kinsellagh; Teminean, of Ua-Deaghóida, or eastern Ida, now the Gorey barony, in the County of Wexford; Keallach and Lorcan, two chiefs of Cinel; Inergus, son to Duibhghill, of Ui-Drona, or Idrone; Follamun, son to Oilill, of Fothartaf; Tuahall, son

<sup>67</sup> The author of his misfortune, Flabhartach, was taken prisoner, and after the battle brought to Kildare, where he was reproved greatly, by the Leinster clergy. See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 531.

<sup>68</sup> Dallan, the Ollamh of Kerball, King of Leinster, has given an abridged summary of the battle itself of Ballagh Mughna, and he has stated, in a historic lay, the number of warriors that fell in it. See John O'Mahony's Keating's "History of Ireland," chap. vii., p. 536.

<sup>69</sup> The 4to paper MSS. in the R.I.A., No. 33-4, contains fragments of O'Dugan's and O'Fuidhreen's topographical poems; besides a poem of 208 verses enumerating the principal persons of the other provinces, who met with death in the province of Leinster, special reference being made to the grave of Cormac Mac Cuillanan.

<sup>70</sup> The Four Masters call him the Abbot of Trian-Corraighe, which is interpreted the third part of Cork.

<sup>71</sup> "This was the name of the seat of O'Maghtamhna (O'Mahony), who, according to O'h-Uidhrin, was chief of the Cineal m-Bece, whose territory extended on both sides of the river Bandain (Bandon). This territory was erected into the barony of "Kinelmeky." In latter ages a sept of the same tribe settled in Corca Luighe, O'Driscoll's country, where they became masters of the district called Fonn-Iartharach, or the western land, which

comprised the parishes of "Kilmoe," "Scool," "Kilcrobane," "Durrís," "Kilmaconage," and "Caheragh," in the south-west of the county of Cork."—Dr. O'Donovan's "Leabhar-na-g-Ceart, or Book of Rights," note (k), p. 59.

<sup>72</sup> See John O'Mahony's Keating's "History of Ireland," chap. vii., pp. 528, 529.

<sup>73</sup> "It was in commemoration of this the following lines were composed by Dallan, the son of Mor :

Cormac of Feimhin; Fogartach, Colman, Ceallach of the hard conflicts, They perished with many thousands in the great battle of Bealach-Mughna.

Flann of Teamhair, of the plain, of Tailltin, Cearball of Carman, without fail,

On the seventh of [the calends of] September, gained the battle of which hundreds were joyful.

The bishop, the soul's director, the renowned illustrious doctor, King of Caiseal, King of Iarmumha; O God! alas for Cormac!

It was of the year of Cormac's death was also said

Since Jesus was born of heaven, three and nine hundred years,

Till the death of Cormac, were clearly fulfilled; sorrowful the death of the King of Munster."

—Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 569 to 571.

to Uger of Ua-Mureadach; Odrón, son to Kenedy, of Leix; Muilchallón, son to Feargall, of Fortuaha; and Clerken, the chief of Ui-Bairche.<sup>74</sup>

It has been falsely asserted, that in the year 905, Carmot or Cormac, son of Cokeman, a godly and religious man, the Monarch of Ireland, with Kyrvall, son of Morgan, King of Leinster, were vanquished by the Danes, and that they fell in battle.<sup>75</sup> But, this account is quite at variance with Ireland's political condition, at that period, and contrary to the statement of all respectable authorities.<sup>76</sup>

Notwithstanding his injunctions, said to have been expressed in Cormac Mac Cullinan's last testament<sup>77</sup> regarding the place of his interment, Sir James Ware tells us, that his body was conveyed to Cashel and there buried. But, an account given by Keating is quite different. He informs us, that Flann Sionna, having refreshed his troops after the battle of Bealach Mughna, marched into Ossory, attended by a numerous and princely retinue. Ceallach Mac Carrol, prince of Ossory, being a tributary chief to Cormac Mac Cullinan, as King over Munster and Leath Modha, had been slain in the battle already mentioned; and Flann Sionna had resolved on placing Diarmuid Mac Carrol, brother to the first-mentioned prince, on the throne of Ossory. We are told, that while here, the soldiers of the Irish Monarch, expecting a great reward, brought him Cormac Mac Cullinan's head, which was laid at his feet. Yet, to the honour of this victorious monarch, be it said, that instead of applauding and rewarding them for this action, like a generous enemy, he ordered those executioners away from his presence, as barbarous ruffians, who had no more respect for fallen majesty than for a common enemy. At the same time, he upbraided them for their barbarous cruelty and inhumanity, in thus disfiguring the remains of the venerable dead. Cormac's head was then taken up by the King, who with difficulty restrained his tears.<sup>78</sup> Having kissed it, he lamented the untimely fate of so just a prince, and of a prelate, so religious and venerable. He then gave strict orders, that King Cormac's body should be searched after, and buried according to the provisions of his will.<sup>79</sup> The royal relics were committed to the care of Maenach, who heard his last confession, and who administered holy Communion to Cormac.<sup>80</sup> With great solemnity, Maenach removed his body to Disart Diarmuda, or Castledermot. There the remains were interred, with great honour.<sup>81</sup> Near the church of Castledermot and to the left, as one enters, lies a stone, rudely formed into a coffin-shape, with a cross indented on it. The lines cut to represent the cross are not sunk deep, and

<sup>74</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., notes (b, d, e, f, g, h, i), pp. 568 to 571.

<sup>75</sup> See Hanmer's "Chronicle of Ireland," pp. 176, 177.

<sup>76</sup> "The fable of Cormac having been killed by the Danes is not to be found in any Irish annals or document that I know of. It is in the chronicle of Caradoc of Lhancarvan, who calls Cormac "Carmot, the son of Cukeman, King and Bishop of Ireland."—Harris' Ware, vol. i., "Archbishops of Cashel," p. 466.

<sup>77</sup> The vi. vol. of O'Longan MSS. in the R.I.A. contains a bad copy of what is termed Cormac MacCullinan's Will, 32 verses, p. 209.

<sup>78</sup> See John O'Mahony's Keating's

"History of Ireland," chap. vii., pp. 529, 530.

<sup>79</sup> See an article, "Ancient Irish Biography," No. xxiv., on Cormac MacCuillénan, in "The Irish Penny Magazine," vol. i., No. 24, p. 188.

<sup>80</sup> See "Three Fragments of Irish Annals," copied from Ancient Sources, by Dubhaltach MacFírisigh, edited with a Translation and Notes by John O'Donovan, LL.D., pp. 202 to 205.

<sup>81</sup> See Dermot O'Connor's Keating's "History of Ireland," book ii., p. 451. It is strange, that after such a circumstantial account, Dr. Lanigan should be found to state: "But I do not find that Keating makes him be actually interred at Castledermot."—"Ecclesiastical History of

do not exceed more than two inches in breadth. Those extend, one line the whole length of the stone, and the other, its whole width, at the broadest part. Under that stone, tradition says, the King of Munster lies interred. This account receives some addition from persons who have read Keating's History and other writers' works. Such readers say, that by this King of Munster is meant Cormac Mac Cuillionan, who was killed in battle, and who, when brought to Castledermot, was buried there.<sup>82</sup> Here it is said a Monastery was founded by a holy man, named Diarmait<sup>83</sup> or Dermot, from whom the place derived its name.<sup>84</sup> Other accounts have it, that his body was conveyed to Cashel and there buried.<sup>85</sup>

It is very probable, in consequence of the great respect, in which the memory of Cormac was held, that Cashel became a permanent and regular See, after his death.<sup>86</sup> Wherefore it should seem, that a more ancient church had been on the Rock of Cashel than any shown by the existing ruins; and that it had been under the jurisdiction of prelates who succeeded him, until the time when Cormac MacCarthy, King of Munster, built the beautiful chapel which still bears his name. For the next two centuries after the death of Cormac Mac Cuillinan, our information regarding his successors is but scant.<sup>87</sup> The bounds of the latter See were to extend from Sliebh Eibhliune<sup>88</sup> to the river Suir, and from Chamh-Coill<sup>89</sup> to Greine-Airbha.<sup>90</sup> Sliebh-Eibhliune appears to have been the northern boundary of the diocese. In the Synod held at Rath Bresail, A.D. 1118, the boundaries of Cashel Diocese seem to have been for the first time accurately defined.<sup>91</sup> At this time St. Celsus<sup>92</sup> ruled as Archbishop over Armagh, and he is said to have established its superiority over the Sees of Leath Mogha at the Synod of Fiedh-mac Aengussa,<sup>93</sup> when Moalmurry O'Dunain was Archbishop of Cashel. Pope Innocent the Second<sup>94</sup> ratified Celsus's confirmation, and there were accordingly in Ireland at that period only two metropolitan sees, namely, the primatial one at Armagh, and that of Cashel. In the year 1152, Cashel was erected into a Metropolitan See, by Pope Eugenius III., and the

Ireland," vol. iii., chap. xxii., sect. vi., n 56, p. 365.

<sup>82</sup> See "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the progress of the Ordnance Survey in 1837," vol. ii., pp. 70, 71. Mr. O'Connor's Letter, dated Kildare, December 3rd, 1837.

<sup>83</sup> See an account of him in the Sixth Volume of this work, at the 21st of June, Art. i.

<sup>84</sup> At Castledermot was founded a fine abbey, by Lord Offaly, father of the first Earl of Kildare, in the reign of King Edward I. Of this Abbey we have a beautiful Aquatinta view, by Jonathan Fisher, in his "Scenery of Ireland," plate ix., A.D., 1792.

<sup>85</sup> See Harris's Ware, vol. i., "Archbishops of Cashel," vol. i., p. 467.

<sup>86</sup> Rev. Dr. Lanigan remarks, "there is good reason to think that, as the capital of Munster, its following bishop gradually acquired, even before it became a really Metropolitan See, the ascendancy which had been formerly enjoyed by the church of Emly."—"Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. iv., p. 350.

<sup>87</sup> See Archdeacon Henry Cotton's "Fasti Ecclesiæ Hibernicæ," vol. i., Province of Munster, p. 4.

<sup>88</sup> It seems very probable, it is the place now called Knockahaw, situated between Templemore and Borris-in-Ossory.

<sup>89</sup> Chamh-Coill, or "the eminent wood," is now known by the name of Knawhill. Seward's "Topographia Hibernica." This is situated between Cashel and Salchoid, in the County of Tipperary.

<sup>90</sup> Grine-Airbha, or Cross-Grein, must have been somewhere about the conflux of the river Suir with the Lingan, which divides Tipperary from the County of Kilkenny, at and above the Three Bridges.

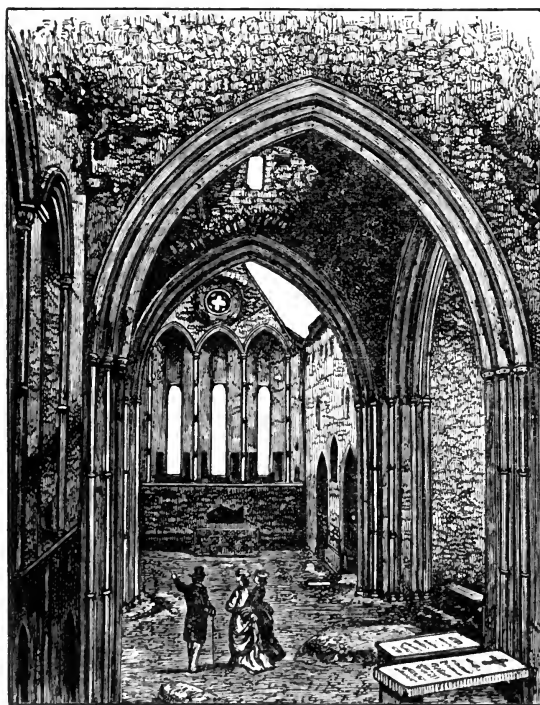
<sup>91</sup> See an account of it, and the bounds of Cashel Diocese, at that period, at the Festival of St. Gille or Gillebert, in the Second Volume of this work, at February 4th, Art. v., and n. 77, *ibid*.

<sup>92</sup> See his Acts, at the 6th of April, in the Fourth Volume of this work, Art. i.

<sup>93</sup> Held in the year 1111.

<sup>94</sup> Pope Innocent the Second was called to fill St. Peter's chair, A.D. 1130, and he occupied it 13 years, 7 months, and 9 days.

Pallium was then bestowed on Armagh, Dublin, Tuam and Cashel.<sup>95</sup> In the latter See, its ruling prelate was Donat O'Lonergan, who died at a good old age in 1158.<sup>96</sup> He was succeeded by Donald O'Hallucan, and in his time a Synod was held at Cashel, A.D. 1172, by order of King Henry II., and over it Christian O'Conarchy, Bishop of Lismore, and the Pope's Legate, presided. With the exception of Gelasius, Archbishop of Armagh, all the other Archbishops and Bishops of Ireland assisted at it, with divers Abbots, Deans, Priors and Clerics, together with ecclesiastics who represented the kings. In this Synod, they constituted Henry II. and his heirs, kings and lords of Ireland for ever, and passed some other important decrees. The charters



Cathedral of Cashel, Interior.

or chapter-house, on the south side of the choir. He also endowed it with lands.<sup>99</sup> This twelfth-century Cathedral seems to have been built of

of the Archbishops and Bishops, with their seals pendent, were received by the King, who transmitted a copy of those charters to Pope Alexander, who by his apostolic authority confirmed their decrees. At this same Synod, the Laws of England were received by all, and the observance of them confirmed by an oath. In 1179, Cashel was burned, and in 1182, Archbishop Donald died.<sup>97</sup> Shortly before the time when the English arrived in Ireland, Donald O'Brien, King of Limerick, built a new Cathedral dedicated to St. Patrick on the Rock of Cashel,<sup>98</sup> and converted Cormac's chapel into a chapel

<sup>95</sup> The Most Rev. John Healy says, "Whilst formally recognising the superiority of Armagh as the Primatial See, four palls were granted by the Cardinal Legate, thus legally constituting four archbishops in Ireland for the first time."—"Insula Sanctorum et Doctorum, or Ireland's Ancient Schools and Scholars," chap. xv., sect. iv., p. 361.

<sup>96</sup> According to the Annals of the Priory

of All Saints, on Lough Ree of the River Shannon.

<sup>97</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. i., Province of Munster, p. 5.

<sup>98</sup> According to John D'Alton in 1169. See "Irish Penny Magazine," vol. i., No. 34, p. 266.

<sup>99</sup> See Harris' Ware, vol. i., "Archbishops of Cashel," p. 464.

limestone taken from the precipitous rock on which it stands. It was cruciform in shape, and had a large square tower in the centre of the cross. The length of this ruin from east to west, including the nave and choir, are about 210 feet; the transepts from north to south are about 170 feet long. At present, there are no appearances of piers, arches or lateral aisles, in either nave or choir. There are three lofty lancet-arched windows, each one quite distinct from the other, in both the north and south transepts. The side windows of the choir and nave are of a similar construction. The eastern window and the wall which was around it are now quite destroyed. Several ancient flat tombs are to be seen within the nave,<sup>100</sup> but for the most part their inscriptions—if any such existed—are, for the most part, effaced.

Without are many modern tombs, to indicate the family burial-places of various deceased members.<sup>101</sup> The old regal—or rather episcopal—residence lies towards the west; and on the interior of the Cathedral, to which it had been attached, the vestige of a gallery may still be traced. This faced the position occupied by the high altar. Several of the windows, doorways and arches have very fine moulded and ornamental stones. Through the thickness of the walls “the monks’ walk” is to be seen.<sup>102</sup> Immediately under the Castle wall—now so designated—there is a well of curious construction. It has been bored through the solid rock, and it is thirty-two feet in depth. It usually contains fifteen feet of water in depth, but sometimes during the drougths of summer it only contains eight feet of water. Below, the well is eight feet in diameter, but it is only three feet at the top, which has been surrounded with neatly-pointed stone.<sup>103</sup> With regard to the position of the existing church ruins on the Rock of Cashel, it has been stated by a local writer,<sup>104</sup> that the chancel of Cormac’s Chapel is not placed in the centre of the church, but that it inclines to the south. To account for this, a mystic meaning has been sought.<sup>105</sup> Again, it has been noticed, that Cormac’s Chapel and the Cathedral adjoining do not stand parallel with each other. For this peculiarity, the theory of orientation is alleged. Cormac’s Chapel is supposed to have been founded on the 1st of May, and the adjoining Cathedral on the 17th of March. Thus, it is inferred, that the inclination of their respective angles may be solved.<sup>106</sup>

<sup>100</sup> Apparently those of prelates and other distinguished ecclesiastics or lay-persons.

<sup>101</sup> One of the most interesting and conspicuous is that in limestone, with plain, chaste mouldings, surmounted by a funeral urn, and having the following inscription:—

Sacred to the Memory  
of  
Denys Scully, Esq.  
Born on 4th May 1773,  
Died on 25th October 1830.  
Requiescat in Pace. Amen.

On the reverse we read:—“Among the Patriots who contended for Freedom of Conscience and Constitutional Liberty he bore a promineut Part. His Statement of the Penal Laws is a solid Monument of his own Genius, and of the complicated Oppression of his Country and his Religion.”

<sup>102</sup> During a visit made to the Rock of Cashel in November, 1853, the writer saw an adventurous goat browsing on the very highest top of the side-wall. The accom-

panying illustration of the interior of the Cathedral, from an approved view, has been drawn on the wood and engraved by Gregor Grey.

<sup>103</sup> This well had been examined in September, 1848, and several pieces of old tombs, ruinous tracery, and a remarkable grotesque figure, called by the local guide, George Haskins, “a Buddhist Divinity,” were found. About this time a portion of the old castle had fallen.

<sup>104</sup> John Davis White, in his book, “Cashel of the Kings; Being a History of the City of Cashel, compiled from scarce Books and original Documents,” Clonmel, 1863.

<sup>105</sup> Mr. White thus states his opinion: “As the Church is the ‘Body of Christ,’ this church is built to represent Him as He hung upon the Cross, with His head—the chancel—leaning to one side; the nave represents the rest of the body, and the towers at each side (there being no transepts) the arms.” By whom, such position of the Chancel thus accounted for, has been imagined, Mr. White does not mention.

The Round Tower on the Rock of Cashel<sup>107</sup> stands at the north-east angle of the Cathedral northern transept, with which it is connected.<sup>108</sup> Its circumference at base is 56 feet, and it is stated to be 90 feet in height; it retains its original conical stone roof, which springs from a projecting string-course. The masonry of the tower exhibits some curious features: it rises from a plinth of 6 inches projection; for 5 feet in height it is built of freestone in irregularly squared blocks; there is next a long patch of limestone about 4 feet high, roughly built, the stones cracked and damaged, and looking like a repair. Next appears about 6 feet high of freestone masonry in blocks, roughly dressed, but without spawls; from this upwards the work is all of even character, being of freestone in irregular courses of from 7 inches to 12 inches high, rough-squared but closely laid, and an admirable piece of work. The original doorway faces south-west, and is of small dimensions; it is 10 feet from the ground level; the ope is at present built up, the sill-stone is gone, and the jambs are much damaged. There is a more modern doorway broken into the north-eastern angle of transept. It has a quadrangular window-ope about 20 feet from the ground, which faces south; a similar ope is at 36 feet, facing east; and one at about 50 feet, facing to the south-west. As usual, these opes are of small dimensions, and they have sloping jambs. In the attic story, immediately under the eave-course, are four window opes of larger dimensions, having angular heads externally and square heads internally. Those opes are well proportioned, and nearly face the cardinal points; two of the angular heads are cut out of solid stones, and the other two are built of two or more blocks. Internally there are offsets taken from the thickness of the wall.<sup>109</sup>

The history of the Catholic Archbishops and See of Cashel since the Reformation is best given in the valuable and recondite work of the Very Rev. Laurence F. Renehan, D.D., formerly President of Maynooth College, published from his Manuscripts, and edited by the Very Rev. Daniel M'Carthy, D.D.<sup>110</sup> This work has been compiled from printed and contemporaneous documents and scarce books, on which the learned collector has exercised great research, combined with sound judgment, in connexion with his subject. The history of the Protestant Archbishops may be found very fully related in Walter Harris' edition of Sir James Ware's works,<sup>111</sup> translated by him into English, with very numerous and important additions to the originals.<sup>112</sup> It is said, that about A.D. 1216, the town of Cashel had

<sup>106</sup> To illustrate such a position, Mr. John Davis White thus cites Chauncey's "History of Hertfordshire," p. 43:—"One end of every church doth point to such place where the sun did rise at the time the foundation thereof was laid, which is the reason why all churches do not directly point to the east; for if the foundation was laid in June, it pointed to the north-east, where the sun rises at that time of the year; if it was laid in the spring or autumn, it was directed full east; if in winter, south-east: and by the standing of these churches it is shown at what time of the year the foundations of them were laid."

<sup>107</sup> See Richard Rolt Brash's "Ecclesiastical Architecture of Ireland," chap. vii., Cashel, pp. 91, 92.

<sup>108</sup> An examination of the door-way, which enters the Round Tower internally, shows manifestly, that its time of building was

coeval with that of the adjoining Cathedral walls. However, Mr. Brash regards the Round Tower as the oldest erection on the Rock of Cashel.

<sup>109</sup> In Marcus Keane's "Towers and Temples of Ancient Ireland," there is an engraving of what he calls an idol of well-cut limestone, two feet six inches in height, discovered some few years before the publication of that work in 1867 (Dublin 4to) buried several feet under the ground near the base of the Round tower at Cashel. See p. 33.

<sup>110</sup> See "Collections on Irish Church History," vol. i., Archbishops of Cashel, pp. 239 to 386.

<sup>111</sup> See vol. i. "Archbishops of Cashel," pp. 463 to 488.

<sup>112</sup> Neither of the authorities mentioned in the text, however, bring the history of Cashel down to the present date.

been erected into a borough,<sup>113</sup> by Archbishop Donat O'Lonergan, the third bearing that name in the See.<sup>114</sup> Soon after the succession of Marian O'Brien, Pope Honorius III. confirmed the number of twelve Canons in the Cathedral of Cashel, by a Bull, dated the 6th May, 1224. Archbishop David Mac Kelly founded a Dominican Convent in Cashel, A.D. 1243, the ruins of which are still to be seen; and about A.D. 1250, a Franciscan friary was founded by William Hacket. In the year 1276, a royal mandate issued for the erection of a king's castle in Cashel, and early in the fourteenth century, the city was surrounded with a stone wall, and a castle was built, which was left in charge of a constable. In the year 1372, an Irish parliament—not then confined to any particular locality—was held in Cashel. When Richard O'Hedian or O'Heden ruled that See from A.D. 1406 to 1440, he re-built, or at least repaired, from a very ruinous condition, the Cathedral of St. Patrick. He built a Hall, likewise, for his Vicars Choral, confirming to them the lands of Grange Connell and Thurles-Beg. In the year 1495, Gerald FitzGerald, Earl of Kildare, burned the Cathedral, to be revenged on the reigning Archbishop, David Creagh. The last Austinian Prior of Athassel Priory, Edmund Butler, was consecrated Archbishop of Cashel in 1527, holding his conventual house in commendam, until the period of the dissolution of monasteries. His successor was Roland Baron, *alias* FitzGerald, descended from the ancient family of the Geraldines, and he departed this life on the 28th of October, 1561. After his death, the See continued vacant for six years; the Catholic Archbishop, Maurice Gibbon or Fitzgibbon, apparently struggling against the power of Queen Elizabeth, who, on the 2nd of October, A.D. 1567, had promoted by Letters Patent James Mac Caghwel, in the interests of the Reformation. During his time, by an Act of Parliament, in A.D. 1568, the See of Emly was united to that of Cashel.

When Mac Cagwell died in 1570, the celebrated Miler Magrath, who from being a Franciscan friar had become a pervert to Protestantism, was translated by the Queen from the See of Clogher to the Sees of Cashel and Emly. Meantime, the Catholic Archbishop Fitzgibbon had been necessitated to fly from Ireland and seek refuge in Spain and France. On his death, about the year 1578, Darby O'Hurley was appointed Archbishop of Cashel by Pope Gregory XIII., but on returning to Ireland, he was discovered and arrested. Brought before the Privy Council in Dublin, and refusing to take the objectionable oaths of supremacy and allegiance, he was at first subjected to frightful tortures, and afterwards this holy martyr was hanged on Stephen's Green, on the 6th of May, 1584. It has been supposed that Turlough O'Neill and William Burgat were the Catholic Archbishops immediately succeeding; and next followed David Kearney, whose appointment took place between the years 1602 and 1605, when, amid great difficulties and dangers, he continued to exercise episcopal duties, during the rule of Miler Magrath, which continued to his death in 1622<sup>115</sup>. Archbishop Kearney died in exile, on the 10th of March, 1625, in the Cistercian monastery at Bonlieu, near

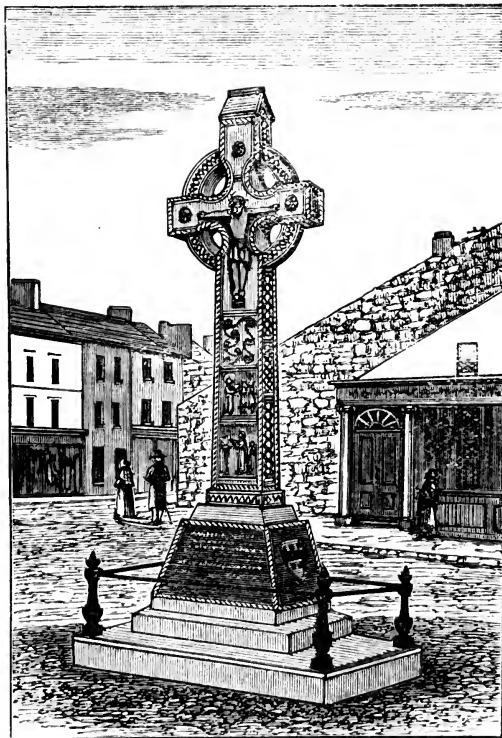
<sup>113</sup> Burgage holdings were given, likewise, to the burgesses.

<sup>114</sup> In the year 1224, it has been said, that Pope Honorius III., who took a great interest in the celebrated and learned Michael Scott, appointed him to the See of Cashel; but on his declining that honour, he had permission to hold a benefice in Italy. See "The Dublin Review," vol. cxxiii., October, 1898, No. 247, Art. ix., English Scholarship in the Thirteenth Century, by Dom F. Aidan Gasquet, D.D., O.S.B., p. 366.

<sup>115</sup> During his life-time, Miler Magrath erected within the Cathedral, on a high basis at the south side of the choir, a stone Monument, with the following Latin inscription composed by himself: Mileri Magrath, Archiepiscopi Casheliensis ad viatorem Carmen:—

Venerat in Dunum primo sanctissimus olim, Patricius, nostri gloria magna soli. Huic ego succedens, ultinam tam sanctus ut ille,

Bordeaux. When the Insurrection of 1641 broke out, Cashel fell into the hands of the Confederate Catholics, and it continued in their possession until taken in 1647 by Lord Inchiquin by storm, when several of the clergy and laity, who had fled to the Cathedral as to a citadel, were by him inhumanly massacred. A curious old painting of Cormac in robes, partly royal and partly archiepiscopal, together with his patron, St. Patrick, was to be seen in the new and spacious Catholic chapel of the city of Cashel,<sup>116</sup> early in the present century. In the year 1874, several noblemen and gentlemen of



Archbishop Croke's Memorial Cross, Cashel.

different religious persuasions allowed their names to be placed on a committee for purchasing<sup>117</sup> and restoring the ecclesiastical and other buildings, on the Rock of Cashel, with the Most Rev. Dr. Leahy, Archbishop of Cashel, as their chairman. The Catholic inhabitants of the city of Cashel took action in the matter by sending forward a memorial to the head of the Government. The Catholic laity of the diocese of Cashel and Emly concurred with the inhabitants of the city, and the Catholic clergy of both dioceses authorised their Archbishop, the Most Rev. Dr. Leahy, to take steps, in their name, for obtaining possession of the Rock and its ruined buildings. The Archbishop issued an ap-

peal to all students of the history and antiquities of Ireland, to aid in restoring a noble monument of mediæval civilization, and sent it to persons

*Sic Duni primo tempore Præsul eram.  
Anglia, lustra decem sed post tua sceptra  
colebam,  
Principibus p acui, Marte tonante, tuis.  
Ilic ubi sum positus, non sum, sum non ubi  
non sum;  
Sum nec in ambobus, sum sed utroque loco.*  
1621.

*Dominus est qui me judicat. i. Cor. 4.  
Qui stat, caveat ne cadat.*

Thus rendered into English verse by Walter Harris —

Patrick, the glory of our Isle and Gown,  
First sat a Bishop in the See of Down.  
I wish that I, succeeding him in place  
As Bishop, had an equal share of Grace.  
I served thee, England, fifty years in jars,  
And pleased thy Princes in the midst of wars;  
Here where I'm plac'd, I'm not; and thus  
the case is,  
I'm not in both, yet am in both the Places.  
1621.

He that judgeth me is the Lord.  
1 Cor. 4.  
Let him who stands, take care lest he fall.

of influence at home and abroad, in Ireland, in Great Britain, in America, in Australia, in India, so that funds might be procured to realize a restoration for purposes of Catholic worship.<sup>118</sup> To commemorate the attainment of the Episcopal Silver Jubilee of their present patriotic and distinguished prelate in the See of Cashel, the inhabitants of that town and neighbourhood resolved on erecting a Celtic cross, and on a suitable site granted for such purpose by the Town Commissioners. It was designed by Mr. Edward O'Shea, of Kilkenny, and it has been wrought in grey marble limestone taken from a quarry near Callan. It stands in the market place, over sixteen feet in height.<sup>119</sup> The *motifs* are copied from carvings on existing old Irish crosses. The chief sculptures on it are the figure of Christ crucified, treated in the reverent manner of the eleventh and twelfth centuries. Underneath the Crucifixion reveal are two panels; the one representing St. Cormac Mac Cuilleann, and the Teampul Chormaic on the Rock, the other St. Ailbe preaching to the chief and tribes of the country about Emly. Below on the pedestal is shown the traditional scene representing St. Patrick baptising Ængus, the first Christian King of Cashel.<sup>120</sup> On the reverse side is the commemorative inscription.<sup>121</sup> The unveiling of this Memorial Cross took place on Sunday, January 24th, 1897, with suitable ceremony and before an enthusiastic assemblage of clergy and people, who came from far and near to participate in that grand demonstration.

At the 14th of September, the Martyrology of Donegal<sup>122</sup> registers a festival in honour of Corbmac Mac Cuilleann, King of Munster. He is also called Bishop and Martyr. The age of Christ when he fell by the Iagenians, is said to have been 919,<sup>123</sup> according to the Calendarist. In the "Circle of the Seasons,"<sup>124</sup> we find the festival of this pious King-Bishop assigned to the 14th of September, in accordance with the arrangement of most hagiologists who have treated regarding him.

An antidote to the evils of anarchy was found in that influence frequently exercised by ecclesiastics, representing the Church in Ireland. To their spiritual teaching and decrees, both princes and people bowed with respect. Nevertheless, the turbulence and rivalry of faction and of personal ambition excited those passions, so little in accordance with reason and religion. A corrective to the disrupted state of our country was found, no doubt, in that unity of doctrine and those religious usages, prevailing in the various dioceses. However, external violence and domestic intrigues rendered the kings and chiefs, in many instances, both victims and participants, in a series of ruinous feuds and wasting conflicts. Peace was

<sup>116</sup> See Rev. Dr. Milner's "Letters on Ireland," note at p. 130.

<sup>117</sup> From the Church Commissioners.

<sup>118</sup> This address is dated Thurles, June 5th, 1871.

<sup>119</sup> The accompanying illustration has been selected from photographs kindly presented by Very Rev. Dean Thomas H. Kinane, V.G., and P.P. of Cashel. It was drawn and engraved on the wood, by Gregor Grey.

<sup>120</sup> On the side panels of the base are the armorial bearings of the Cashel Diocese, and the family arms of Archbishop Croke.

<sup>121</sup> In the following terms:—

This Market Cross  
has been erected by the  
Citizens of Cashel,  
And a few other Friends,  
to perpetuate the Silver  
Episcopal Jubilee of  
His Grace, the Most Reverend Thomas  
W. Croke, D.D.,  
Archbishop of Cashel and Emly.  
July 10th, 1895.

<sup>122</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

<sup>123</sup> In a note, Dr. Reeves says, at this date of 919, "Thus in the manuscript; but 909 is the true year." See "Annals of the Four Masters."

<sup>124</sup> At p. 258.

rarely continuous and uninterrupted. Feeling was not always based on those principles of right and forbearance, that should characterize the relations of neighbouring provinces and people. War was sometimes conducted according to the recognized usage and chivalry of civilized nations; but, for the most part, a remorseless and powerful despot became the scourge over a neighbouring territory, and he imposed galling conditions of tribute on its people, when too weak to resist his claim. Jealousies, divisions and distrusts pervaded the minds of petty princes, and misdirected their policy. Hence the painful and ignoble records of exactions, invasions and battles, desolating in their effects, and precluding all permanent and successful attempts for the social and political regeneration of a common country. The reformer was wanting, with a head to conceive, a will to resolve, and a power to accomplish effective means, necessary to remove these disastrous results based on anarchial usages and national prejudices. Thus, the virtuous and accomplished man, whose career we have endeavoured to trace, was unfortunately overborne in a desire to rule with justice and moderation, while disaster followed, because he had weakly yielded to the persuasions of unwise counsellors.

ARTICLE II.—ST. CAEMHAN BREC, BISHOP OF ROSS-EACH, NOW RUSSAGH, COUNTY OF WESTMEATH. At the 14th of September, according to the Feilire of Ængus<sup>1</sup> and the Martyrology of T'allagh,<sup>2</sup> veneration was given to Coeman Breic, of Ross ech, in Caillfollomón.<sup>3</sup> Such should have been the correct insertion; but it reads otherwise in the published copy. According to the Scholiast on the Feilire of Ængus, Coeman is called Mac Nisse, or son of Nisse. He is commemorated on this day in Marianus O'Gorman's "Féilire,"<sup>4</sup> with a note by his commentator, that Coeman Brecc was from Ross Ech in Caille Folamain, in Meath. He descends from the race of Conaire, son to Moghlamha, monarch of Erin, who belonged to the race of Heremon. Caille-Fallamhain has been interpreted Fallon's Wood. The situation of this place appears, from the foregoing record, as also from the Feilire Aenguis, to have embraced a territory in which the church of Ros-each had been situated. Yet, the district of Caille Fallamhain does not seem to have been exactly ascertained; although it was doubtless within the territory of ancient Meath. It is said, that the place is now called Russagh,<sup>5</sup> near the

ARTICLE II.—<sup>1</sup> In that copy contained in the Leabhar Breac we read at this date:—

Dooling deir feil Choeman  
brec la o(1)r mbolmar  
bair cair Ciprian deirmar  
laccarad cair Cornul.

Thus translated into English:—"To thee hath sprung the feast of Coeman Brecc, with a wise (?) pair: vast Ciprian's chaste death with the fair passion of Cornelius."—Transactions of the Royal Irish Academy, Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxvii. See also p. cxlv.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy we read:

Coeman brecc ic Ross ech i Caillí follo-món.

<sup>3</sup> The Scholiast to Oengus states, that he belonged to Ross Ech, in Meath, and a son of his mother was MacRustaing; and hence we are told, that both were maternal brothers, but whether by the same father is not so clear.

<sup>4</sup> Thus—Caeman, Brec, brig bladmar, diar ndin ar na dodngibh.

The English translation is:—"Coeman Brecc—famous vigour!—to protect us from the hardships."—Whitley Stokes' "Feilire Hui Gormain," pp. 176, 177.

<sup>5</sup> This parish is marked on the "Ordnance Survey Townland Maps for the County of Westmeath," sheets 5, 6. The townland proper is on sheet 6.

village of Street, in the barony of Moygoish, and in the County of Westmeath.<sup>6</sup> More incorrectly, it would seem, the district had been called Chailli in Ollaim, "the wood of the Ollamh," or chief Professor.<sup>7</sup> There is also a Glonabreany or Russagh, in Diarmor Parish, deanery of Keils, and barony of Fore, County of Meath.<sup>8</sup> Here an old church stood; and only a graveyard, overgrown with flaggers, thistles, and other weeds, may now be seen. A holy well springs near the church-yard, and it is dedicated to St. Kevin—probably the present St. Caemhan Brec. He appears to have been a former patron of this place.<sup>9</sup> According to the Annals of Ulster and those of the Four Masters, this holy man died on the 14th of September, A.D. 614.<sup>10</sup> According to the commentator on Oengus, his maternal brother Mac Rustaing—reputed to have been a poet—was buried in Ross Ech in Meath.<sup>11</sup> He states, moreover, that Coeman Breach was buried in Ross Liac, which place was unknown to him. In the Martyrology of Donegal,<sup>12</sup> at the same date, he is designated Caemhan Brec, of Ros-each,<sup>13</sup> in Gaille Fallamhain, in Meath.

ARTICLE III.—ST. CELEDABHAILL, ABBOT OF BANGOR, COUNTY OF DOWN. This holy man was the son of Scannall. He was born about 868, and he is distinguished as a Scribe, a preacher, a learned doctor, and a bishop. He was likewise the successor of St. Comhgall of Beannchair, now Bangor, in the County of Down. He died on the 14th of September, while on his pilgrimage at Rome,<sup>1</sup> in the fifty-ninth year of his age, and in the year 927.<sup>2</sup>

ARTICLE IV.—THE DAUGHTERS OF COLUM, IN CREMTANNAIBH. We find inserted, in the published Martyrology of Tallagh, at the 14th of September, the name and place,<sup>1</sup> Colum of Cremtannaibh.<sup>2</sup> The entry is different in that copy contained in the Book of Leinster.<sup>3</sup> There can hardly be a doubt, but that the present entry incorrectly found its way into the published Martyrology of Tallagh, through some mistake of a scribe. It seems

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (x.), p. 252.

<sup>7</sup> See Dr. O'Donovan's "Leabhar na-Gceart, or Book of Rights," n. (j), p. 182.

<sup>8</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Meath," sheets 15, 16.

<sup>9</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 322.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 238, 239, and n. (z.), *ibid.* Also Common Place Book F, p. 78, in the Royal Irish Academy.

<sup>11</sup> An Irish poem thus alludes to him:—

Critan ainm mic Rustaing pain  
Garb-daíre ainm mic Samáin  
Aindiaírr airmac Conglinde  
Mór bólaíob doiríne.

Thus translated by Dr. Whitley Stokes:—

"Critan was noble MacRustaing's name,  
Garb-daíre was MacSamain's name,  
Aindiaírr was MacConglinde's—  
Many lives he made."

<sup>12</sup> Edited by Rev. Drs. Todd and Reeves, pp. 248, 249.

<sup>13</sup> In the table appended to this Martyrology, a Latin memorandum is inserted in the Irish character, and thus rendered into English, after the proper name Ros-ech; "see whether it be Eachros."

ARTICLE III.—<sup>1</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 620, 621.

<sup>2</sup> According to the following verse, thus translated from the Irish:—

Three times nine, nine hundred years,  
Are reckoned by plain rules  
From the birth of Christ, deed of purity,  
To the holy death of Cele the Cleric.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus—"Colum i Cremtannaib." Before this is the confused and incorrect entry "Inghena Colum i Caillifollomon." The last-named place, however, has reference to Coeman Breac of Ross ech.

<sup>3</sup> There we find: Inghena Colum i Cremtannaib.

referable to the festival celebrated on the day previous in honour of the Daughters of Colum, in Cremhthanna or Cinel Crumthainn.

ARTICLE V.—REPUTED FEAST OF A ST. FAGHNA.—In the anonymous list of Irish Saints, published by O'Sullivan Beare, we find a St. Faghna entered, at the 14th of September, but know not on what authority.<sup>1</sup>

ARTICLE VI.—MAELTOLAIG OF DROMA FAINDLE. In that copy of the Martyrology of Tallagh contained in the book of Leinster, and at the iii Ides or 14th of September, is the following entry, Maeltolaiġ of Droma Fainde.<sup>1</sup> This insertion is omitted in the version published by Rev. Matthew Kelly, D.D.

ARTICLE VII.—FESTIVAL OF ST. CYPRIAN, BISHOP, DOCTOR AND MARTYR. At an early date in the Irish Church, the festival of St. Cyprian, the illustrious Bishop of Carthage, was celebrated on the 14th of September.<sup>1</sup> To this entry in the Festiolog of St. Ængus, a commentator has added notes.<sup>2</sup> The Life and Acts of this celebrated Father and Martyr of the early Christian Church have been set forth very fully by the Bollandists, in their great collection, at this day.<sup>3</sup> A lengthy previous Commentary<sup>4</sup> precedes his ancient Acts, written by the Deacon St. Pontius;<sup>5</sup> and to these are added the Acta proconsularia, relating to St. Cyprian's Martyrdom,<sup>6</sup> with an Appendix, referring to the after honours which commemorated him, as also a dissertation on the Works attributed to his authorship.<sup>7</sup> This holy bishop, called Thasius Cyprian, was a native of Carthage, and lived the greater part of his life in Paganism, until he embraced Christianity, and afterwards became a priest. He was consecrated Bishop of Carthage, towards the middle of the third century. In the year 258, he there suffered martyrdom under the Emperor Valerian. In the Martyrology of Marianus O'Gorman, at the 14th of September, is also commemorated Cyprian, called the "diademi

ARTICLE V.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 51.

ARTICLE VI.—<sup>1</sup> Thus written: mael-tolaig o Droma Fainde.

ARTICLE VII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxvii.

<sup>2</sup> In the "Leabhar Breac" copy, the first note has added to Cipriain, "i.e., Episcopus Cartagenis in Africa, vel Episcopus Romæ." In a lower marginal note is the following:—"Ciprianus Affer primum gloriosam rhetoricam docuit deinde Christianus factus Cicilio suadente omnem substantiam suam erogavit et postea Episcopus Cartagenis constitutus est sed hujus ingenium superfluum est dicere cum sole clarior sit inter opera ejus passus est sub Valeriano et Galliano principibus persecutione octavo die quorum Cornelius passus est in eodem anno."—*Ibid.*, pp. cxlv., cxlvi.

<sup>3</sup> See "Acta Sanctorum," tomus iv.,

Septembris xiv. De S. Cypriano, Epis. Mart. prope Carthagem in Africa, pp. 191 to 348.

<sup>4</sup> This contains Forty-eight Sections, consisting of Eight hundred and thirty-one paragraphs.

<sup>5</sup> This too is inserted from Ruinart's edition of the "Acta Sincera Martyrum," and it is in three chapters, comprising thirty-seven paragraphs, with several explanatory notes.

<sup>6</sup> In six paragraphs, with explanatory notes.

<sup>7</sup> This treatise is in Four Chapters and seventy-two paragraphs. In the same volume, there is an Appendix ad Diem xiv., Septembris de SS. Cornelii et Cypriani MM. Reliquiis ac Miraculis in Abbatia Ninoviensi in Flandria. Two sections in twenty-four paragraphs precede Miracula Auctore anonymo Ninoviensis ecclesiæ Canonico Præmonstratensi, sub finem seculi xii., ex Ms. codice membranaceo Ninoviensi. This tract is in two chapters, containing twenty-two paragraphs, with explanatory notes, pp. 769 to 778.

of Carthage."<sup>8</sup> On this date, the Roman Martyrology likewise records his martyrdom.<sup>9</sup>

ARTICLE VIII.—FEAST OF ST. CORNELIUS, POPE AND MARTYR. In the early Irish Church, at the 14th day of September, the Feast of St. Cornelius, Pope and Martyr, was celebrated, as found in the *Féilire* of St. Áengus.<sup>1</sup> The Acts of this holy Pontiff are presented by the Bollandists in their work,<sup>2</sup> at this same date, in a historic commentary of sixteen sections, containing three hundred and twenty-two paragraphs. When St. Fabian, Pope, had been crowned with martyrdom, on the 20th of January, A.D. 250, the See of Rome remained vacant for over sixteen months. Then Cornelius was chosen to fill the Apostolic Chair, in 251.<sup>3</sup> His brief Pontificate was disturbed by the Novatians;<sup>4</sup> as also by a persecution of the Emperors Gallus and Volusien. Finally, he suffered martyrdom under the Emperor Decius. Refusing to offer sacrifice to the Pagan divinities, he was beheaded.<sup>5</sup> St. Cornelius was called to eternal bliss on the 14th of September, A.D. 252.<sup>6</sup> He was venerated in the Irish Church, at an early period; and in the *Féilire* of Marianus O'Gorman,<sup>7</sup> he is noticed at the 14th of September, as the just Pope Cornelius. Also, at the 16th of this month, Saints Cornelius and Cyprian are commemorated in the Roman Martyrology.<sup>8</sup>

ARTICLE IX. — FESTIVAL OF ONE-AND-TWENTY MARTYRS. The Martyrology of Marianus O'Gorman commemorates the feast of One-and-Twenty Martyrs, at the 14th of September.<sup>1</sup> It seems most probable, that these were the one-and-twenty holy martyrs that suffered on the Appian Way, near Rome, in company with St. Cornelius the Pope.

<sup>8</sup> Thus—"Mind Kartaigne Ciprian."—Dr. Whitley Stokes' "*Féilire Hui Gormain*," pp. 176, 177.

<sup>9</sup> Thus—"In Africa passio Sancti Cypriani Episcopi Carthaginensis, sanctitate et doctrina clarissimi: qui sub Valeriano et Gallieno Principibus post durum exilium detruncatione capitis martyrium consummavit sexto milliario a Carthagine juxta mare."—"Martyrologium Romanum," Editio novissima, p. 136.

ARTICLE VIII.—See "Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxvii. A note in the *Leabhar Breac* copy has "Cornil, i.e. episcopus Romæ, i.e. in Dominico die passi sunt Cornelius et Ciprianus intelligens circumcisionem interpretatur."—*Ibid.*, cxlv.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Septembris xiv. De S. Cornelio Papa Martyre Centumcellis in Etruria, item de SS. Cereale et Salustia cum Viginti et uno Socii M. Romæ, pp. 143 to 191.

<sup>3</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ix., September xvi.

See R. P. Natalis Alexandri, "Historia Ecclesiastica Veteris Novique Testamenti,"

tomus vii., Sæculum Tertium, cap. ii., sect. iv., p. 5.

<sup>5</sup> See the Petits Bollandistes, who place his Acts, at the 16th of September, "Vies des Saints," tome xi., xvi<sup>e</sup> Jour de Septembre, pp. 127 to 132.

<sup>6</sup> At this date the Roman Martyrology states—"Romæ via Appia beati Cornelii Papæ et Martyris, qui in persecutione Decii post exilii relegationem jussus est plumbatis cædi, et sic cum aliis viginti et uno promiscui sex decollari: sed et Coerealis Miles cum Salustia uxore sua, quos idem Cornelius in fide instruxerat, eodem die capite plexi sunt."—"Martyrologium Romanum," Editio novissima, p. 136.

<sup>7</sup> See Dr. Whitley Stokes' "*Féilire Hui Gormain*," pp. 176, 177.

<sup>8</sup> Thus—"Sanctorum Cornelii et Cypriani Pontificum et Martyrum, quorum natalis decimo-octavo Kalendas Octobris recolitur."—"Martyrologium Romanum," Editio novissima, p. 137.

ARTICLE IX.—<sup>1</sup> Thus:—

"aen ar fichit ále

at cáde con Comdidh."

Translated into English as follows:—

"One and twenty (martyrs) whom thou beseechest, who are holiest with the Lord."

—Dr. Whitley Stokes' "*Féilire Hui Gormain*," pp. 176, 177.

ARTICLE X.—THE FEAST OF THE EXALTATION OF THE HOLY CROSS. The Emperor Constantine,<sup>1</sup> having had a miraculous vision of the sign of man's Redemption, and having vanquished the tyrant Maxentius,<sup>2</sup> became a Christian, and caused the Cross to be inscribed on the banners and coin of the Roman Empire.<sup>3</sup> His pious mother Helena<sup>4</sup> was furthermore inspired to visit Palestine, where, with much difficulty, and assisted by Divine Revelation, she discovered the true Cross and instruments of our Saviour's passion, in the year of grace 326.<sup>5</sup> The miracles wrought at Jerusalem, on this occasion, confirmed the popular tradition, that those relics had been buried in a corner of the Holy Sepulchre by the early Christians, to save them from pagan profanation. Overjoyed at this discovery, she caused a magnificent church to be erected on that site, in which she left a considerable portion of the True Cross, and in a shrine, richly adorned; another portion she brought to Constantinople, where it was deposited with great solemnity in the Basilica destined to receive it; while the rest was carried to Rome, where the Emperor Constantine and Helena built a church for it on the palace-site of Sertorius, and which has ever since received for title, the Church of the Holy Cross of Jerusalem.<sup>6</sup> The feast of that miraculous discovery has been commemorated in the Church on the 3rd of May.<sup>7</sup> However, when the Emperor Mauritius and his family had been cruelly massacred<sup>8</sup> by the usurper Phocas, the barbarian King of Persia, Chosroes II.,<sup>9</sup> broke peace with the Empire, by invading Mesopotamia and a part of Syria. Then, pressed by the chief statesmen and senators to assume the imperial purple and to rid the state of a tyrant, Heraclius, Prefect of Africa, transported his forces by sea to Constantinople. After a successful battle he defeated Phocas, made him prisoner, and after his rule of eight years and four months, put him and his children to death, A.D. 611. Afterwards Heraclius offered to make peace with Chosroes, but the haughty barbarian rejected his proposals. In the first year of his reign, the Persians took Edessa and Apamea, advancing so far as

ARTICLE X.—<sup>1</sup> The incidents of his renowned career are set forth in detail in Fleury's "Histoire Ecclesiastique," tome ii., iii., liv. ix., x., xi.

<sup>2</sup> The elevation of Constantine after the death of Constantius in Britain, dates from the viii. of the August Kalends, A.D. 306. After the defeat of the tyrant Maxentius at the Milvian bridge, on the 27th October, A.D. 312, then he and Licinius assumed the joint administration of the Roman Empire; until at length in A.D. 323 war was waged between them, when Licinius was defeated, and put to death in the following year. Then Constantine reigned alone, and died A.D. 337. The chronology and incidents of his reign are very learnedly set forth in Henry Fynes Clinton's "Fasti Romani," vol. i., Tables, pp. 348 to 396.

<sup>3</sup> After the death of Licinius, Constantine openly declared in favour of Christianity, and recommended its adoption by circular letters addressed to his subjects. See Philip Smith's "Ancient History from the Earliest Records to the Fall of the Western Empire," vol. iii., book ix., chap. xlv., p. 688.

<sup>4</sup> The feast of this pious Empress is held in the Church on the 18th of August.

<sup>5</sup> See Les Petits Bollandistes, "Vies des Saints," tome v., iii<sup>e</sup> Jour de Mai. Invention de la Sainte Croix, pp. 276 to 278.

<sup>6</sup> See an account of these transactions in Baronius' "Annales Ecclesiastici," ad A.C. 326, No. 42 to 50.

<sup>7</sup> This feast has been celebrated in the earliest Irish Calendars, as may be seen by referring to the 3rd of May, in the Fifth Volume of this work, Art. xvi. Also in the Calendar of Drummond at v. Nonas Maii—"Hierosolomis Inventio Sanctæ Crucis ab Helena Sancta Regina sub Constantino Imperatore." Again in Adam King's Calendar at the 3rd of May—"The halie rude day of finding of ye halie croce at Jerusalem be Helene mother to Constantine ye greit." See Bishop Forbes' Calendars of Scottish Saints, pp. 12 and 152.

<sup>8</sup> On the 27th of November, A.D. 602. The death of the Emperor Maurice, as also the revolt and succession of Phocas are related by Theophylact Simocatta in his History of the Emperor Maurice, lib. viii., cap. vii. to xii.

<sup>9</sup> The exploits of this great Persian potentate are well set forth in Professor George Rawlinson's "Seventh Great Oriental Monarchy," chap. xxii., xxiii., xxiv.

Antioch; in the second, they took Cæsarea, in Cappadocia; in the fourth, Damascus; in the fifth, in June, A.D. 614, they took possession of Jerusalem, which they filled with massacre, outrage, and desolation. The churches were burned, and that portion of the true Cross left there by St. Helena was carried away to Persia.<sup>10</sup> At length, the Emperor Heraclius levied an army and invaded that country, when near the ruins of ancient Ninive,<sup>11</sup> on the 12th of December, A.D. 627, the Persians were entirely defeated. Chosroes was dethroned and put to death by his son Siroes, who made peace with Heraclius, restored the true Cross, releasing Zachary, patriarch of Jerusalem, and all the Roman captives. The Emperor brought the precious Relic with him in triumph to Constantinople, where he was received with great rejoicing. In the spring of 629, Heraclius set out for Jerusalem to carry this portion of the true Cross, and deposit it with great pomp and religious ceremony in its former place. From this time forward, the Feast of the Exaltation of the Holy Cross was celebrated with extraordinary devotion and ceremonies in the city of Constantinople,<sup>12</sup> and it soon was established in all other nations throughout the Christian world. In the Féilire of Marianus O'Gorman, the Exaltation of dear Christ's Cross, the great, pure diademed standard, is commemorated, at the 14th of September.<sup>13</sup> This Festival is commemorated in the Roman Martyrology,<sup>14</sup> on the 14th of September. Also, in the Roman Breviary, this feast is celebrated as a Duplex Majus, with an Office of Nine Lessons.

### Fifteenth Day of September.

ARTICLE I.—ST. MIRINUS OR MEADHRAN, PATRON OF PAISLEY, SCOTLAND.

[SIXTH CENTURY.]

**A**LTHOUGH chiefly venerated in Scotland, St. Mirinus—also called Meadhran<sup>1</sup>—seems to have been born in Ireland. Whatever is related regarding him, we find chiefly contained in the Breviary of Aberdeen, where there is an Office of Five Lessons for St. Mirinus; all of which seems to have been taken from the Life of St. Comgall,<sup>2</sup> Abbot of Bangor, in Ireland. At an early age, his parents entrusted their son to the care of St. Comgall, to be trained in his school. In Bangor Monastery he assumed the religious habit, and subsequently he there became prior. The gentleness of his rule was admired by all, and he was especially loved by the monks over whom he presided. When St. Finian,<sup>3</sup> Abbot of Maghbile, came to visit Bangor

<sup>10</sup> These events are related in the Annals of Eutychius, tomus ii., pp. 212 to 223.

<sup>11</sup> For its present state, see "Nineveh: the Buried City of the East," 1851, 8vo.

<sup>12</sup> The Emperor Constantinus Phrygius describes these rites in his book on the Ceremonies of the Constantinopolitan Court. See edition of J. H. Leclerc and J. J. Reiskins, lib. i., cap. xxii., p. 74, Lipsiæ 1751, fol.

<sup>13</sup> Thus—

"Toibail croiche caemh-Crist,  
In meirge moir mindglain."

—Dr. Whitley Stokes' Féilire Hui Gormain," pp. 176, 177.

<sup>14</sup> Thus — "Exaltatio Sanctæ Crucis, quando Heraclius Imperator, Chosroa Rege devicto, eam de Perside Jerosolymam reportavit."—"Martyrologium Romanum," Editio novissima, p. 136.

ARTICLE I.—<sup>1</sup> See Eishop Forbes' "Kalendars of Scottish Saints," p. 397.

<sup>2</sup> See his Life, at the 10th May, the date for his festival, in the Fifth Volume of this work, Art. i.

<sup>3</sup> See his Acts, at the 10th of September, in the present volume, Art. i.

during the absence of St. Comgall, he asked for milk, which was not to be had, as the strict observance of the monastery required the inmates to live only on bread and herbs. However, Merinus desired the cellarer to bring from the buttery some milk, which was miraculously procured and distributed, through favour of St. Finian, to the other monks at table. On a certain occasion, one of the brethren saw Merinus surrounded with a heavenly light, while sitting in his cell. At length, St. Mirinus left Ireland in order to spread the faith in Scotland, then newly evangelized by the great St. Columkille,<sup>4</sup> Abbot of Iona. The chief establishment of Mirin was at Passelet<sup>5</sup>—now Paisley—one of the most busy commercial towns of Scotland. Here tradition states, that he built a religious house. Besides, St. Mirin is said to have been Abbot over the Monastery in Paisley. Here, too, he lived for a very considerable time. It is related, that one of his monks, owing to hunger and thirst, had fallen dead in a valley, called Colpdasch.<sup>6</sup> However, through the merits of holy Merin, he was again restored to life. Having wrought many miracles, and having passed a life of great holiness, he slept in the Lord at Paisley.<sup>7</sup> There, too, in his honour the church of that place was dedicated to God, and he is the recognised local patron.

At the 15th of September, the Martyrology of Aberdeen enters a festival for St. Mirin, Bishop and Confessor, at Paisley, in Scotland.<sup>8</sup> Adam King's Kalendar has a notice of St. Mirine, at the 15th of September.<sup>9</sup> In his "Menologium Scoticum," Thomas Dempster records him at the same date.<sup>10</sup> The memory of St. Merinus, Abbot, is recorded in two late Manuscript Catalogues of Irish Saints, as the Bollandists remark; besides, in Greven's additions to the Martyrology, he is called a bishop in Scotia, while Ferrarius sets him down as an Abbot. The Bollandists<sup>11</sup> notice this festival of St. Merinus or Mirinus, Abbot of Paisley, at the 15th day of September.

When the Rule of Cluny<sup>12</sup> had been introduced from Wenlock in Shropshire, England, after a temporary resting place at Renfrew, the Abbey of Paisley was founded for monks of the Cluniac Order, about 1163, by Walter, High Steward of Scotland.<sup>13</sup> Finding a church at Paisley already dedicated to St. Mirren or Mirinus, they combined his name with the titles of St. James and of their patroness of Wenlock, St. Milburga, when their own church and

<sup>4</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>5</sup> This place is of great antiquity, it having been "the site of a station formed by the Romans during their occupation of Scotland between the years 80 and 446, and designated by Ptolemy, the ancient geographer, Vanduara."—"The Imperial Gazetteer of Scotland," vol. ii., p. 557.

<sup>6</sup> This place—in some part of Scotland most probably—has not yet been identified.

<sup>7</sup> See "Breviarium Aberdonense," Pars Aestiva, fol. cvi.

<sup>8</sup> Thus—"Decimo Septimo Kl', Octobris. —In Scotia Sancti Mirini episcopi et confessoris apud Pasletum cuius ibidem cenobium sumptuosa dedicatum structura illustrium Scotorum regum meritis Merini datatum ubi varia miraculosa sanctitatis sue patent indicia."—"Proceedings of the Society of Antiquaries of Scotland," Vol. ii., pp. 267, 268.

<sup>9</sup> Thus—"S. Mirine abot of paslay an

confess. in Scotland under king finbarmache."—Bishop Forbes' "Kalendar of Scottish Saints," p. 162.

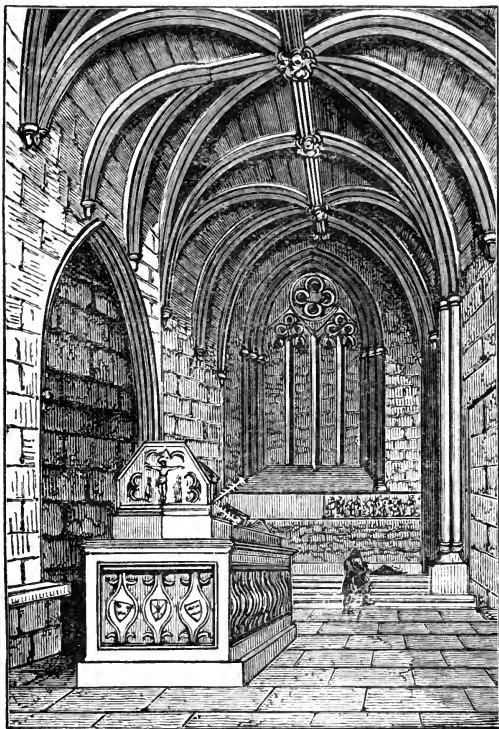
<sup>10</sup> Thus—"Pasleti Mirini abbatis, quem nonnulli ponunt sub Fincornacho rege sub annum CCCLXIX., K.C."—*ibid.*, p. 211.

<sup>11</sup> See "Acta Sanctorum," tomus v., Septembris xv. Among the pretermitted Saints. He is passed over, however, with the remark—"Videri tamen etiam possunt, quæ die 6 Februarii de S. Merino, aliis episcopo, aliis abbate, jam fuerunt observata." See pp. 2, 3.

<sup>12</sup> This was a monastery built early in the tenth century by William the Pious, Duke of Aquitaine, founded by the Abbot Bernon of Gigny in 940, and raised to its greatest splendour by his successor, St. Odo. Its history may be found abbreviated in the "Encyclopédie Catholique" of M. l'Abbé Glaire and M. le Vte. Walsh, tome viii., Art. *Cluny*, pp. 235 to 237.

<sup>13</sup> Founder of the Stuart family.

monastery were dedicated. At first, Paisley was only a Priory ; but, in 1216, a Bull of Pope Honorius III.<sup>14</sup> detached it from Wenlock, and had it constituted an Abbacy. The buildings then existing were burned by the English, in 1307, during the War of Independence, and the monastery seems to have been almost entirely destroyed. In 1406, Robert III., King of Scotland, was interred in Paisley Abbey.<sup>15</sup> Little seems to have been done



St. Mirrin's Chapel, Paisley.

towards a restoration of the building, until the Abbot Thomas Tervas, who died A.D. 1459, commenced the good work, which was completed by his successor, the Abbot George Shaw. He ruled from 1472 to 1499.<sup>16</sup> During the troublous times of the Reformation in Scotland, the last Abbot, John Hamilton, had ceased to exercise jurisdiction in 1545 ; yet, by consent of Queen Mary, he retained the abbacy in trust for his nephew, Lord Claud Hamilton. However, in the year 1557, a body of the Reformers attacked the abbey, drove the monks out of the building, and "burnt all the ymages and ydols and popish stuff in the same." Having been present in the Queen's interest, at the battle of Langside, 13th May, 1568,<sup>17</sup> John

Hamilton attended her during her flight to England, so far as the Solway.<sup>18</sup> Afterwards he was declared a traitor by Regent Murray. On the 2nd of April,

<sup>14</sup> He reigned from A.D. 1216 to A.D. 1227. See Sir Harris Nicolas' "Chronology of History," p. 209.

<sup>15</sup> "Robert the Third, our Lord the King, Maid at Dundonald his ending. His body was had than to Paislay, And was entrit in that Abbay."

— Andrew of Wyntoun's "Orygynale Cronykil of Scotland," vol. iii., book ix., chap. xxvi., p. 98. Edition of David Laing.

<sup>16</sup> See that magnificent topographical work, Francis H. Groome's "Ordnance

Gazetteer of Scotland," vol. v., Art. Paisley pp. 147 to 157.

<sup>17</sup> See Jac. Augusti Thuani "Historiarum sui Temporis," tomus ii., lib. xliii., sect. iii., pp. 628, 629.

<sup>18</sup> He then waded knee-deep into the water, and held back Queen Mary's boat, urging her not to trust herself into the power of her rival, Queen Elizabeth. Under another title for the purposes of his romance, Sir Walter Scott has pathetically introduced this parting scene, when closing with the xxxviii., and last chapter of his fine historical novel, "The Abbot."

1571, he was captured in the Castle of Dumbarton.<sup>19</sup> His possessions were forfeited, and the abbey lands of Paisley were bestowed on William Lord Sempil. Since that period, the glorious Abbey Church of Paisley has become a venerable ruin, the traces of which reveal to the beholder its former magnificence.<sup>20</sup> When entire, it consisted of a nave, choir, and north transept. The chapel of St. Mirren and St. Columba occupies the place where the south transept should have been. The total outside length of the building, in its perfect state, had been 265 feet.<sup>21</sup> The chapel of St. Mirran and St. Columba, better known as the "Sounding Aisle,"<sup>22</sup> is on the south side, and on the site of the south transept. The nave is the only part now roofed,<sup>23</sup> and it is still used as the Presbyterian church for Abbey Parish.<sup>24</sup> The chapel of St. Mirren, or "the sounding aisle," was erected about the end of the fifteenth century.<sup>25</sup>

In Scotland are various localities, associated with the name of this saint.

<sup>19</sup> He was hanged on a gibbet, in his Episcopal Robes, over the battlements of the Castle of Stirling, on the 6th of April, 1571.—Rev. Dr. J. F. S. Gordon's "Schotichronicon," vol. i., p. 288.

<sup>20</sup> In 1874, the writer, in company with Rev. Dr. J. F. S. Gordon, author of the "Scoti-Chronicon," had an opportunity for visiting the Abbey ruins at Paisley. An interesting account of this monastic establishment may be found in Dr. J. Cameron Lees' "The Abbey of Paisley, from its foundation to its Dissolution," Paisley, 1878.

<sup>21</sup> Internally the nave is 93 feet in length, by 59½ feet in breadth, including the side aisles. The choir, which has no aisles, is 123½ feet long, and 32 wide, and the transept is 32 feet in width. The distance from the north wall to the wall of St. Mirren's Chapel is 92½ feet; all of these measurements being internal. The walls of the choir only rise a foot or little more over the ground level, but the piscina and sedilia still remain, as also the foundations of the pillars, on which the central tower arose. The north transept, with its magnificent and finely-traceried window, 32 feet in height and 18 feet wide, remains to be seen. A wood-cut, postfixed to Robert William Billings' description of the Abbey of Paisley, represents the beautiful *sedilia* wrought in four different compartments, with fine super-mouldings.

<sup>22</sup> The "sounding aisle" has received its name from a long established reputation for the loudness with which sounds are echoed within it; and it is generally some time ere the slamming of doors, and some other noisy efforts to make the visitor duly aware of this peculiarity, can be so far suppressed as to admit of the peaceable inspection of its interesting contents. The main object of attention is that mysterious monument, called "Queen Blairie's Tomb." It is the monument of a female, whose effigy lies at full length on a large altar sarcophagus. \* \* \* \* \* Along a portion of the upper

end of the sounding aisle there is a series of sculptured groups in compartments. They are the work of an ancient and rude age—probably they existed before the chapel itself, and were fragments of an earlier edifice.—Billings' "Baronial and Ecclesiastical Antiquities of Scotland," vol. iv. The Abbey of Paisley, pp. 2, 3.

<sup>23</sup> "The interior of the nave is truly magnificent. Ten massy clustered columns, 17 feet in height, with simple but elegantly moulded capitals, divide the aisles from the body of the fabric. Of these columns, the circumference of each of the two nearest the west is more than double that of any of the others, plainly indicating that they were intended by the architect, in connection with the front wall, to support two western towers. From the imposts of the columns spring pointed arches, with delicate and graceful mouldings. From a floor formed above the first tier of arches spring those of the triforium. Above the triforium rises the clerestory, the arches of which are simple, pointed and narrow, but of just proportions. The original roof, which has given place to a simple coved one, was finely groined with sculptured bosses, at the intersections of the ribs, of which a specimen is still to be seen, towards the west end of the southern aisle."—"The Topographical Statistical and Historical Gazetteer of Scotland," vol. ii., p. 482.

<sup>24</sup> In the magnificently illustrated work of Robert William Billings, "The Baronial and Ecclesiastical Antiquities of Scotland," vol. iv., Nos. 26, 27, 28, 29, are views representing.—1. The West Front of Paisley Abbey; 2. The North Side, externally; 3. The Nave, interior looking west; 4. Chapel on the South Side of the Choir. The latter, which is known as St. Mirin's Chapel, was copied, drawn, and engraved on the wood by Gregor Grey. It forms the subject of our present illustration.

<sup>25</sup> See the Charter quoted in "Views in Renfrewshire," p. 43.

Thus, in the south-east boundary of the parish of Kelton in Kirkcudbright is Kirk Mirren, where the vestige of an ancient chapel and churchyard may be found.<sup>26</sup> In the parish of Kilmarnock is St. Mirren's ruined Chapel<sup>27</sup> upon Inch Murryn, the largest Island of romantic Loch Lomond.<sup>28</sup> Owing to the name and to the patron, some former connexion with the Abbey of Paisley may be traced. In Kilsyth, on the south of Woodend, there is a remarkable spring called St. Mirrin's Well.<sup>29</sup> In the parish of Coylton, there is a farm called Knock Murran.<sup>30</sup> On the south side of the North Esk is the Burn of Murran. There are no distinct traces of this Saint's memory anywhere on the east coast of Scotland.<sup>31</sup>

ARTICLE II.—ST. ANMEIR OR AINMIRE, OF CLUAIN-FODA. The Martyrology of Tallagh<sup>1</sup> records a festival in honour of Anmeir or Ainmire, of Cluain-foda,<sup>2</sup> at the 15th of September. In modern phraseology, the locality must now be recognised in Clonfad, and there are various places so called, in different counties of Ireland; but, hitherto we have not been able to identify the present Saint in connection with any of them. There were two celebrated places, bearing this name, and mentioned in our Annals. One was known as Cluain-foda Baetanabha,<sup>3</sup> that is "the long Lawn" or "Meadow" of Baetain-abha, in the parish of Killucan, barony of Farbil, and County of Westmeath. In our Irish Annals, it is noticed in connection with the founder St. Etchenius or Etchen, who died in the year of grace 577,<sup>4</sup> and with other Bishops or Abbots, at A.D. 741,<sup>5</sup> and 790.<sup>6</sup> There was also a Cluain-foda-Librain,<sup>7</sup> that is, "St. Librain's Long Lawn" or "Meadow," now known as Clonfad, in the barony of Fertullagh, and in the county of Westmeath. It was likewise called Cluain-foda-Fine, in Feara-Tulach.<sup>8</sup> In the year 835 died Fiachra, son of Dubhdacrich, Abbot of this place.<sup>9</sup> Again, it is mentioned under the designation of Cluain-foda-Fini, at A.D. 887,<sup>10</sup> when Conchobhar, son of Flanagan, Lord of Ui-Failge, was destroyed by fire in its church, and the relics of Finian were violated by the Feara-Tulach, on his way from parleying with Flann, son of Maelseachlain, King of Ireland. One locality in Ireland was formerly known as Cluainfoda Anmireach.<sup>11</sup>

<sup>26</sup> See "New Statistical Account of Scotland," vol. iv., Kirkcudbright, Parish of Kelton, by the Rev. Samuel Cowan, p. 170.

<sup>27</sup> See "Origines Parochiales Scotiæ," part i., p. 35.

<sup>28</sup> See a description of it in "The Topographical, Statistical, and Historical Gazetteer of Scotland," vol. ii., p. 8.

<sup>29</sup> See "Origines Parochiales Scotiæ," part i., p. 43.

<sup>30</sup> See New Statistical Account of Scotland," vol. v., Ayr, Parish of Coylton, by Rev. Alexander Duncan, p. 656.

<sup>31</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 398.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxxiv.

<sup>2</sup> In the Book of Leinster copy is *ainmepe Cluana fada*.

<sup>3</sup> See the notices of St. Etchen, Bishop of that place, at the 11th of February, in the Second Volume of this work, Art. ii.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209.

<sup>5</sup> When Aengus, son of Tibraide, Abbot of Cluain-foda Beadainabha, died.—*Ibid.*, pp. 342, 343.

<sup>6</sup> In this year (or *recte* 795), Ua Tibraide, Abbot of Cluain-foda, died.—*Ibid.*, pp. 396, 397. The reader will hardly fail to observe how the influence of a family name was paramount in that monastery during the eighth century.

<sup>7</sup> So called from St. Librain or Libran, who flourished in the sixth or seventh century, and of whom some account may be found in the Third Volume of this work, at the 11th of March, Art. iii.

<sup>8</sup> The ancient name for the present Barony of Fertullagh, County of Westmeath.

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 452, 453, and n. (n.), *ibid.*

<sup>10</sup> See *ibid.*, pp. 540, 541, and n. (n.)

<sup>11</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xiv., p. 131.

We are told it was near the Church of Domnach-Padruic, perhaps Temple Patrick in the County of Westmeath. Could the site of this locality be ascertained, it seems probable it should determine that of the present Saint Ainnire's place. At the 15th of September, a festival for the chaste Ainnire of Cluain is given by Marianus O'Gorman.<sup>12</sup> At this date, also, we find the entry for his feast in the Martyrology of Donegal.<sup>13</sup>

ARTICLE III.—ST. LASSAR OF CLONMORE. This pious Virgin, St. Lassair, of Cluain-mor, was venerated at the 15th of September, as we read in the Martyrologies of Tallagh.<sup>1</sup> The name of Lasra, Lassar, Lassera or Lassair was not an unusual one among the Irish female Saints.<sup>2</sup> Of these, some are distinguished by their patronymics; others by their connexion with a particular locality; while others are not recognizable under either category.<sup>3</sup> The present St. Lassar is said to have been of Cluain-mor. Many places, bearing the name of Clonmore, are found in various parts of Ireland. Mr. John McCall informs the writer, however, that the place of this holy virgin was Clonmore Maedhoe, now Clonmore, in the County of Carlow,<sup>4</sup> which place has been already described at the 8th of February,<sup>5</sup> when treating about St. Oncho or Onchuo, Confessor. At the 15th of September, the bright St. Lassar is invoked in the Martyrology of Marianus O'Gorman, as the shining one who is not decrepid.<sup>6</sup> A commentator adds, that she was of Cluana Móir. At the present date, likewise, Lassar is noticed in the Martyrology of Donegal.<sup>7</sup> The same entry occurs in the Irish Calendar, belonging to the Ordnance Survey Records.<sup>8</sup>

ARTICLE IV.—THE SONS OF TADHG. Some instances occur in our Irish Calendars of Saints venerated, without their distinctive names being preserved, as in the present case. There is not wanting a precedent, in the Roman Breviary and Missal,<sup>1</sup> for a similar distinction conferred, where a Saint's merits had been recognised, although his real name has not been placed on record.<sup>2</sup> In that copy of the Martyrology of Tallagh contained in

<sup>12</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy is *Lassar Cluana Mór*.

<sup>2</sup> See Colgan's "Acta Sanctorum Hibernie," xxiii. Februarii. Vita S. Finiani seu Finneni, Abbatís de Cluain-Eraird, nn. 26, 27, p. 399.

<sup>3</sup> See the list of saints, under the headings Lassar and Laissi, in the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, in the Table of the Martyrology, pp. 430 to 433.

<sup>4</sup> In a letter, dated Dublin, 25 Patrick-street, August 3rd, 1873.

<sup>5</sup> See at that date, the Second Volume of this work, Art. i.

<sup>6</sup> Thus—

"in camolech nach cpanna,  
Lassar Lannspech lenne."

—Dr. Whitley Stokes' "Féilire Hui Gormain," p. 176.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

<sup>8</sup> Now kept in the Royal Irish Academy. See "Common Place Book," F., p. 78.

ARTICLE IV.—<sup>1</sup> At the 30th August.

<sup>2</sup> Allusion is here made to that intrepid Christian Martyr, who professed his faith in Christ, when St. Felix had been led to martyrdom. Being apprehended and united in death with St. Felix, he was thenceforth called Adauctus, and for this reason, "quod sancto martyri Felici adauctus sit ad coronam."

the Book of Leinster<sup>3</sup> is the entry of a feast at the 15th of September, for the son or sons of Taide. Such name has been omitted from the published version by the Rev. Matthew Kelly, D.D., at this date. Also, at the 15th of September, in the Martyrology of Marianus O'Gorman, are commemorated Tadhg's sons for their austerity.<sup>4</sup> We read, in the Martyrology of Donegal,<sup>5</sup> that a festival to honour the sons of Tadhg was celebrated on the 15th of September.

ARTICLE V.—ST. CYRINUS AND HIS COMPANIONS, MARTYRS. The feast of this holy Bishop and Martyr, with that of his companions, was celebrated on this day in the early Irish Church, as we learn from the *Feilire*<sup>1</sup> of St. Ængus. A brief note is attached.<sup>2</sup> This festival appears to have been taken from the ancient Hieronymian Martyrology,<sup>3</sup> in which the names of Saints Cyrinus, Serapion, Leontius and Crocus are to be found. In the Martyrology of Raban Maur, only the names of Serapion and Leontius are mentioned, at the 15th of September.<sup>4</sup> The Bollandists, who record this feast at the present date, refer to the 12th of this month, as the one known to the Greeks, and also to be met with in the Roman Martyrology.<sup>5</sup>

ARTICLE VI.—OCTAVE OF THE NATIVITY OF THE BLESSED VIRGIN MARY. In the early Irish Church, the Octave Day of the Blessed Virgin Mary's Nativity was observed as a Feast of Devotion, as we learn from the *Feilire* of Ængus.<sup>1</sup> An allusion to the consecration of a Basilica to her honour has not been explained; but, probably it had reference to some church erected in Ireland, and solemnly dedicated under her patronage, on this Octave of her Festival. The great Octave of Mary is celebrated on the 15th of September, in the Martyrology of Marianus O'Gorman.<sup>2</sup> Finding the commemoration of such a feast in Usuard and in other Latin *Fasti*, the Bollandists note it on this day.<sup>3</sup> It is also inserted in the Roman Martyrology.<sup>4</sup>

<sup>3</sup> Thus—*Maic Taidhe*.

<sup>4</sup> Thus—

“Maic Taidh ara tenne.”

—Dr. Whitley Stokes' “*Féilire Hui Gormain*,” p. 176.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

ARTICLE V.—<sup>2</sup> In the *Leabhar Breac* copy we have the following stanza at the 15th September:—

*Laoi rēcrao mba rēc  
maire mup cota lcu  
Cyrinur cen fote lcu  
luro cor lcuas mo r mair tpa.*

Thus translated by Whitley Stokes, L.L.D.—

“At the consecration of the Basilica, Mary, a rampart with strength, Cyrinus, without vainglory, went with a great host of Martyrdom.”—“*Transactions of the Royal Irish Academy*,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. cxxxvii., cxxxviii.

<sup>2</sup> “*Cyrinus*,” i., *escop. agus martir*. See *ibid.*, p. cxlvi.

<sup>3</sup> There are many ancient copies, which go by the title of *Codices Hieronymiani*, but which appear to have been taken from *Calendars* and *Martyrologies*, that date back to a period still more remote than the age of St. Jerome. Several of these belonged to particular Churches. The Greeks and Oriental Martyrologies are known to be among the most ancient. It has been supposed, that Eusebius compiled a Greek Martyrology, afterwards used by St. Jerome in the composition of one in Latin. Ancient versions of this had been used in Ireland by our Calendarists. See Père Victor de Buck's “*Recherches sur les Calendriers Ecclesiastiques*.” Bruxelles, 1877. 8vo.

<sup>4</sup> See “*Acta Sanctorum*,” tomus v., Septembris xv. Among the pretermitted Saints, p. 2.

<sup>5</sup> Leaving out the name of Cyrinus, we there read—“*Alexandrie natalis sanctorum Martyrum Hieronidis, Leontii, Serapionis, Selesii, Valeriani et Stratonis, qui sub Maximimo Imperatore ob Christi nominis confessionem in mare sunt demersi*.”—“*Martyrologium Romanum*,” Editio novissima, p. 135.

ARTICLE VII.—REPUTED FEAST OF ST. MUREDAC. The Bollandists remark, likewise, that Ferrarius, at the 5th of October, has Murdachus, a bishop in Argadia, and they defer possibly to the latter date any further investigation of the Saint's history. The Florarium Manuscript, in their possession, notes Murdacus as a bishop, at this date, without assigning him any particular place.<sup>1</sup> The Kalendar of Arbutthott enters the festival of St. Murdac, as bishop and confessor, at the xvii kalends of October, or 15th of September.<sup>2</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. CORMAC, OF MUNSTER. Veneration was given to Cormac of Munster,<sup>1</sup> at the 15th of September, according to Marianus O'Gorman,<sup>2</sup> followed by the Martyrology of Donegal.<sup>3</sup> Who this Cormac could have been, if not Cormac MacCuoillainan, King of Munster, and Archbishop of Cashel, is not apparent. We have already treated about him on the day preceding.

ARTICLE IX.—FEAST OF NICOMEDES, MARTYR. At the 15th of September, Marianus O'Gorman enters the feast of the noble Nicomedes.<sup>1</sup> This holy priest suffered martyrdom at Rome, under the Emperor Domitian.<sup>2</sup> The Bollandists, who find this his Natalis in the ancient Martyrologies, have endeavoured to investigate his Acts in their great collection.<sup>3</sup> Father Constantine Suysken, in a commentary comprising three sections, deals with his cultus and memorials in thirty-nine paragraphs.<sup>4</sup>

ARTICLE VI.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., pp. cxxxvii.

<sup>2</sup> Thus—

"Octauus mor Maire."

—Dr. Whitley Stokes' "Féilire Hui Gormain," p. 176.

<sup>3</sup> See "Acta Sanctorum," tomus v., Septembris xv. Among the pretermitted feasts, p. 4.

<sup>4</sup> See "Martyrologium Romanum," Editio novissima, p. 137.

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus v., Septembris xv. Among the pretermitted feasts, pp. 4, 5.

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 104.

ARTICLE VIII.—<sup>1</sup> A note by Dr. Reeves says at this word *Munster*—"This entry, borrowed from Marian O'Gorman, is in the more recent hand with Marian annexed."

<sup>2</sup> Thus—

"Corbmac munhan molet  
Can octa, can tene."

Which is thus translated—"lauded Cormac of Munster, without niggardliness, without oppressiveness." — Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

ARTICLE IX.—<sup>1</sup> Thus—"Nicomeid saer sunna," rendered into English, "noble Nicomedes here." — Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 176, 177.

<sup>2</sup> He ruled from A.D. 81 to September 18th, A.D. 96, when he was assassinated. See the chief events of his reign set forth in Philip Smith's "Ancient History," vol. iii., book viii., chap. xxxviii., pp. 463 to 480.

<sup>3</sup> See "Acta Sanctorum," tomus v., Septembris xv. De S. Nicomede Presb. Mart. Romæ, pp. 5 to 12.

<sup>4</sup> The history of this saint is thus compressed in the Roman Martyrology at this day: "Romæ via Nomentana natalis beati Nicomedis Presbyteri et Martyris; qui cum diceret compellentibus se sacrificare: Ego non sacrifico nisi Deo omnipotenti, qui regnat in coelis; plumbatis diutissime cæsus migravit ad Dominum."—"Martyrologium Romanum." Editio novissima, p. 137.

## Sixteenth Day of September.

ARTICLE I.—ST. MONENN OR MAOINEANN, BISHOP, OF CLONCURRY, COUNTY OF KILDARE, AND SUPPOSED TO HAVE BEEN IDENTICAL WITH ST. NINIAN, APOSTLE OF THE SOUTHERN PICTS.

[FOURTH AND FIFTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—WRITERS OF ST. NINIAN'S ACTS—SUPPOSED IDENTITY OF NINIAN WITH MONEEN OR MAOINEAN—BIRTH AND EARLY YEARS OF NINIAN—HIS JOURNEYS TO GAUL, ON HIS WAY TO ROME—HIS STUDIES THERE—HIS ORDINATION AS PRIEST AND HIS CONSECRATION AS BISHOP—HIS VISIT TO ST. MARTIN, BISHOP OF TOURS—HIS RETURN TO SCOTLAND.

THE early writers, who have treated about the present Saint, lived long after his time; and it seems probable, their notices of him have been chiefly the record of local and popular traditions. We cannot be sure, that such narratives are to be trusted in all particulars. It should be a great honour conferred on our Island, to have had the celebrated Apostle of the Southern Picts spend the closing years of his grand career among us, as has been asserted in an old Irish Life. It is thought to be not improbable, that St. Ninian of Candida Casa may have been identical with St. Monean or Maioneann of Cluain Conaire in Ireland, and whose feast falls on this day.<sup>1</sup> We must only lay before our readers, the combined statements of other writers, in reference to such matters; our own opinions not having been conclusively matured on the subject. Again, it is said, the Irish called him Ringan.<sup>2</sup>

Already have we treated about St. Ninian at considerable length, on the 25th of July<sup>3</sup>—supposed by some writers to have been one of his festivals. Yet, certain omissions of narrative there to be detected are here inserted. In the order of Scottish Episcopal succession, St. Ninian is placed first,<sup>4</sup> among the eminent prelates. The earliest authentic record of Ninian, the Pictish Apostle, is to be found in the History of Venerable Bede.<sup>5</sup> In our Irish Martyrologies, which are supposed to supply the next conjectural notices regarding the Saint, his name is to be found under the forms of Moinenn or Moinend, which have been rendered into the English of "My Nenn" or "My Nennius"—the endearing epithet of "my" being placed before his name, a practice peculiar to the Irish, in reference to their holy men so greatly venerated. Thus, the festival of St. Moinenn or Moinend is commemorated on the 16th of September, in the "Felire"<sup>6</sup> of St. Aengus.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 421.

<sup>2</sup> Under such form, likewise, it is applied to the St. Ninian's church, parish and village in Stirlingshire. See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 376. Third Edition. Revised, enlarged, and brought down to the Present Time, by R. Gillespie.

<sup>3</sup> See at that date, the Seventh Volume of this work, Art. i.

<sup>4</sup> See Rev. Dr. J. F. S. Gordon's "Scottish chronicon," vol. i., p. 25.

<sup>5</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>6</sup> In the "Leabhar Breac" copy is the following stanza, at this day:—

moir specheng nao sonai  
moinenn nuall cechgenai  
in hui laippen ponai  
la laippen moir menai.

Thus translated by Whitley Stokes,

I B

In a comment, his place in Ireland is particularised.<sup>7</sup> The published Martyrology of Tallagh<sup>8</sup> records a festival to honour Monenn of Cluana Conaire, at the 16th of September, but incorrectly under the heading *Idus*, instead of the xvi *Kalends*. The same error appears in the Book of Leinster Copy,<sup>9</sup> for this day. An Irish Life of St. Ninian was extant, and it has been quoted by Archbishop Ussher.<sup>10</sup> This, however, contains matter not always reconcilable with that biography written by Ailred. Of the Irish Life,<sup>11</sup> the Bollandists had a translation made by Father Henry Fitzsimon, but they think it of little value, and to abound in false statements.<sup>12</sup> St. Ailred,<sup>13</sup> who became the Cistercian Abbot of Revesby,<sup>14</sup> in Lincolnshire, and who died A.D. 1166, wrote the Life of St. Ninian,<sup>15</sup> while in the composition of that Memoir he had the assistance of a "*Liber barbaris (sic) scriptus.*"<sup>16</sup> Ailred's Life of our Saint was first printed by John Pinkerton,<sup>17</sup> from a beautiful manuscript in the Bodleian Library, at Oxford.<sup>18</sup> Moreover, this Latin Life of Ailred has been translated into English.<sup>19</sup> Various manuscript Lives of St. Ninian have been preserved. In the Bodleian Library, Oxford, there is a *Vita S. Niniani*.<sup>20</sup> Also, in the Cottonian collection, there are copies<sup>21</sup> of *Vita S. Niniani*. In the Burgundian Library at Bruxelles, there is a volume of Lives of the Saints, in which St. Ninian's Life appears in an abridged form.<sup>22</sup> A metrical Life of St. Ninian, by Barbour, has been found, in the University Library of Cambridge, by Mr. Henry Bradshaw. The Bollandists have inserted Acts of St. Nennius, at this day.<sup>23</sup> These consist of a *Commentarius Historico-Criticus*, in four sections, containing forty-nine paragraphs.<sup>24</sup>

L.L.D. : — "A great triad-of-champions that are not wretched. Moinenn the cry of every mouth; in Iona Laisrén the happy, with Laisrén the great of Men." — "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxviii.

<sup>7</sup> There he is said to have been Moinend of Cluain Conaire-Tomain, in the north of Ui-Foelain. See *ibid.*, p. cxlvi.

<sup>8</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>9</sup> There, too, at this date we have a feast for Monenn Cluain Conaire.

<sup>10</sup> See his works, vol. vi., pp. 209, and 565. Rev. Dr. Elrington's edition.

<sup>11</sup> This was procured from Ireland, to serve the purposes of the early Bollandists.

<sup>12</sup> See "Acta Sanctorum," tomus v., Septembris xvi. De S. Niniano Episcopo, Pictorum Australium Apostolo. *Commentarius Historico-Criticus*, sect. ii., num. 18, 19, 20, 21, 22, pp. 321, 322.

<sup>13</sup> His name has been softened from the Saxon Ethelred. He is also known as Ailredus, Alredus, Ælredus, Elredus, Adeleredus, Hetheldredus. Altrედus, Atheldredus, Ealredus, Hailredus, Baldredus, Aluredus, Ealfredus, and Valredus. This Holy Abbot was the son of Eilef Lawreu, who held the revenues and had charge of the church at Hexham, which he afterwards surrendered, and became a Benedictine monk at Durham. See Prior Richard's "History of the Church of Hexham," p. 50. St. Ailred was born, in the year 1109, and began his life at the Court of David I., King of Scotland, whose Life he afterwards wrote, in two Books.

<sup>14</sup> This happened in 1142, and the next year he was Abbot of Rievaulx.

<sup>15</sup> See Pinkerton's "Vitæ Antiquæ Sanctorum in Scotia." *Vita S. Niniani*, per Ailredum Abbatem Rievall.

<sup>16</sup> In the "Relationvm Historicarvm de Rebus Anglicis," of John Pitts, there is a list of the works written by Ealred Rieuallensis, in tomus i.—all published—*Aetas duodecima*, num. 227, pp. 229 230.

<sup>17</sup> See "Vitæ Antiquæ Sanctorum," qui habitaverunt in ea parte Britanniae nunc vocata Scotia vel in ejus insulis. Quasdam edidit ex MSS., quasdam collegit J. Pinkerton, qui et variantes lectiones et notas pauculas adjecit. Londini. 1789.

<sup>18</sup> Noted as Laud. F. xv., cent. xii.; hodie, Laud. Misc. 668, ff. 78-89.

<sup>19</sup> See Rev. Dr. W. M. Medcalfe's "Ancient Lives of Scottish Saints," Paisley, 1895, 8vo.

<sup>20</sup> Classed, Laud. Misc. 668, ff. 78-89.

<sup>21</sup> Classed, Tib. D. cent. xiii., iii., fol. 186-192; and Tib. E. i.

<sup>22</sup> It seems to have been that from which Capgrave produced his *Vita S. Niniani*. See "Nova Legenda Anglie," impressa Londonias in domo Winandi de Worde, commorantis ad Signum Solis, in vico nuncupato (the flete strete) A.D. Mcccxcvi., xxvii. die Februarii.

<sup>23</sup> See "Acta Sanctorum," tomus v., Septembris xvi. De S. Niniano Episcopo, Pictorum Australium Apostolo Candidæ Casae in Scotia, pp. 318 to 328.

<sup>24</sup> The editor was Father Urban Sticker, P.M.

Although using the Life by John Capgrave, and commenting on it, the Bollandists have not reproduced it. They mention two other manuscripts of the Life, as being known to them.<sup>25</sup> One of these belonged to the Monasterium Rubeæ Vallis, and the other to the Carthusian Convent<sup>26</sup> at Cologne.

An account of St. Ninian will be found in the works of many medieval Scottish and English Chroniclers; as in John of Fordun,<sup>27</sup> Andrew of Wyntoun,<sup>28</sup> in John Capgrave,<sup>29</sup> in John Leland,<sup>30</sup> and in John Pitts.<sup>31</sup> Also his Memoirs may be found in the Works of Archbishop Ussher, Dean Cressy,<sup>32</sup> Bishop Challenor,<sup>33</sup> Bishop Tanner,<sup>34</sup> Rev. Alban Butler,<sup>35</sup> George Chalmers,<sup>36</sup> John Pinkerton,<sup>37</sup> Rev. Dr. Lanigan,<sup>38</sup> Grub,<sup>39</sup> Rev. John Cunningham,<sup>40</sup> Darras,<sup>41</sup> Le Comte de Montalembert,<sup>42</sup> Les Petits Bollandistes,<sup>43</sup> the Encyclopædia Britannica,<sup>44</sup> Chambers's Encyclopædia,<sup>45</sup> Rev. S. Baring-Gould,<sup>46</sup> William F. Skene,<sup>47</sup> and William Nimmo.<sup>48</sup> Of late, a most interesting and learned Church History of Scotland has been written in German<sup>49</sup> by the Very Rev. Alphons Bellesheim, D.D., Canon of Aix-la-Chapelle, and it contains an account of our Saint in the opening chapter.<sup>50</sup> Among the "Lives of the English Saints,"<sup>51</sup> there is a Life of St. Ninian,

<sup>25</sup> Enquiry has been made for these, but they cannot be found.

<sup>26</sup> Such of the Manuscripts of this convent, as were not sent to the National Library at Paris, by Decree of Napoleon I., in 1809 or 1810, had been assigned, with those belonging to the other convents, to the Ecole Central at Cologne. These are at present in the Library of the Marzellen Gymnasium there, but the Vita S. Niniani does not appear among them.

<sup>27</sup> See Joannis de Fordun "Chronica Gentis Scotorum," edited by William F. Skene, lib. iii., cap. ix., p. 95. Edinburgh, 1871, 8vo. And a translation into English of the same work, by his brother, Felix J. H. Skene, lib. iii., cap. ix., pp. 86, 87. Edinburgh, 1872, 8vo.

<sup>28</sup> See "The Orygynale Cronykil of Scotland," by Andrew of Wyntoun, edited by David Laing, vol. i., book v., chap. x., p. 385, and vol. ii., book viii., chap. xvi., p. 357. Edinburgh, 1872, 8vo.

<sup>29</sup> See Nova Legenda Anglie," fol. ccxli., ccxliii.

<sup>30</sup> See "Commentarii de Scriptoribus Britannicis," chap. xxxiii., pp. 56, 57.

<sup>31</sup> See Joannis Pitsei Angli, S. Theologiæ Doctoris, Liverduni in Lotharinga Decani, "Relationvm Historicarvm de Rebus Anglicis," tomus i., Aetas Quinta, num. 30. De Niniano, pp. 86, 87. Parisiis, 1619, 4to.

<sup>32</sup> See "The Church History of Brittany," book viii., chap. xii., pp. 154, 155, and chap. xxi., p. 161, also book ix., chap. xi., pp. 184, 185.

<sup>33</sup> See "Britannia Sancta," part ii., pp. 130 to 133.

<sup>34</sup> See "Bibliotheca Britannico-Hibernica," pp. 548, 549.

<sup>35</sup> See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ix., September xvi.

<sup>36</sup> See "Caledonia," vol. i., book ii., chap. ii., pp. 315 to 317, and vol. iii., chap. iv., sect. viii., pp. 410 to 414.

<sup>37</sup> See "Enquiry into the History of Scotland," vol. ii., part vi., chap. i., pp. 162 et seq.

<sup>38</sup> See "Ecclesiastical History of Ireland," vol. i., chap. i., n. 149, p. 45, and chap. ix., sect. ii., and n. 17, pp. 434, 437, 438.

<sup>39</sup> See "Ecclesiastical History of Scotland," vol. i., chap. ii.

<sup>40</sup> See "Church History of Scotland," vol. i., chap. iii., pp. 50 to 53.

<sup>41</sup> See "Histoire Générale de l'Eglise," tome iii., p. 165.

<sup>42</sup> See "Les Moines d'Occident," tome iii., liv. x., chap. i., pp. 19 to 24.

<sup>43</sup> See "Vies des Saints," tome xi., xvie Jour de Septembre, pp. 127, 128, and n.

<sup>44</sup> See vol. xvii., p. 513. Ninth edition. 1875, et seq. Edinburgh, 4to.

<sup>45</sup> See vol. vii., p. 506. New edition. Edinburgh, 1888, et seq. Imp. 8vo.

<sup>46</sup> See "Lives of the Saints," vol. ix., September xvi., pp. 262 to 265.

<sup>47</sup> See "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. i., pp. 2 to 6.

<sup>48</sup> See "History of Stirlingshire," vol. i., chap. xxi., pp. 375 to 377.

<sup>49</sup> It has since been translated into English, with notes and additions, by D. Oswald-Hunter Blair, O.S.B., Monk of Fort Augustus. This translation in Four 8vo. volumes has appeared under the title "History of the Catholic Church of Scotland from the introduction of Christianity to the present Day. Edinburgh, 1877 to 1890, 8vo.

<sup>50</sup> See *ibid.*, vol. i., chap. i., pp. 1 to 17.

Published by T. Toovey, in 1845, 12mo

Bishop of Candida Casa, and attributed to the Rev. John Barrow, D.D., formerly Principal of St. Edmund Hall, Oxford. In the "Dictionary of Christian Biography,"<sup>52</sup> there is an interesting account of this saint, written by the Rev. James Gamrack.<sup>53</sup> However, most complete and satisfactory of all other Memoirs to the historical student are the researches of a prelate, who has rendered inestimable services to the elucidation of Scottish ecclesiastical history. The Lives of St. Ninian and of St. Kentigern, have been edited by the Right Rev. Alexander Penrose Forbes, D.C.L., Bishop of Brechin.<sup>54</sup> Not alone has he given an English translation of St. Ailrid's Latin Life of St. Ninian; but in his learned General Introduction, and in the appended Notes, which illustrate the allusions contained in it, hardly anything seems wanting to furnish material for additional investigation. We acknowledge with grateful obligation our indebtedness to this scholarly monograph, for such intelligence as we may be able to convey, regarding the difficulties and obscurities that surround a biography and a period of history so remote, and yet so interesting, as dating back to the very *primordia* of Christianity in Scotland.

The present saint, Monenn or Maoinean, supposed to have been identical with St. Ninian, is the earliest recorded Apostle of the Picts or Caledonians. In this connection, the honorific Irish word *mo*, which signifies "my" has been prefixed to Nenn or Nean, which are forms of St. Ninian's name. The coincidence of the festival day, both in the Irish and British Martyrologies, serves to favour such conjecture.

The great apostle of the Southern Picts has been variedly named. By Venerable Bede he has been called Ninia, and again Nynias. The Welsh call him Nynnian.<sup>55</sup> According to Venerable Bede, Bishop Ninian was of the nation of the Britons. These are said to have been the Cumraig Britons,<sup>56</sup> who, with the Roman soldiers, at the time of his birth, held the Romanised province of Valentia. Various opinions have been offered as to the exact place of Ninian's birth. It has been generally held, that he first saw the light in the country of the Niduni, or Niduari,<sup>57</sup> in the south-western district of Scotland.<sup>58</sup> Some writers would make him to have been a Pict, by birth; but, it has been stated, there were no Picts in that district until 426, at soonest.<sup>59</sup> However, the districts south of the Firths of Forth and Clyde, extending to the Solway Firth on the west, and to the Tyne on the east, were possessed by two kingdoms of the Britons. The former of these lay to the west, and extended northwards from the river Derwent in Cumberland,

<sup>52</sup> Edited by William Smith, D.C.L., LL.D., and Henry Wace, D.D., vol. iv., pp. 45, 46.

<sup>53</sup> M.A., LL.D., Aberdeen.

<sup>54</sup> This edition forms the Fifth Volume of the "Historians of Scotland," Edinburgh, 1874. 8vo.

<sup>55</sup> On referring to the Life of St. Ninnio or Ninian, the Senior, or the Old, Apostle of the Southern Picts, chap. i., at the 25th of July, and in the Sixth Volume of this work, Art. i., the many other names, by which he had been distinguished may be found.

<sup>56</sup> See John Pinkerton's "Enquiry into the History of Scotland," vol. ii., part vi., chap. i., p. 265.

<sup>57</sup> Sometimes distinguished Niduari Picts,

as on the Map in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. v., p. 228.

<sup>58</sup> Leland thus writes regarding "Ninianus Britannus":—"Ex *Venetica* duxisse eum originem provincia antiquitas affirmabat, fratremque habuisse nomine *Pibenium*, et teneros in melioribus studiis annos collocasse. Hinc, virile accrescente ætate, et *Brigantes Nortabriorum* gentem, et *Novantes* maritimos illos sedulus invisit: quorum sedes ibi erant, ubi nunc *Bega* promontorium, *Luguballia* et *Gallovidia Pictica*."—"Commentarii de Scriptoribus Britannicis," cap. xxxiii., p. 56.

<sup>59</sup> See John Pinkerton's "Enquiry into the History of Scotland," vol. ii., part vi., chap. i., p. 265.

to the Firth of Clyde, and its people were known as the Strathclyde Britons ; while the latter included the Angles of Bernicia, towards the east.

It is stated, that this early Christian Apostle had been the son of a Christian father, who was also a king in that part of the island of Britain, towards the north-west,<sup>60</sup> where the ocean stretching forth its arms formed an angle on each side, which divided Scotland from England in after times. This description applies to Galloway, in its old extent.<sup>61</sup> That portion of Scotland was inhabited by a people known as the Gallo Gaidhel.<sup>62</sup> That district was also within the Roman Province of Valentia,<sup>63</sup> which was situated in the south part of Britannia Barbara,<sup>64</sup> or the country lying north of the Picts' Wall, so far as Graham's Dyke, including also Northumberland, Dumfries, and other parts of Scotland. This territory was wrested from the Picts and Scots, during the reign of Valentinian, and formed into a Roman Province by Theodosius. However, it remained only for a short time in possession of the Romans.

Ninian is said to have been born about the year 360, and of noble parentage, in the country of the Novantes, near the Leuchophibia of Ptolemy, and the Whithern of modern times.<sup>65</sup> According to some accounts he had a brother named Plebenius, but this seems to be on a very doubtful tradition.<sup>66</sup> In his very infancy, Ninian was regenerated in the water of holy baptism ; and in the rhetorical language of his biographer Ailred, he preserved immaculate the nuptial robe of white he had received, while as a conqueror of vice, he presented it in the sight of Christ, and that Holy Spirit he first received to cleanse him, by most devout ways he merited to maintain, as the instructor of his pious heart. While still a boy, he shunned whatever was contrary to religion, adverse to chastity, opposed to good morals, or discordant with the law of Truth. He ceased not to follow whatever was useful to man, or pleasing to God ; he meditated on the commandments, by day and by night ; he fulfilled every duty of life with the greatest devotion. Sparing in food, reticent in speech, agreeable in manners, full of seriousness, and assiduous in study ; in everything he subjected the flesh to the spirit. He had a great reverence for churches, and a love for religious men. Especially was his mind devoted to the study of the Sacred Scriptures, and from them he learned to aspire after perfection, in which through a profound sense of humility he deemed himself very deficient. At length, through divine inspiration, he was induced to abandon family, friends and home, and to undertake a distant pilgrimage, as a suitable preparation for an enterprise of great importance he then meditated.

Having passed over the Britannic Sea, he travelled through Gaul. At this time paganism and the old heathen ideas were fast disappearing before the advances of Christianity on the continent. The most ancient city of modern Germany, Treves,<sup>67</sup> on the Moselle River, had long been the capital

<sup>60</sup> This was regarded as a distinct principality until about the tenth or eleventh century.

<sup>61</sup> See Father Innes' "Civil and Ecclesiastical History of Scotland," book i., sect. xxviii., p. 33.

<sup>62</sup> This district, consisting of the shires of Kirkcudbright and Wigton, was known to the Welsh as Galwydel, and to the Irish as Gallgaidel, from which had been formed the name Gallweitha, now Galloway. See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. v., p. 238, 239.

<sup>63</sup> See Dr. William Smith's "Dictionary of Greek and Roman Geography," vol. ii., p. 1254.

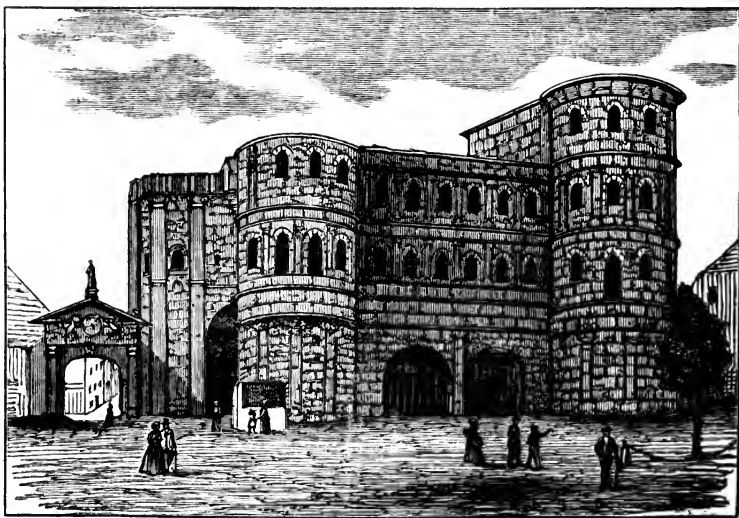
<sup>64</sup> See Ammianus Marcellinus, "Notitia Imperii," lib. xxviii., cap. 3.

<sup>65</sup> See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 375.

<sup>66</sup> Thus Bishop Tanner states: "Ex Venetica duxisse originem provincia antiquitas affirmabat, fratremque habuisse nomine Plebenium et teneros in melioribus studiis annos collocasse." — "Bibliotheca Britannico-Hibernica," p. 548.

<sup>67</sup> In ancient Gaul, a town occupied its

of the Gauls, and the seat of the Roman Prefects.<sup>68</sup> It was then the centre of Occidental civilization. After the accession of Constantine to the Roman Empire, one of his first acts was to restore the public exercise of their worship to the Christians of Gaul.<sup>69</sup> Even before this time a great library had been attached to the imperial palace,<sup>70</sup> and in the various schools<sup>71</sup> were taught philosophy, medicine, jurisprudence, belles-lettres, grammar, and astrology, with the other sciences esteemed in those early ages.<sup>72</sup> Its



The Roman Black Gate, Treves.

importance was so great, that Ansonius called it the second capital of the Roman Empire. When Treves ceased to be a political capital, it became ecclesiastical; and for more than a thousand years, it was known as the holy city of the Trévères, being under the rule of its bishops. In part, the grand

site, when taken possession of by the Romans, and the inhabitants were named by them Treviri. Under the denomination Augusta Trevirorum, it became a flourishing city, and it is still most interesting as containing many remains of Roman grandeur, such as the Porta Nigra, the palace, the amphitheatre, and extensive ruins of the public baths. Few ancient towns are richer in Roman antiquities; inscriptions, coins and medals are frequently dug up; and, it is said, that piers of the bridge over the Moselle are of Roman or Gaulish origin. Treves is included in the Rhenish Province of Germany.

<sup>68</sup> After the time of the Emperor Constantine, repeated inroads of the Germans caused the removal of the seat of adminis-

tration to Arles. It was frequently a royal residence under the Franks. See "Gazetteer of the World," vol. xiii, p. 162.

<sup>69</sup> See Rev. Canon Richard Travers Smith's "Church in Roman Gaul," chap. xiii., p. 143.

<sup>70</sup> See Guizot's "Histoire de la Civilisation en France," tome i, p 104.

<sup>71</sup> In Gaul, the Romans had then established schools at Marseilles, Toulouse, Bordeaux, Autun, and Lyons. But that at Treves was the most distinguished, and singularly favoured by the Emperor Gratian, a great patron of learning.

<sup>72</sup> The accompanying illustration of the Porta Nigra at Treves, from an approved modern engraving, has been drawn on the wood and engraved by Gregor Grey.

cathedral is of Roman construction, although its chief features are original Gothic.<sup>73</sup>

At length, Ninian arrived at Rome, then the centre of the world's religious life, and the resort of many distinguished men, even from the remote Eastern countries. St. Jérôme<sup>74</sup> had passed several years in study there, and his works afford us most vivid pictures of society and manners, during the fourth century. Then the rites of the Church were celebrated with pomp and dignity, in the basilicas over ground; while the catacombs became the scenes of increased religious fervour, as they were sanctified by the tombs of the martyrs. The stricter clergy lived in colleges, thus anticipating the monastic life; and as the dread of heathenism was gradually disappearing, the churches were decorated with paintings and mosaics. Pilgrims to the city were now beginning to arrive in great numbers, even from distant lands.

There Ninian visited those churches and holy places, where the relics of the Apostles were kept. With many prayers commending himself to their protection, he shed abundance of tears through excess of devotion. There too he resolved on seeking the patronage of the Holy Father.<sup>75</sup> Addressing himself to Pope Damascus<sup>76</sup>—who is thought then to have ruled—Ninian exposed to him the motives for his journey. The Pontiff accepted his devotion with great affection, and recommended him to the care and instruction of teachers, who grounded him in Faith and in a knowledge of the Sacred Scriptures.<sup>77</sup> The mysteries of Divine Wisdom Ninian thoroughly embraced,<sup>78</sup> and soon learned that many things contrary to sound doctrine had been taught him and his fellow-countrymen by unskilled teachers. His diligence, prudence and circumspection, combined with purity of soul and body, commended him to all, and even he obtained the favour and friendship of the Supreme Pontiff. Knowing that in the western parts of Britain some had heard the word of the Gospel from heretics or from men ill-instructed in the law of God, while many had not yet received the faith of Christ, and moved by a holy inspiration, the Roman Pontiff desired to remove all obstacles in the way of their conversion, and he deemed Ninian admirably qualified to become the happy instrument to effect such a result. Accordingly, he was ordained at Rome,<sup>79</sup> and thus prepared for the arduous mission that had been destined for him.

It is stated, that he received episcopal consecration at the hands of Pope St. Siricus.<sup>80</sup> A mission to preach the Gospel among the Caledonians<sup>81</sup> was then delegated to him.<sup>82</sup> On his return to Scotland, he passed by way of

<sup>73</sup> See Elisée Reclus' "Nouvelle Géographie Universelle," tome iii., liv. iii., chap. iii., sect. iii., pp. 600, 603.

<sup>74</sup> His festival occurs on the 30th September. See an account of this holy Father and learned Doctor of the Church in Le Sieur le Nain Tillemont's "Memoir pour servir à l'Histoire Ecclesiastique," tome xii.

<sup>75</sup> See "History of the Catholic Church of Scotland," &c., by Very Rev. Canon Alphons Bellesheim, D.D., translated by D. Oswald-Blair, O.S.B., vol. i., cap. i., p. 7.

<sup>76</sup> His pontificate was from A.D. 366 to A.D. 384. See Sir Harris Nicolas' "Chronology of History," p. 209.

<sup>77</sup> See the Life of St. Ninian, by Ailred, chap. ii., p. 9, in "The Lives of St. Ninian and St. Kentigern," edited by Alexander Penrose Forbes, D.C.L., Bishop of Brechin.

<sup>78</sup> "Nynia Episcopo reverentissimo et sanctissimo viro, de natione Brittonum, qui erat Romae regulariter fidem et mysteria veritatis edoctus."—Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>79</sup> See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 375.

<sup>80</sup> He presided over the Church from A.D. 384 to 398. See Sir Harris Nicolas' "Chronology of History," p. 211.

<sup>81</sup> It has been thought, that during the expedition of Severus in 208, the light of Christianity had penetrated among the Caledonian Britons before they had been subdued by the Romans. This appears from Tertullian in his "Liber adversus Judæos," cap. vii.

<sup>82</sup> The Petit Bollandists state: "Le pape Saint Boniface I<sup>er</sup> lui conféra l'ordination

Tours to visit its renowned Bishop, St. Martin,<sup>83</sup> then so celebrated for his miracles. This was a source of mutual joy to both. By him St. Ninian was received with affection and instructed in monastic discipline.<sup>84</sup> Through prophetic illumination, the merits of the new bishop became known to St. Martin, who recognised him as a vessel of election, and sure to be profitable for the salvation of many souls. According to some writers, the Albanian Scots had become Christians early in the third century;<sup>85</sup> however, it does not appear that such conversion could have been very general, either as to place or numbers. It is alleged to have taken place during the Pontificate of St. Victor, who sat in the chair of Peter from A.D. 192 to 202.<sup>86</sup> However, the best Church Historians are altogether silent on this matter.<sup>87</sup> His visit to the Continent, and especially his stay at Rome,<sup>88</sup> had inspired the blessed Ninian with a great desire to imitate, so far as possible, the fine erections of churches and monasteries he had there seen; and now he asked from St. Martin skilled masons, to build the establishment he intended to found on his return to Britain. This request was complied with, and after taking an affectionate farewell of the great Prelate of Tours,<sup>89</sup> Ninian set out on his homeward journey. The arrival of St. Ninian in his own part of the country was hailed by the Cumraig British people<sup>90</sup> with great rejoicing, and a multitude went forth to welcome him. Nor did he long delay in preaching the Word of God among them, exposing the errors under which they laboured, and teaching the truths he had learned.

Before the year 397, St. Ninian returned to Scotland.<sup>91</sup> On the isle of Whithern, which has long been the port of that burgh of the same name, and from which it is distant only three miles, the country tradition states, that there St. Ninian built the first church for Christian worship within northern Britain. It was called the Chapel of the Isle.<sup>92</sup> This account is quite in accord with probability. From notions of security, such remote sites were often chosen. The ruins of an ancient church with a burying-ground are still to be seen there, and lying near the seashore.<sup>93</sup> By certain writers,<sup>94</sup> Palladius<sup>95</sup> is stated to have preceded Ninian in teaching Christianity to the

épiscopale et le renvoya en Grande Bretagne." — "Vies des Saints," tome xi., xvi<sup>e</sup> Jour de Septembre, p. 127, n. 1.

<sup>83</sup> According to Andrew of Wyntoun, treating of his period:—

Then was Saynct Martyne in hys flouris,  
And othir syndry confessoris  
Till hym ware contemporane.  
In Scotland than Saynct Nynyan  
En tyll the tyme that Martyne wes,  
Led hys lyff in halynes."

—"The Orygynale Cronykil of Scotland," vol. i., book v., chap. x., p. 385. Edited by David Laing.

<sup>84</sup> See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 375.

<sup>85</sup> See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland," chap. i., pp. 181, 182.

<sup>86</sup> "Cum Victor decem annis Ecclesie ministerio praeuisset, in ejus locum Zepherinus successit nono circiter anno Imperii Severi; id est anno Christi 203."—Natalis Alexander's "Historia Ecclesiastica Veteris Novique Testamenti," tomus vi., cap. ii., p. 5.

<sup>87</sup> See Father Innes' "Civil and Ecclesiastical History of Scotland," p. 59 *et seq.*

<sup>88</sup> An interesting picture of the state of that imperial city at the time of Ninian's visit is well described by the writer of the Life of St. Ninian, Bishop of Candida Casa, and Apostle of the Southern Picts, circ. A.D. 360-432, chap. iv., pp. 41 to 56, in "Lives of the English Saints," 1845, 8vo.

<sup>89</sup> The Petits Bollandistes only state, however, that St. Ninian had visited the glorious tomb of this prelate during the course of his journeyings. See "Vies des Saints," tome xi., xvi<sup>e</sup> Jour de Septembre, p. 128, n. 1.

<sup>90</sup> See John Pinkerton's "Enquiry into the History of Scotland," vol. ii., part vi., chap. i., pp. 265, 266.

<sup>91</sup> See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 375.

<sup>92</sup> Symson's Manuscript Account of Galway, p. 684.

<sup>93</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., pp. 410, 411, and n. (f).

<sup>94</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," pp. 548, 549.

<sup>95</sup> See his Life, at the 6th of July, in the Seventh Volume of this work, Art. i.

Scottish people<sup>96</sup>—rather it should be said to the Picts. This precedence is not admitted, however, by the best authorities, nor does it agree with well ascertained facts. However, the holy Bishop Ninian seems to have been the first missionary who preached several years to the Romanised Picts,<sup>97</sup> and to other barbarian inhabitants in the northern parts of Britain.<sup>98</sup> Among them, he propagated the light of the Gospel. Coming from Rome through the Gallican Church, and imbibing the views of his patron St. Martin, he would naturally impress on the new church in Britain the mark of a peculiarly Western character.<sup>99</sup>

## CHAPTER II.

THE ROMAN PROVINCE OF VALENTIA—WHITHERN AND CANDIDA CASA—MONASTIC INSTITUTE THERE ESTABLISHED BY ST. NINIAN—HIS APOSTOLATE TO THE PICTS—ITS SUCCESS—MIRACLES OF THE SAINT.

As its first bishop, Ninian had probably the Roman Province of Valentia assigned for his diocese.<sup>1</sup> It has been so called after the Emperor Valentinian, who subdued it, and it comprised all that country between the Wall of Antoninus on the north, and the Wall of Severus on the south. The western extremity of that province lying nearest to Ireland was known as Galwidia or Galloway, which name it bore during the middle ages.<sup>2</sup> It forms a sort of peninsula, and towards the seaside it presents many promontories and gulfs along the coasts. On modern maps, it represents the present shires of Kirkcudbright and Wigton.

At Whitherne or *Candida Casa*,<sup>3</sup> in the latter shire, a church was founded by St. Ninian, so early as A.D. 397. This became afterwards the head of the See of Galloway, and the seat of its future bishops. It was one of the earliest known in the province of Strathclyde, and of which we have any definite account.<sup>4</sup> Ninian seems to have changed his residence from the isle to the site where the town of Whithern now stands, and here he built the church dedicated to St. Martin.<sup>5</sup> To that church, which he founded, no doubt a monastery or seminary had been annexed; for such was the custom of all those holy bishops, who in former times planted or promoted the work of the Gospel.<sup>6</sup> They desired to have a retreat for themselves, amid their field

<sup>96</sup> Thus John Leland writes: "Erant tenuia tunc temporis in *Scotia* Christianæ religionis indicia, a Palladio inducta; quæ et *Ninianus*, persuasione fidei Scottis maturior, promovebat."—"Commentarii de Scripturibus Britannicis," cap. xxxiii. De Niniano, p. 56.

<sup>97</sup> "Australium quoque regni partium ultra fretum Scoticum prædicavit gentibus, quæ nondum cum aquilonialibus Scottis Christi legem suscipere meruerunt."—Johannis de Fordun "Chronica Gentis Scotorum," lib. iii., cap. ix., p. 95. William F. Skene's edition.

<sup>98</sup> See the *Vita S. Ninniani*, cap. ii.

<sup>99</sup> See the "Dictionary of Christian Biography," vol. iv., p. 46.

CHAPTER II.—See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 375.

<sup>2</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. x., chap. i., p. 20.

<sup>3</sup> It is said to have been built of white stone, and to have been so called as shining from afar. See William Nimmo's "History of Stirlingshire," vol. i., chap. xxi., p. 375.

<sup>4</sup> See a very full account of the ecclesiastical successors in this See, in the "Scoti-Monasticon: The Ancient Church of Scotland. A History of the Cathedrals, Conventual Foundations, Collegiate Churches, and Hospitals of Scotland." By Mackenzie E. Walcott, B.D., F.S.A., Precentor of Chichester, pp. 223 to 228.

<sup>5</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411.

<sup>6</sup> See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., num. xxxiii., xxxiv., pp. 41, 42.

of labour, and to found a proper place for young churchmen, who were to succeed in their sacred ministry.

His chief selected residence was in Galloway, thought to have been his native country. The place was rendered celebrated from his time by the church there erected. It was built altogether of finely cut stone. Hence was its name derived.<sup>7</sup> It was such a novelty among the Britons of those parts, that it was known by the name of Candida Casa, or "the white house."<sup>8</sup> Vulgarly called Witerna<sup>9</sup> or Whithorn, it gave name to a town there in after times. Ninian established it, as the first episcopal seat in those parts. It was situated on the shore of the ocean, and it extended far into the sea, which enclosed it on the east, west and south sides. Only on the north was a way open for those who would enter by land. There he set those masons, whom he had brought from Gaul, to build his church, which is said to have been the first of stone erection in Britannia. Having heard that the blessed Martin of Tours, whom he had regarded with special veneration, passed out of this world soon after his return to Scotland, Ninian dedicated the church when built in his honour, and placed it under his patronage.<sup>10</sup> Whitherne is thought to be the town, called by Ptolemy the geographer, Leucopibia.<sup>11</sup> St. Ninian is said to have occasionally inhabited a cave,<sup>12</sup> which is still shown on the shore of Glasserton, adjacent to the house of Physgill.<sup>13</sup> Under the sea-cliff and in a very solitary place, about three miles from Whithorn, there is a small cave which derives its name from the saint, who used to retire for his private devotions to its silence and solitariness.<sup>14</sup> At Whithorn, Ninian was visited it is stated by numerous Irish pilgrims and saints, among whom are enumerated St. Finnian of Moville, St. Enda of Aran, St. Rioch of Lough Ree, St. Manchan of Limerick, and St. Mugint.<sup>15</sup> However, the period assigned to St. Ninian can hardly synchronise with that at which all the foregoing lived.

In the Life of St. Tigernach,<sup>16</sup> Bishop of Clones, it has been stated, that his early education had been received at the school of Rosnat, in Great Britain, under the holy Abbot Monennus. A conjecture has been offered, by the Rev. Dr. Lanigan,<sup>17</sup> that allusion is here made to Whithorn,<sup>18</sup> and to its abbot St. Nennius;<sup>19</sup> although he will not allow, that in the time of

<sup>7</sup> Thus *White*, the Saxon appellative; and *hern* or *horn*, said to be derived from the Saxon *Ærn*, meaning "a house."

<sup>8</sup> "Qui locus, ad provinciam Berniciorum pertinens, vulgo vocatur 'Ad Candidam Casam,' eo quod ibi ecclesiam de lapide, insolito Britonibus more, fecerit."—Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>9</sup> In the time of Ailred.

<sup>10</sup> In an isle off the coast and near Whithorn is shown a small ruined church, which tradition holds to have been originally built by St. Ninian.

<sup>11</sup> Camden supposes this to have been an error of the copyists, instead of *λευκοπιβια*, which has the same signification as "White House," in English. See Gough's Camden's "Britannia," vol. iii., p. 330.

<sup>12</sup> See "Old Statistical Account of Scotland," vol. xvii., p. 594.

<sup>13</sup> See John Stuart's "Sculptured Stones of Scotland, vol. ii., p. lxxxviii.

<sup>14</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411.

<sup>15</sup> See "History of the Catholic Church of Scotland," by Very Rev. Canon Alphons Bellesheim, D.D., translated by D. Oswald Hunter Blair, O.S.B., vol. i., chap. i., p. 10.

<sup>16</sup> See his Acts, at the 4th of April, in the Fourth Volume of this work, Art. i.

<sup>17</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., p. 434, and n. 17, pp. 437, 438.

<sup>18</sup> He thinks, that Rosnat, also called Alba, was the celebrated *Candida Casa*, or White House; especially as none of the British antiquaries attempt to point out where Rosnat had been situated in Great Britain.

<sup>19</sup> When we read of Nennio, as being the bishop to whom some Irish students had been sent, Dr. Lanigan supposes, that this must be understood of the school held in the See of Nennio or Ninia, and otherwise called the "magnum monasterium" in Britain.

Nennius, Tighernach could have been his scholar. Rosnat<sup>20</sup> is often mentioned as a monastic school for Great Britain, in some acts of our Irish saints. Having formed his monastic institute and rules, a number of monks were collected and trained under Ninian's direction. These he designed to be fellow-missionaries, as he next resolved on the conversion of the Southern Picts, then, for the most part addicted to the worship of idols, and to the rites of their Druid teachers.<sup>21</sup>

Traditionally held to have been of Scythian origin,<sup>22</sup> the Picts are now known from the remains of their language to have been part of the great Celtic or Gaelic stock.<sup>23</sup> Coming immediately from Gaul,<sup>24</sup> they gradually peopled the whole island of Britain,<sup>25</sup> and had divided it with the Britons when they first became known to the Romans. The Caledonians, by some writers, are considered as having been only a tribe of the Picts.<sup>26</sup> However, these latter people maintained a rude independence, in the northern parts of Scotland, while the Southern Britons yielded to the arms and superior power of the Romans. During the two centuries after the invasion of Agricola, A.D. 80, two nations are recognized as having been in Scotland; these were the Caledonii and the Mætæ. Of these, also, the Caledonians<sup>26</sup> inhabited the Highlands, and all modern Scotland north of the Firths of Forth and Clyde.<sup>27</sup> The Picts were divided into two nations,<sup>28</sup> distinguished as the Dicaldones and Vecturiones in the fourth century. Regarding their heathen worship and Druidism, we have already treated.<sup>29</sup> Formerly the Pictish language was one of the four distinct tongues used in Britain,<sup>30</sup> and still some scanty relics of it remain in the names of persons and places. However, the etymology of persons and especially of places changes, as the races, population, and forms of speech have been replaced at different periods.<sup>31</sup> Many striking instances of this occur in the history and

Now Candida Casa lay very convenient for students from the north of Ireland; and, it is worth observing, that of those, who are spoken of as having studied at Rosnat or Alba, scarcely one is to be found who had not been a native of Ulster.

<sup>20</sup> There is a village and parish, but no mention of a monastery, called Roseneath, in Dumbartonshire. Formerly it was known as Rossnachoich. See "Statistical Survey of Scotland," vol. iv., p. 71.

<sup>21</sup> See John Hill Burton's "History of Scotland," vol. i., chap. vi. Heathendom, pp. 217 to 246.

<sup>22</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

<sup>23</sup> According to the ancient geographers, Strabo, Diodorus Siculus, and Pliny, Scythia Europæa extended to the utmost bounds of Northern Europe. See Strabo, p. 507, Diodorus Siculus, lib. vi., cap. 7, and Pliny, lib. vi., cap. xiii.

<sup>24</sup> Tacitus writes: "In universum tamen restimati, Gallos vicinum solem occupasse credibile est"—"Vita Agricolaë," num. 11.

<sup>25</sup> See Rev. Thomas Innes' "Critical Essay on the Ancient Inhabitants of the Northern Parts of Britain or Scotland," book i., chap. iii., art. iii., p. 57.

<sup>26</sup> Some writers state, that the Picts were only the Caledonians under a new name.

<sup>27</sup> See Donald Gregory's "History of the Western Highlands and Isles of Scotland," Introduction, p. 1.

<sup>28</sup> In his very interesting work, "Scotland in Pagan Times," Dr. Joseph Anderson, in his Rhind Lectures in Archæology, for 1881, has treated most exhaustively on the antiquities of Scotland in the Iron Age. The subject has been illustrated by numerous wood-cuts. Edinburgh 1883, 8vo.

<sup>29</sup> See at June 9, Art. i., the Life of St. Columkille or Colomba, Abbot of Iona, and Apostle of Caledonia, chap. ix., in the Sixth Volume of this work.

<sup>30</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

<sup>31</sup> "When the new language is of a different family, the old name is stereotyped in the shape in which it was when the one language superseded the other, it becomes unintelligible to the people, and undergoes a process of change and corruption of a purely phonetic character. In the former case, it is chiefly necessary to apply the philological laws of the language to its analysis. In the latter, which is the case with the Celtic topography of the low country, it is necessary, before attempting to analyse the

topography of Scotland. Philologists have now arrived at the conclusion, that Pictish is a dialect of the Gaelic, and having affinity more to the Irish than to the Cymric, Cornish or Armorican families of that mother tongue. Nevertheless, it is thought to have been a Gaelic dialect, partaking largely in Welsh forms.<sup>32</sup> When the Picts came into contact with the Cymric in Galloway and Manan, the mixed language and blended modes which resulted from the tongue spoken was what became known to Venerable Bede as that of the Southern Picts. Gradually the Pictish gave way to the Gaelic language, which spread over all Caledonia, especially among the Highland inhabitants. After the third century, the names of the Caledonii and Mæatae disappear, and the Roman writers begin to term their northern opponents the Picti and Attacotti.<sup>33</sup> According to the common opinion, these latter inhabited that picturesque country north of the Clyde, between Loch Lomond and Loch Fyne.<sup>34</sup>

In the time of Ninian, a king named Tudovald<sup>35</sup> or Tuduvallus ruled over the Picts.<sup>36</sup> This man was of a proud and an imperious disposition; while at first he was opposed to the holy missionary's doctrine and teaching.<sup>37</sup> Nor could any admonition prevail, until overtaken by a dangerous illness, he suddenly lost his sight. Then bending beneath this temporal affliction, he began to reflect on his previous sin; when the external darkness became the occasion for his internal illumination, as he sincerely repented the former hostility manifested towards the servant of God. Encouraged by his relations, the king sent messengers to Ninian praying him to return good for evil, and love for hatred. Immediately offering his prayers to God, the holy man set out on his mission of peace and reconciliation. After a gentle reproof for the king's former error and presumption, Ninian touched the patient's head with his healing hand, and signed his eyes with a cross, when the pain fled, and the blindness vanished. Thenceforward, Tudovald began to venerate and cherish the saint of God, knowing, by experience, that the Lord was with him and directing all his ways.

The preaching of St. Ninian proved to be most effective, since it was confirmed by innumerable miracles. As Divine truth was proved in the Gospel by sight to the blind, strength of limb to the weak, hearing to the deaf, cleansing to the lepers, freeing the possessed from demoniac influence, and bringing the dead to life; so were the graces of the Holy Spirit poured out among the pagans, who renounced their errors and received the Word of

name, to ascertain its most ancient form, which often differs greatly from its more modern aspect." — William F. Skene's "Four Ancient Books of Wales," p. 146.

<sup>32</sup> "I consider, that Pictish was a low Gaelic dialect, and following out the analogy of high and low German, the result I come to is, that Cymric and Gaelic had each a high and low variety; that Cornish and Breton were high Cymric dialects, Welsh low Cymric; that old Scottish, spoken by the Scotti, now represented by Irish, Scotch Gaelic and Manx, was the high Gaelic dialect, and Pictish the low Gaelic dialect." — William F. Skene's "Four Ancient Books of Wales," p. 138.

<sup>33</sup> See Donald Gregory's "History of the Western Highlands and Isles of Scotland," Introduction, pp. 1, 2.

<sup>34</sup> See Le Comte de Montalembert's "Les

Moines d'Occident," tome iii., liv. x., chap. i., p. 22, n. 1.

<sup>35</sup> That this name was known in Strathclyde, we learn from Adamnan. He mentions, that the father of King Rydderch of Dumbarton was Tothail. In the genealogies appended to Nennius, he is termed Tutagual. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 15, and n. (a), p. 43.

<sup>36</sup> Leland thus writes: "Imperabat eo sæculo *Pictis Tudovaldus*; ex feroculo, addocente episcopo, jam mitior factus predicationem de religione tolerabat. Postremo, locus patria lingua *Witheru* dictus in sedem episcopalem collatus est." — "Commentarii de Scriptoribus Britannicis," cap. xxxiii., p. 57.

<sup>37</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," p. 549.

God. Their pagan temples were cast down, and Christian churches were erected on their sites. Rich and poor, young and old, young men and maidens, mothers with their children, flocked to the laver of regeneration, renouncing Satan with all his works and pomps. They were joined to the body of believers by faith, by confession, and by reception of other sacraments. Then the holy Bishop began to ordain priests and consecrate bishops. He divided the whole land into parishes, we are told,<sup>38</sup> assigning jurisdiction, according to the dignitaries and ecclesiastical ranks. Having confirmed his neophytes and their pastors in faith and good works, Ninian severally took leave of them, resolving to spend the remainder of his life at Candida Casa, the monastery he had first founded, and which was so endeared to his sympathies and affections. However, the country north of Valencia<sup>39</sup>—for the Romans seem to have given its first historic name—does not appear to have been wholly converted to Christianity, until a considerable time after the mission of St. Ninian.

It is needless to dwell on the particular miracles attributed to the merits of St. Ninian, as they are mostly of a legendary character, and altogether unauthenticated. One of these is related of a priest unjustly accused of incontinence by an abandoned woman, and whose innocence was singularly established in the convictions both of the clergy and laity. Another refers to a miraculous growth of leeks in the garden, so as fully to supply the demands of the monastic refectory. Again, St. Ninian preserved his herds and flocks from the attempts of thieves, by placing them within a circle drawn by his staff, and leaving them under the protection of God. The leaders of those robbers, passing the boundary described, was attacked and gored to death by the bull of the herd.<sup>40</sup> The enraged animal, according to a popular tradition, struck a rock that was near with his hoofs, and left an impression on it afterwards, so that it was thenceforth known in English as Farres Iast, or the Footprint of the Bull. A miracle is recorded of Ninian, on a journey with one of his brethren named Plebia,<sup>41</sup> being overtaken by a heavy shower while reading a Book of Psalms. No rain fell on them however, until a vain thought passed through the holy man's mind. Then the brother admonished him of that error, which was speedily corrected. The servant of God put away the vain thought, and at the very same moment the shower was stayed.

As in connexion with his monastic institute, Ninian had founded a school, many sons of nobles and others of the middle rank sent their sons to the blessed Pontiff to be trained in secular and sacred learning. By his example and precept, those scholars were taught to curb the vices incident to their years, and to live soberly, righteously and piously. A strict observer of discipline himself, the rod was used sometimes to correct the faults of his pupils. On a certain occasion, one of the boys deserved such

<sup>38</sup> However, the Abbot of Rieval is not accurate in this statement, since parochial divisions were unknown in Scotland until many centuries later. See Rev. John Cunningham's "Church History of Scotland," vol. i., chap. iii., p. 52.

<sup>39</sup> In that province lived the Novantes, and in allusion to its peninsular situation it was called the Chersopesus of the Novantes. See Gough's Camden's "Britannia," vol. iii., p. 330.

<sup>40</sup> The legend states, that his companions were seized with a certain madness, which

caused them to run about within the circle all that night. In the morning when Ninian appeared, he mercifully released them, and even brought their leader to life. Having impressed on them the judgments of God to be inflicted on the rapacious, Ninian gave them his benediction and permitted them to depart. See "Ailred's "Vita S. Niniani," cap. v., vii., viii.

<sup>41</sup> It is probable, from this introduction of his name arose the tradition, that the saint had a uterine brother denominated Plebeius.

correction, and knowing it should be inflicted, he fled from the place, taking with him the staff on which Ninian was accustomed to lean. With the usual thoughtlessness of a school-boy, he sought for a ship, which might transport him to Scotia.<sup>42</sup> In that neighbourhood, and at that time, the vessels in the port were framed with twigs, of small size, cup-shaped, and only capable of holding three men sitting closely together. An ox-hide was drawn over the frame-work, so as to render the craft impenetrable by water, and this slight construction left it exceedingly buoyant.<sup>43</sup> The lad stumbled on one of those boats near the shore, but insufficiently covered with leather. Into it he incautiously entered, and owing to some accidental movement, the vessel was carried out to sea. Then the water began to pour in, and the unhappy youth, confused and fearful of drowning, bitterly lamented his flight from St. Ninian. In a tone of anguish and confessing his fault to the staff, the boy prayed, that through the merits of its owner, he might be rescued from his perilous position. Then thrusting the staff into one of the holes, immediately the sea was excluded from entering the open boat. Soon an easterly wind sprung up, and this acting for a sail, the staff caught the wind, and gently impelled the vessel. As a helm, the staff also directed its course, and as an anchor stayed it. Meantime, people stood on the western shore, and saw a small vessel like a bird resting on the waters and moving towards them, yet impelled neither by sail nor oar. To their great surprise, the young man landed. Full of gratitude towards his deliverer, and of faith in his merits, he stuck the staff of Ninian in the earth, and prayed the Almighty that it might remain as a memorial of that miracle. Wonderful to relate, it sent forth roots and sap contrary to nature, covered itself with a new bark, producing fresh branches and leaves, and finally grew into a considerable tree. Moreover, from its root sprang up a limpid fountain, which sent forth a crystal stream, winding in a lengthened course, and with a gentle murmur. Owing to the merits of the saint, the water was sweet to the taste, delightful to the eye, as also useful and health-giving to the sick.

### CHAPTER III.

ST. NINIAN IS SAID TO HAVE SOUGHT A RETREAT IN IRELAND TOWARDS THE CLOSE OF HIS LIFE—THE PLACE WAS CALLED CLONCONRIE-TOMAYNE, NOW CLONCURRY, IN THE COUNTY OF KILDARE—DEATH AND BURIAL OF ST. NINIAN—PILGRIMAGES TO HIS SHRINE AND MIRACLES THERE WROUGHT—RELIGIOUS MEMORIALS—CONCLUSION.

ST. NINIAN spent about thirty years from the return to his own part of the country, in forming and cultivating the Christians of these parts, as well by the example of his conduct as by his preaching and miracles. According to the Irish Life, he felt importuned by the frequent visits of his mother and relatives, having a desire to spend his days in strict seclusion.<sup>1</sup> Being perfect in

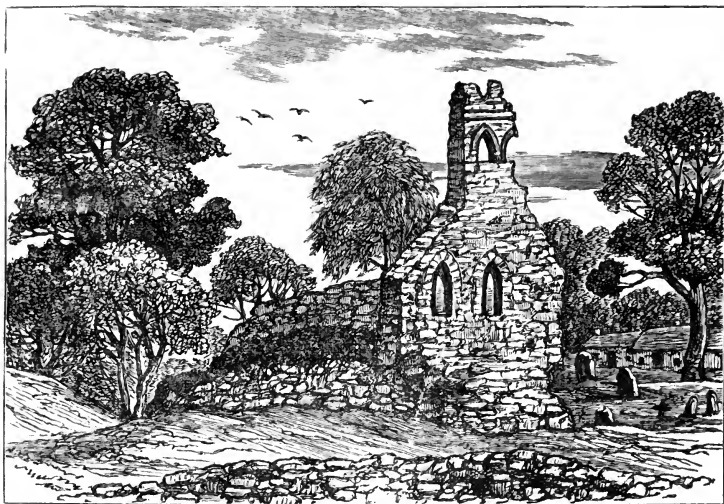
<sup>42</sup> At that period, the name applied to Ireland.

<sup>43</sup> Ailred remarks, that possibly, at that time, vessels of immense size had been constructed in like manner.

CHAPTER III.—<sup>1</sup> "Extat et apud Hiber-

nos nostros ejusdem Niniani Vita; in qua ob importunam tum a matre tum a consanguineis frequentatam visionem, deserta candida Casa, ut sibi et suae quieti cum discipulis vacaret, Hiberniam petiisse atque ibi impetrato a rege loco apto et ameno

every virtue and well advanced in years, he is said to have sought from an Irish king a suitable place for his retreat and that of his disciples in Ireland. Here—as it seems to some writers—we are to recognize him under the designation of Monenn or Maoineann. He selected in Magh-Ochtair,<sup>2</sup> for his habitation, a place which has been styled Clonconrie-Tomayne,<sup>3</sup> and Cloncrie-Tomayne.<sup>4</sup> It was situated in the Ui-Faelain territory,<sup>5</sup> which had been comprised within the plains of Magh-Laighean and Magh-Liffe. There may be seen, at the present time, the ruins of an old mediæval church; about 62 feet in length interiorly, by 25 in breadth. One gable alone is tolerably well preserved, and it was surmounted by a belfry, having two opes. A ruined doorway was in the



Cloncurry Old Church, County Kildare.

south-wall; but the north-side wall is nearly gone. The old church is surrounded by a much-used burial-ground, in which, nevertheless, no very ancient tomb is to be seen.<sup>6</sup> A remarkable moat<sup>7</sup> or aboriginal earthwork adjoins the cemetery, and on its summit rises a well-grown tree,<sup>8</sup> which presents a very picturesque object from all approaches, and for many miles

Cluayn-coner dicto cœnobium magnum constituisse, ibidemque post multos in Hibernia transactos annos obiisse traditur."

<sup>2</sup> At the year 586, according to the Four Masters, a battle was gained by Bran Dubh, King of Leinster, over Eochaidh and the Ui-Neill, in this plain, and at the hill over Cluain-Conaire. The *Annála tûlaoh* refer this battle to A.D. 589. The hill in question seems to have been the present remarkable Moat, adjoining Monenn's former monastery.

<sup>3</sup> It is thus designated by Mageoghegan.

<sup>4</sup> So called in the Annals of Clonmacnoise, at A.D. 835.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (s), pp. 457, 458.

<sup>6</sup> These observations in the text are from notes taken on the site, during a visit in July, 1873. On the same occasion, the writer took a sketch of the church ruins, as here presented, and drawn by Gregor Grey on the wood, afterwards engraved by him.

<sup>7</sup> The conjunction of similar Moats with numbers of old church sites in Ireland has been frequently presented to the writer's view.

<sup>8</sup> Said to have been planted there by a former parish priest.

around it can be seen. Some fine elm, ash and hawthorn trees surround the church ruins. The former monastery foundations are shown in a pasture-field adjoining, and also the socket of an old Irish cross. The modern name of this place is Cloncurry,<sup>9</sup> now a parish in the baronies of Ikeathy and Oughterany, in the northern part of Kildare county.<sup>10</sup> The Irish word means Conaire's Lawn or Meadow.<sup>11</sup> The old church ruins are near the high road from Dublin to Galway.<sup>12</sup> At the 16th of September, Marianus enters in his Martyrology a festival for this Moenend; while his commentator makes Mo-nenn to be identical with Ninnianus, bishop of Candida Casa.<sup>13</sup> We are informed, that in the Book of Armagh, there is a legend which goes far to prove the identity of one Manchan with that Ninius, whose Life is quoted by Archbishop Ussher, as having retired from Candida Casa to Cluain Conaire, now known as Cloncurry, in the County of Kildare. This legend mentions a chariot sent by St. Patrick<sup>14</sup> to St. Fiacc<sup>15</sup> as staying with St. Manchan.<sup>16</sup> Another authority mentions Cill Monach, and this is said to have been another name for his church at Cluain Conaire. This identity of Manchan, the apostle of the sons of Amalgaidh, with Manchan of Cloncurry, and the latter with Ninius or Moninde, is very striking.<sup>17</sup> Yet, this account is too vague to deserve any serious attention.

At length, St. Ninian was called by the Almighty to receive the reward of his labours.<sup>18</sup> He died on the 16th of September. On this day, his memory has ever since been celebrated in the Church. Some accounts have it, that he departed this life, on the 10th of September, A.D. 432.<sup>19</sup> This statement has been made by John Pita.<sup>20</sup> According to most historians, he died at Withern, in Scotland. At the time, he is said to have attained the seventieth year of his age.<sup>21</sup> In a pious paraphrase, Ailred relates the last summons to bliss of the holy Ninian, perfect in life and full of years, yearning for the joys of Paradise, and leaving the people he had gained to Christ lamenting their own great loss. Although not stated in terms, we are left to infer—as general tradition has it—that he died at Withern,<sup>22</sup> for he was

<sup>9</sup> It is described on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 4, 5, 9, 10. The Townland proper is on Sheet 4.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 212.

<sup>11</sup> There is a gloss to the *Feilire Aenguis*, at the 16th of September, in which this place is called Chuain-Conaire-Tomain.

<sup>12</sup> A description and history of Cloncurry by Patrick O'Keeffe may be seen in "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. i., Letter dated Edenderry, October 30th, 1837.

<sup>13</sup> Thus runs the Irish comment, on Moenend: — "*esepop Cluana Conaire i ttuaiscert Ua f Faelain, in marg. man. rec. Mo-nenn .i. id est Ninnianus episcopus Candidæ Casæ.*" It is thus rendered into English, "bi-hop of Cluain Conairi, in the northern part of Húi Faeláin. My Nenn, i.e. Ninnian, bishop of Whithern."—Dr. Whitley Stokes' "*Felire Hui Gormain*," pp. 178, 179.

<sup>14</sup> See his Life in the Third Volume of this work, at the 17th of March, Art. i.

<sup>15</sup> His feast occurs at the 12th October.

<sup>16</sup> See "*Goidilica*," p. 104.

<sup>17</sup> See Rev. John Francis Shearman's "*Loca Patriciana*," No. x., p. 248, n. 1, and p. 249, n. 1.

<sup>18</sup> By John of Fordun and others, it is stated, that he died in the time when Theodosius Junior was Emperor. See "*Chronica Gentis Scotorum*," lib. iii., cap. ix., p. 95, William Skene's edition.

<sup>19</sup> See William Nimmo's "*History of Stirlingshire*," vol. i., chap. xxi., p. 376.

<sup>20</sup> See "*Relationum Historicarum de Rebus Anglicis*," tomus i. Aetas Quinta, num. 33. De Niniano, p. 87.

<sup>21</sup> See Le Comte de Montalembert's "*Les Moines d'Occident*," tome iii., liv. x., chap. i., p. 23.

<sup>22</sup> The Rev. Mackenzie E. C. Walcott writes: "Witherne closes the melancholy story of cathedral churches, with its fragment of an eastern arm, a solitary south-west Norman doorway, and two canopied monumental recesses on the north side, one of which is attributed to the tomb of St. Ninian, connecting it with the similar position of St. David's Shrine, and so, perhaps, with an old British traditionary custom, observed also in Wales."—"Scoti-Monasticon," p. 228.

buried in the Church of the Blessed Martin, which he had built from the foundations, and his body was placed in a stone sarcophagus, near the altar.<sup>23</sup> While giving vent to sighs and tears, the clergy and people present at his obsequies sang those solemn and celestial. Hymns, which are so impressive and mournful in the Office for the Dead.

In after times, the faithful in large numbers resorted to his tomb, when innumerable miracles were wrought, in favour of the sick and infirm. Some of the most remarkable are related by Ailred. A poor deformed son had caused great grief to his parents, as his limbs were twisted awry. Knowing the power of the most Blessed Ninian, and full of faith, they brought their wretched offspring before the sacred relics. With floods of tears, and pouring forth prayers to the hour of vespers, they left their infirm child before the tomb, and returned to their home. But, in the silence of the midnight-hour, appeared a form, clothed in episcopal robes, and shining with celestial light. It approached, and touched the head of the miserable creature, telling him to arise, to be restored, and to give thanks to God, his Saviour. On departure, as if awaking from a deep slumber, the boy by an easy motion found his limbs naturally placed, and having recovered their full use, he returned safe and sound to his home. Afterwards, he became wholly devoted to the Church and to ecclesiastical discipline. He received tonsure, was ordained a priest, and ended life in the service of his father.<sup>24</sup> A poor man, named Adefridus, had his body covered with an extraordinary scab, that spread over his skin and members, so that the courses of his veins and arteries were closed, and nothing but death seemed to await him. Full of faith, however, in the merits of St. Ninian, he approached the tomb in prayer and great compunction of heart. Nor did he cease these petitions, until the pity of the saint and the power of Christ were manifested. In a few days, he was restored to his former health. A girl, named Deisuit, was afflicted with pains in her eyes, that resulted in a total loss of sight. The skill of physicians was tried in vain to restore it. Full of faith in the merits of St. Ninian, she asked to be led before his tomb, and praying there, darkness was taken away and light was restored. To the great joy of her parents, she returned home, and guided solely by her own eye-sight. Moreover, two lepers, who had pious trust in the saint's intercession, came to a fountain dedicated to him, and bathing in it, they returned quite healed to their friends. Although closing his book with the foregoing incident, Ailred states, that the miracles of St. Ninian did not cease to shine even to the time of writing his Life.

Under the head of Cluain-Conaire<sup>25</sup> Tomain, Duaid Mac Firis enters Maoine, bishop in Cluain-Conaire Tomain, in the north of Faolin.<sup>26</sup> The present saint is mentioned, also, in the Martyrology of Donegal,<sup>27</sup> at the same date, as Maoineann, bishop of Cluain-Conaire, in the north of Ui Faelain. That Cluain-Conaire or Cloncurry is a place of great antiquity is established from the fact of its being mentioned in the annals of the Four Masters, at

<sup>23</sup> However, "An old Irish account mentions, that he spent his last years in Ireland, where he founded a church in Leinster called Cluain Conaire; he was afterwards commemorated there under the name of Monenn (Nenn being simply 'Ninian' with the Irish *mo*, or *my*, prefixed)."—"Encyclopædia Britannica," vol. xvii., p. 513.

<sup>24</sup> Ailred states it thus: "in ipsius patris

obsequiis vitam finivit." The allusion here is probably to his father and patron, St. Ninian.

<sup>25</sup> Now Cloncurry.

<sup>26</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 100, 101.

<sup>27</sup> Edited by Drs. Todd and Reeves, pp. 248, 249.

A.D. 586,<sup>28</sup> 778,<sup>29</sup> and 837.<sup>30</sup> An Abbot and Anchorite of this place died A.D. 869.<sup>31</sup> Cluain-Conaire seems to have been plundered in 1171, during a predatory incursion.<sup>32</sup> In 1223, Cornelius Mac Gelan, bishop of Kildare, and who had a great reputation for learning, died, and was buried in that church.<sup>33</sup> A Carmelite Friary, under the invocation of the Blessed Virgin Mary, was founded here A.D. 1347,<sup>34</sup> by John Roche, and by licence from King Edward III. In 1405, however, the friary and village were burned by the Irish septs. In the 35th year of King Henry VIII., this friary and its appurtenances were suppressed, on the 18th of January.<sup>35</sup> In Ireland, however, we do not find any commemorations of Ninian, as so called, either here or elsewhere.

This saint was especially venerated in Scotland.<sup>36</sup> It is a noteworthy circumstance that while the Kalendar of Drummond altogether omits the name of Ninian at the 16th of September, it enters the Irish Monein.<sup>37</sup> Ninian is in the Kalendarium de Culenros,<sup>38</sup> the Kalendar de Nova Farina,<sup>39</sup> the Kalendarium de Arbuthnott,<sup>40</sup> the Kalendarium Breviarii Aberdonensis.<sup>41</sup> At the 16th of September, the Martyrology of Aberdeen commemorates St. Ninian.<sup>42</sup> Thomas Dempster, in his Menologium Scoticum, has notice of him, at the same date.<sup>43</sup> However, Camerarius<sup>44</sup> and the Scottish Calendar<sup>45</sup> place his festival at the 18th of this month. In the Roman Martyrology the feast of St. Ninian is set down at the 16th of September.<sup>46</sup>

The fame of St. Ninian's or Ringan's name has been embalmed in the many churches, chapels, parishes, and localities, that had been dedicated to him throughout Scotland. Special veneration was given to St. Ninian, at Andat, in Methlick, Aberdeenshire.<sup>47</sup> Also, at Pitmedden, in Oyne,<sup>48</sup> a parish in Garioch district,<sup>49</sup> and at Fetterneir.<sup>50</sup> At Aberdeen was St.

<sup>28</sup> Dr. O'Donovan's edition, vol. i., pp. 212, 213.

<sup>29</sup> See *ibid.*, pp. 384, 385.

<sup>30</sup> This year there was a great kingly meeting at Cluain-Conaire-Tomain, between Niall Caille, monarch of Ireland, and Feidhlimidh, son of Crimthann. See *ibid.*, pp. 456 to 459.

<sup>31</sup> See *ibid.*, pp. 514, 515.

<sup>32</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1186, 1187.

<sup>33</sup> See "Parliamentary Gazetteer of Ireland," vol. i., p. 430.

<sup>34</sup> See Sir James Ware's "De Hibernia et Antiquitatibus ejus, Disquisitiones," cap. xxvi., p. 147.

<sup>35</sup> See Archdall's "Monasticon Hibernicum," p. 314.

<sup>36</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 387. See, also, pp. 421 to 425 for St. Ninian.

<sup>37</sup> Thus: "Et in Hibernia Natale Sanctorum Confessorum et Sacerdotum Lasren Monein et Lasren."—*Ibid.*, p. 24.

<sup>38</sup> Thus: "Niniani Epi."—*Ibid.*, p. 61.

<sup>39</sup> Thus: "Niniani Episcopi et Confessoris."—*Ibid.*, p. 75.

<sup>40</sup> Thus: "S. Niniani Epi. d. f. ix. lec."

<sup>41</sup> Thus: "Niniani Epi. Conf. ma o mēo tīn oe mry."

<sup>42</sup> Thus: "Decimo Sexto Kl'. Octobris. —In Scotia Sancti Niniani episcopi et confessoris sepultus apud cathedrale ceno-

bium Candidecase. Cuius reliquie tanta clarent miraculorum chorscatione vt non solum illum ibidem visitantibus prodesse tantum ad sanitatem morborum quantum incolis totius provincie ad temporalis comodi incrementum sed et de cecorum claudorum et languidorum curationibus legant Scotorum Anglorum Ybernienicum Niniani deuoti cultores quantum illis in partibus profuit et indies ad salutem prodesse non desinet."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 268.

<sup>43</sup> Thus: "In Pichalandia Niniani gentis illius Apostoli et Candide Casæ episcopi, cuius vita tota miraculorum scena est, et sepulchrum Britannorum Hirlandorumque peregrinationibus frequentissimum. M.L."—Bishop Forbes' "Kalendars of Scottish Saints," p. 211.

<sup>44</sup> See *ibid.*, p. 240.

<sup>45</sup> See *ibid.*, p. 255.

<sup>46</sup> Thus: "In Scotia Sancti Niniani Episcopi et Confessoris."—"Martyrologium Romanum," editio novissima, p. 138.

<sup>47</sup> See "Collections on the Shires of Aberdeen and Banff," p. 320.

<sup>48</sup> See *ibid.*, p. 579.

<sup>49</sup> John Leslie, the historian, became parson of Oyne in 1559. Afterwards he was bishop of Ross. He lived from A.D. 1526 to A.D. 1596. See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. v., pp. 146, 147.

<sup>50</sup> See "Antiquities of Aberdeen and Banff," vol. iii., p. 389.

Ninian's Chapel of Castle Hill.<sup>51</sup> There was an Altarage<sup>52</sup> of St. Ninian in St. Nicholas, Aberdeen.<sup>53</sup> One of the scanty remains of pre-Reformation religious art is a fresco on the wall of St. Congan's Church<sup>54</sup> at Turriff,<sup>55</sup> where a figure of St. Ninian has been displayed.<sup>56</sup> The Lands of St. Ninian are mentioned as having been in Kintyre,<sup>57</sup> Argyleshire. In the Island of Sanda is a memorial of St. Ninian.<sup>58</sup> In the Island of Mull is Kilninian.<sup>59</sup> Previous to the Reformation, the Castle of Dundonald, in Ayrshire, had a chapel,<sup>60</sup> which preserved the memory of St. Ninian;<sup>61</sup> but no remains of that chapel<sup>62</sup> are now discoverable. In the coast-parish of Carrick, South Ayrshire, in the village of Colmonell,<sup>63</sup> there is a Kil St. Ninian.<sup>64</sup> Kildonan,<sup>65</sup> St. Ninian's Hospital, called Kilcaiss, in Ayrshire.<sup>66</sup> Kilsanctinniane is in Ardmillan.<sup>67</sup> Kincase<sup>68</sup> or Kingscase Hospital,<sup>69</sup> in the vicinity of Ayr, was dedicated to St. Ninian, and it is probable the celebrated well adjacent; as also the united parishes of Prestwick<sup>70</sup> and Monkton.<sup>71</sup> The latter continued to be a separate rectory down to the Reformation.<sup>72</sup> St. Ninian's cemetery, where a chapel to him formerly stood, is in Banffshire.<sup>73</sup> The chapel of Enzie in Rathven<sup>74</sup> and Bellie<sup>75</sup> were dedicated to this saint. On Runa-Ringan, rendered Ninian's Point, in Rothsay Parish, Bute, stood a chapel dedicated to this saint, and there is also St. Ninian's Bay, lying opposite the Island of Inchmarnock.<sup>76</sup> At the Head of Wick, a large coast-parish and a royal burgh,<sup>77</sup> in Caithness,<sup>78</sup> St. Ninian was celebrated.<sup>79</sup> In Kirkintilloch,

<sup>51</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (l).

<sup>52</sup> An emolument for priests arising from oblations of the faithful, and destined for altar-services. See Du Cange's "Glossarium ad Scriptores Mediæ et Infimæ Latinitatis," tomus i., *sub verbis*, Altagium, Altalagium, Altargium, Alteragium, Altelagium," cols. 347, 348, 349.

<sup>53</sup> See "New Statistical Account of Aberdeen," p. 329.

<sup>54</sup> St. Congan or Congan is supposed to have flourished in the latter half of the seventh century, and the old parish church of Turriff, in the north-west of Aberdeenshire, is thought to have been built by Malcolm Ceanmor, 1058-93.

<sup>55</sup> For an account of this town and parish see Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. vi., pp. 455 to 457.

<sup>56</sup> See the "Book of Deer," p. cxlii.

<sup>57</sup> See Retours, Argyle, pp. 21, 93.

<sup>58</sup> See "Origines Parochiales Scotiæ," part ii., p. 9.

<sup>59</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (l).

<sup>60</sup> See the "New Statistical Account of Scotland," vol. v. Ayrshire, Parish of Dundonald, p. 676.

<sup>61</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., p. 411, n. (i).

<sup>62</sup> It had an endowment annexed, and the patronage was vested in the prince.

<sup>63</sup> See an account of it in Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., p. 280.

<sup>64</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (l).

<sup>65</sup> See "Origines Parochiales Scotiæ," pars ii., p. 737.

<sup>66</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>67</sup> Retours, Ayr, p. 352.

<sup>68</sup> See "New Statistical Account of Scotland," vol. v. Ayrshire, pp. 75 and 173.

<sup>69</sup> This is said to have been a charitable institution, endowed by King Robert Bruce.

<sup>70</sup> In 1163, Prestwick church was dedicated to St. Nicholas, and Monkton church to St. Cuthbert.

<sup>71</sup> A Saxon arch, over what was once the principal door of the present Presbyterian church, is supposed to be not less than 700 or 800 years old.

<sup>72</sup> See "New Statistical Account of Scotland," vol. v. Ayrshire, pp. 169 to 178.

<sup>73</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (l).

<sup>74</sup> See Jervise's "Epitaphs and Inscriptions in the North-East of Scotland," p. 277.

<sup>75</sup> See "Antiquities of Aberdeen and Banff," vol. ii., p. 267.

<sup>76</sup> See "New Statistical Account of Scotland," vol. v. Bute, Parish of Rothsay, p. 96.

<sup>77</sup> Both are well described in Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. vi., pp. 437 to 491.

<sup>78</sup> See "New Statistical Account of Scotland," vol. xv. Caithness, Parish of Wick, p. 160.

<sup>79</sup> See "Origines Parochiales Scotiæ," pars ii., p. 772.

Dumbarton, there was a commemoration of St. Ninian.<sup>80</sup> There was an Altarage in the Parish Church of Dumfries, to honour St. Ninian.<sup>81</sup> In Edinburgh, St. Ninian's Chapel, was near the Leper Hospital.<sup>82</sup> There was also an Altarage of St. Ninian attached to St. Giles.<sup>83</sup> Bridge-End,



Arbroath<sup>2</sup> Priory, Scotland.

Leith, had association with St. Ninian.<sup>84</sup> St. Ninian's Lands were at Liberton,<sup>85</sup> a picturesque and fertile parish<sup>86</sup> of Edinburghshire. In Fifeshire, the following places are associated with his memory: the Prebend of St. Ninian's,<sup>87</sup> Ceres. A Chapel in the Constabulary of Kinghorn.<sup>88</sup> An Altarage in the Parish Church<sup>89</sup> of Falkland,<sup>90</sup> in the Cupar district of Fife. There is a St. Ninian's episcopal church, in the parish of Alyth, partly in East Perthshire and partly in Forfarshire.<sup>91</sup> The town of Alyth stands upon the Burn of Alyth.<sup>92</sup> Among the famous cliffs and caves, east of the harbour of Arbroath,<sup>93</sup> where a fine ruined Abbey may be seen,<sup>94</sup> is St. Ninian's Croft.<sup>96</sup> The ancient abbey of Aberbrothoc<sup>97</sup>—now Arbroath<sup>98</sup>—was founded by William the Lion, King of Scotland in 1178, and it was dedicated to Saints

<sup>80</sup> See "Registum Episcopatus Glasg.," p. 390.

<sup>81</sup> See Act. Dom. Conc. et Sess., vol. v., for 206, a manuscript in the General Register House, Edinburgh.

<sup>82</sup> See Liber Cartarum S. Egidii, p. 134.

<sup>83</sup> See Liber Cartarum S. Crucis, pp. 64, 160.

<sup>84</sup> See *ibid.*, p. 244.

<sup>85</sup> See Retours, Edinburgh, p. 1097.

<sup>86</sup> It stretches from the immediate vicinity of Edinburgh to within a mile of Dalkeith, and from the eastern termination of the Pentland hills to within a few yards of the Firth of Forth at Magdalene Bridge. See "The Topographical, Statistical, and Historical Gazetteer of Scotland," vol. i., pp. 263 to 265.

<sup>87</sup> See Retours, Fife, p. 261.

<sup>88</sup> See Retours, Fife, p. 315.

<sup>89</sup> See Reg. Mag. Sig., lib. xli., No. 44, a manuscript in the General Register House, Edinburgh.

<sup>90</sup> See the "Topographical, Statistical, and Historical Gazetteer of Scotland," vol. i., pp. 521 to 526.

<sup>91</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., p. 48.

<sup>92</sup> See Jervise's "Lands of the Lindsays," p. 285.

<sup>93</sup> See D. Miller's "Arbroath and its Abbey," 1860, and George Hay's "History of Arbroath," 1876.

<sup>94</sup> The "Liber S. Thomæ de Aberbrothoc, 1178-1329," edited by Cosmo Innes and P. Chalmers for the Bannatyne Club, was published in 1848, 4to.

<sup>95</sup> See Andrew Jervise's "History and

Mary and Thomas a Becket, Archbishop of Canterbury. It is now a picturesque ruin, and has been sadly defaced.<sup>99</sup> The Abbot and monks of Arbroath had formerly the disposal of several church livings. In the year 1815, the Barons of the Exchequer ordered the ruins of the Abbey to be so far repaired as to save them from total dilapidation. Then a portion of the pavement was again exposed to view.<sup>100</sup> The church stood within the large enclosing wall of the abbey, and it measured 276 feet from east to west; it seems to have been 67 feet high from the pavement to the roof, and it had two western towers, besides a great central tower.<sup>101</sup> Near Arbroath, in 1483,<sup>102</sup> George de Brana, Bishop of Dromore, consecrated a chapel to St. Ninian,<sup>103</sup> in the valley of Seton. An Altarage in Brechin Cathedral, celebrated for the round tower<sup>104</sup> thereto attached,<sup>105</sup> was associated with St. Ninian,<sup>106</sup> and there is a seeming connexion of the place with Ireland.<sup>107</sup> Between the years 1132 and 1153, the abbot of the Culdees appears to have become the bishop of Brechin, the abbey passing to lay hereditary abbots.<sup>108</sup> St. Ninian's Well at Arbirlot,<sup>109</sup> commemorates this holy bishop's memory, as also, one at Ferne,<sup>110</sup> Benshie,<sup>111</sup> and Mains; likewise, St. Ninian's chapel and burying-ground, near Whitingness, in St. Vigean's parish,<sup>112</sup> all in Forfarshire. There, too, was St. Ninian's Well, once reputed a cure for many diseases. In Inverness-shire, there is a St. Ninian's, and at Keisanctrinan in Urquhart.<sup>113</sup> In Kincardine, he was commemorated at St. Ninian's Church and

Traditions of the Land of the Lindsays in Angus and Mearns, with Notices of Alyth and Meikle," second edition, revised by Rev. James Gammack, M.A., chap. viii., sect. ii., p. 381.

<sup>99</sup> Retours, Forfar.

<sup>97</sup> Besides a historical and descriptive account of Aberbrothock Abbey, Robert William Billings has furnished four exquisite steel engravings of it: viz., i. The Western Doorway. ii. Interior of the West End. iii. The Gallery over the Western Entrance. iv. The Chapter House and South Transept. See "The Baronial and Ecclesiastical Antiquities of Scotland," vol. i. Edinburgh, 1845-52. 4to.

<sup>98</sup> The illustration here inserted represents an interior view, copied from Billings, drawn on the wood and engraved by Gregor Grey.

<sup>99</sup> A "Description of the Abbey of Arbroath," by James Thomson, was published at Arbroath in 1829.

<sup>100</sup> See the "New Statistical Account of Scotland," vol. xi. Forfarshire. Parish of Arbroath, p. 80.

<sup>101</sup> "The nave of nine bays, was 148, and the three-bayed choir 76½ feet long; its central aisle was 35, and each of the side aisles 16½, feet wide; while the transept was 132 feet long and 45½ feet wide. The whole structure is now in a state of chaotic ruin, and mingles with fragments of the cloisters and other attached buildings in prostrate confusion."—Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., p. 58.

<sup>102</sup> See Reg. Nig. de Aberbrothock, p. 226.

<sup>103</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 425.

<sup>104</sup> This graceful structure dates presumably from King Kenneth's reign, A.D. 971 to 995. In Brechin, on the South Esk, he founded a church dedicated to the Most Holy Trinity, with a monastery seemingly after the Irish model, combined with a Culdee college. See the "Registrum Episcopatus de Brechin," printed for the Bannatyne Club in 1856.

<sup>105</sup> The Round Tower stands at the south-west angle of the Cathedral, and rising on a round, yet square-edged, plinth.

<sup>106</sup> See Jervise's "Memorials of Angus," p. 470.

<sup>107</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., pp. 187 to 189.

<sup>108</sup> The Culdees are found from ancient records to have been at first conjoined with, in 1218 distinguished from, and in 1248 entirely suspended by, the Chapter. See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., pp. 332, 400.

<sup>109</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 449.

<sup>110</sup> See Jervise's "Lands of the Lindsays," p. 179.

<sup>111</sup> See *ibid.*, p. 279.

<sup>112</sup> See the account of this parish, so called after St. Vigean, who was a celebrated monk and preacher towards the end of the tenth century, by the Rev. John Muir, Minister, in the "New Statistical Account of Scotland," vol. xi., Forfarshire, pp. 489 to 518.

<sup>113</sup> Retours, Inverness.

Den,<sup>114</sup> Stonehaven, as also, at Dunnottar, anciently spelled Dunotyr, said to be a compound Gaelic word signifying a place of strength on a peninsular promontory. Such was the castle of Dunnottar, within the walls of which the parish church formerly stood.<sup>115</sup> The ruins of the castle are still objects of grand proportions and picturesque position, occupying an area of between four and five acres, on the top of a precipitous rock, almost surrounded by the sea. In Kinross,<sup>116</sup> a chapel at Sauchie was dedicated to St. Ninian. In Lanark, the following places retain his name: a well at Lamington,<sup>117</sup> where the parish church<sup>118</sup> was dedicated to St. Ninian,<sup>119</sup> Stonehouse,<sup>120</sup> where there was a strong military position, doubtless of Roman origin,<sup>121</sup> Wistoun<sup>122</sup> parish, united to Robertson, in 1772,<sup>123</sup> had a chapel dedicated to St. Ninian.<sup>124</sup> In Covington<sup>125</sup> barony, Lanarkshire, was a chapel dedicated to St. Ninian.<sup>126</sup> A Lepers' Hospital, at Glasgow,<sup>127</sup> was dedicated to St. Ninian;<sup>128</sup> and we learn that on the 7th of October, 1589, there were six Lepers in it.<sup>129</sup> At the west port of Linlithgow<sup>130</sup> stood St. Ninian's Chapel.<sup>131</sup> He was also venerated in a chapel at Blackness,<sup>132</sup> in West Lothian. Attached to Elgin, the Cathedral Church of Moray,<sup>133</sup> was a chaplaincy of St. Ninian.<sup>134</sup> Also, in the parish of Urquhart, in Moray, was St. Ninian's chapel.<sup>135</sup> A chapel in Diser (Dyke)<sup>136</sup> was dedicated to St. Ninian.<sup>137</sup> In the Cathedral Church of Orkney, there was a chapel dedicated to St. Ninian.<sup>138</sup> In Perthshire the following places bore the name of the saint as Patron: viz. at Kinnoull,<sup>139</sup> in which the central parts of this parish lie immediately opposite the town of Perth, which is separated by the River Tay,<sup>140</sup> at St. Ninian's Lands,<sup>141</sup> Coupar,<sup>142</sup>

<sup>114</sup> See Retours, Kincardine, p. 70.

<sup>115</sup> See the "New Statistical Account of Scotland," vol. xi., Kincardineshire. Parish of Dunnottar, by the Rev. Alexander Irvine, Minister, pp. 212 to 231.

<sup>116</sup> See Retours, Kinross, p. 22.

<sup>117</sup> See "Origines Parochiales Scotiæ," part i., p. 173.

<sup>118</sup> An old building, having a fine Norman archway, and a bell bearing date 1647, still used for purposes of Presbyterian worship.

<sup>119</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. iv., p. 452.

<sup>120</sup> See "Origines Parochiales Scotiæ," part i., p. 108.

<sup>121</sup> See the "Parliamentary Gazetteer of Scotland," vol. ii., p. 713.

<sup>122</sup> See "Origines Parochiales Scotiæ," part i., p. 147.

<sup>123</sup> See the "New Statistical Account of Scotland," vol. vi. Lanarkshire. United parishes of Wiston and Robertson, by Rev. Charles Wood, Minister, pp. 93 to 100.

<sup>124</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>125</sup> See Retours, Lanark, p. 82.

<sup>126</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>127</sup> Act. Parl. vol. v., p. 563.

<sup>128</sup> See Chalmers' "Caledonia," vol. iii., chap. ix., sect. viii., p. 411, n. (i).

<sup>129</sup> This House was at the Gobals end of the bridge. See the "New Statistical Account of Scotland," vol. vi. Lanarkshire. City of Glasgow and Suburban Parishes of Barony and Gobals, p. 112.

<sup>130</sup> See "New Statistical Account of Linlithgow," p. 175.

<sup>131</sup> Ninian Winzet, who wrote controversial tracts against John Knox, was rector of the old Burgh School from 1551 to 1561. Afterwards he became Abbot over the Scots College, at Ratisbon. See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. v., p. 520.

<sup>132</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>133</sup> For an account of this district see Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. v., pp. 62 to 68.

<sup>134</sup> See Chalmers' "Caledonia," vol. i., book, ii., chap. vii., p. 315, n. (i).

<sup>135</sup> Privy Seal Reg., x., 66. See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>136</sup> Dyke and Moy were two parishes in the County of Elgin, except a part of Moy, which is in the shire of Nairn. See "Topographical, Statistical, and Historical Gazetteer of Scotland," vol. i., pp. 417, 418.

<sup>137</sup> See Retours, Elgin, p. 141.

<sup>138</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>139</sup> See Retours, Perth, p. 152.

<sup>140</sup> Rising from the margin of the river, the parish reaches the summit of the hill of Kinnoull, and it presents many striking features of natural beauty. See the "New Statistical Account of Scotland," vol. x. Perthshire. Parish of Kinnoull, p. 934.

<sup>141</sup> See Retours, Perth, p. 70.

<sup>142</sup> For an account of this parish, situated

at Lany, a former separate parish, but now annexed to that of Port of Menteith,<sup>143</sup> in an Altarage of Dunkeld Cathedral,<sup>144</sup> and at Mylne.<sup>145</sup> In Renfrewshire are the following memorials: an Altarage in Renfrew,<sup>146</sup> and also in Govan was he celebrated. Here there was a Leper Hospital founded<sup>147</sup> about the middle of the fourteenth century, and a chapel connected with it;<sup>148</sup> both being dedicated to St. Ninian, and the latter being rebuilt and endowed<sup>149</sup> in 1494, the master of the grammar school of Glasgow being the chaplain. The situation of St. Ninian's Hospital was not far from the south end of the Gorbals' bridge. On the east side, and near the centre of the main street of Gorbals, seems to have been the site of St. Ninian's Chapel.<sup>150</sup> In the parish of Kiltarn,<sup>151</sup> Ross-shire, is Balconie; in which St. Ninian was commemorated,<sup>152</sup> as also at Roskeen and Fortrose.<sup>153</sup> In the parish of Kiltarn is Nonekill, or St. Ninian's chapel.<sup>154</sup> Attached to the ancient Cathedral church of Ross<sup>155</sup> was the chaplaincy of St. Ninian.<sup>156</sup> In Roxburghshire was Bowden,<sup>157</sup> dedicated to St. Ninian. One of the Shetland Islands is called Roynan's or Ringan's Isle,<sup>158</sup> where a chapel had been erected so far north in memory of St. Ninian. This was at Dunrossness,<sup>159</sup> on the west coast.<sup>160</sup> Near Sterling, in Sterlingshire, is St. Ringan's Church, and in its vicinity there is a copious spring of water bearing his name.<sup>161</sup> From the well of St. Ninian, the parish of St. Ninian,<sup>162</sup> is said to have derived its name.<sup>163</sup> This parish formerly comprehended the whole

partly in Forfar, but mainly in Perthshire, see Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. ii., pp. 289, 290.

<sup>143</sup> See the "New Statistical Account of Scotland," vol. x. Perthshire. Parish of Port of Menteith, pp. 1094 and 1105.

<sup>144</sup> See "Vitæ Dunkeldenis Ecclesiæ Episcoporum."

<sup>145</sup> A village in the parish of Longforgan, and presbytery of Dundee. See the "New Statistical Account of Scotland," vol. x. Perthshire. Parish of Longforgan, pp. 410, 418.

<sup>146</sup> See "Origines Parochiales Scotiæ, part i., p. 74.

<sup>147</sup> By Lady Lochow, daughter to Robert, Duke of Albany.

<sup>148</sup> The tract of ground on which it stood, and on which a part of Hutchesontown is now built, is called St. Ninian's Croft. See M'Ure's "History of Glasgow," pp. 52 to 54.

<sup>149</sup> By William Stewart, prebendary of Kiltarn, and rector of Glasford.

<sup>150</sup> See the "New Statistical Account of Scotland," vol. vi. Lanarkshire. Parish of Govan, by Rev. M. Leishman, Minister, pp. 668 to 718.

<sup>151</sup> In Gaelic written Cill Tighearn or St. Ternan's Church. Five pre-Reformation chapels, in ruins, are among the antiquities of this parish. See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. iv., p. 387.

<sup>152</sup> See "Old Statistical Account of Scotland," vol. i., p. 293.

<sup>153</sup> See "Origines Parochiales Scotiæ," part ii., p. 469.

<sup>154</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315.

<sup>155</sup> Only a small part of it now remains in the parish of Rosemarkie, and it stood in the town of Chanonry. The episcopal see of Ross was founded by David I., King of Scotland; and although there is no certain account of when the cathedral had been built, it is said to have been a fine one, with a lofty steeple. At the Reformation period it probably shared the fate of many other churches. See the "New Statistical Account of Scotland," vol. xiv. Ross and Cromarty. Parish of Rosemarkie, pp. 350, 351.

<sup>156</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., p. 315, n. (1).

<sup>157</sup> See "Origines Parochiales Scotiæ," part i., p. 287.

<sup>158</sup> See Sibbald's "Shetland," p. 15.

<sup>159</sup> See the "New Statistical Account of Shetland," vol. xv. Shetland. Parish of Dunrossness, pp. 93 to 96.

<sup>160</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., n. (1).

<sup>161</sup> Besides at Stirling, St. Ninian's wells at Lamington and Arbroath are also known. See Joseph Anderson's "Scotland in Early Christian Times," lect. vi., n. 1., pp. 193, 194.

<sup>162</sup> The church of St. Ninian in this parish had been used for a powder-magazine by Prince Charles Edward's army; but on their retreat northwards on the 1st of February, 1746, it was blown up, and on the occasion several people were killed. About the year 1750, or 1751, the new church there had been built and opened for purposes of Presbyterian worship.

<sup>163</sup> A very complete account of this parish may be found in the "New Statistical Account of Scotland," vol. viii., by Rev. C. Greig, A.M., Minister, pp. 303 to 339.

district between the Forth and the Carron.<sup>164</sup> The original name of this parish was Egglis, Egglais or Eccles, signifying "the church."<sup>165</sup> In Stirling a chapel of St. Ninian formerly existed,<sup>166</sup> and also at Campsie.<sup>167</sup> In Sutherland is Navidale,<sup>168</sup> where a chapel dedicated to St. Ninian stood at a remote date. In Wigtonshire, especially associated with St. Ninian's name, are the Cuives of Cree,<sup>169</sup> where his chapel was. He was the special patron of Whithorn, as we have already seen, and there his Church of St. Martin formerly stood. Also the ruined parish church of Penningham,<sup>170</sup> in Wigtonshire, was dedicated to St. Ninian.<sup>171</sup> It is in a burying-ground about three miles south of Newtonstewart, at the Clauchan of Penninghame.<sup>172</sup> Abroad, in various places, the memory of St. Ninian was held in special veneration. In the Church of the Carmelite Fathers of Bruges,<sup>173</sup> the Scotch nation founded an altar to St. Ninian and endowed a chaplain.<sup>174</sup>

In 1548, when Mary, the beautiful daughter of the Scottish Stuarts, went to France to become the *fiancee* of the Dauphin, she landed at the little fishing port of Roscoff, in Brittany, in the department of Finisterre. In order to preserve the memory of the circumstance, affectionate hands marked the spot of her debarkation, and traced the outline of her foot upon the stone. A handsome little Gothic chapel was afterwards built upon the site, and dedicated to St. Ninian. Its ruins still attest the original grace which marked the structure. But the hand of Time has long lain heavily upon the memorial; the roof has long since fallen in; and only the walls, the mullioned windows, filled in with rude stonework, and the graceful Gothic arched doorway of the external structure now remain. Within, matters are still worse. All is nakedness and desolation, and in what were once the aisle and transepts, the tall grass grows luxuriantly above the piles of *debris*, which had previously filled them. The upright stones of three altars still denote the place, where the mysteries of religion were celebrated. The aspect of the whole place is sad and mournful as the chequered career of the unhappy lady, with whose name it has been interwoven. Even as a ruin, however, it is dear to many for its very associations.<sup>175</sup> In the year 1876, this chapel was doomed to extinction.<sup>176</sup> The edifice was never a pretentious one; it was never anything more than a pretty little architectural memorial; but as a monument of one of

<sup>164</sup> "With the exception of the small space occupied by the parish of Stirling, the Forth is still its boundary for many miles, by which it is separated from Kincardine, Lecropt, Logie, and Allan. On the east it is bounded by Airth; on the west by Gargun-  
nock and Fintray. The carron on the south, for nearly six miles, separates it from Kinsyth and Denny; while Dunipace and Larbert form the remainder of its southern boundary."—William Nimmo's "History of Stirlingshire," vol. ii., chap. i., p. 14. Third edition.

<sup>165</sup> Until 1724, the village itself was called Kirktown.—*Ibid.*, vol. i., chap. xxi., p. 375.  
<sup>166</sup> See "Registrum de Dunfermline," p. 344.

<sup>167</sup> See Registrum Episcopatus Glasg., p. 88.

<sup>168</sup> See the "New Statistical Account of Scotland, vol. xv., Sutherland. Parish of Loth, p. 201

<sup>169</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>170</sup> See the "New Statistical Account of

Scotland," vol. iv. Wigtonshire. The parish of Penninghame, p. 176.

<sup>171</sup> At the church of Penninghame was a bell which bore the following inscription, in Saxon letters, "Campana Sancti Niniani de Penigham, M.," when Symson wrote his "Large Description of Galloway," in 1684.

<sup>172</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>173</sup> Privy Seal Regist., xii., 26.

<sup>174</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411, n. (i).

<sup>175</sup> The account contained in the text has been taken from the *Freeman's Journal* of Dublin, October 7th, 1876.

<sup>176</sup> The place had been purchased as the site of an intended "Salle d'Asile" for the parish, a benevolent institution much needed, it appears, there, and the beginning of next year will witness the demolition of the historic building unless some means of providing another site for the asylum be forthcoming from outside.—*Ibid.*

the most romantic and touching tragedies of modern history it was dear to many. Some of St. Ninian's relics were saved after the Reformation, and preserved in the Scots' College at Douai, in France. An arm had been recovered by Father Alexander Macquarry, and it was given in charge to the Countess of Linlithgow.<sup>177</sup> It was intrusted by Alexander Seton to Father John Robb, to be brought to the seminary.<sup>178</sup> It is stated,<sup>179</sup> that only one bone, which went from the elbow to the sheikle-bone, had been kept religiously in the Chapel of St. Margaret, by the Scots in Douai College, and this was enclosed in a figure of wood, representing a Bishop.<sup>180</sup> So far as can be ascertained, the Christianity, introduced by St. Ninian to the remote part of Scotland in which he lived and laboured, seems to have declined after his death, owing to the frequent inroads of the Picts and Scots on the more southern districts. It is possible, that during those raids many churches were destroyed. His diocese became disorganised, and it disappears, for many ages afterwards.

The Church of Candida Casa, founded by St. Ninian at Whithorn, does not appear to have been used for a very long period after his death, notwithstanding the reverence in which the patron's name had been held.<sup>181</sup> In 727, a bishopric was there established by the Angles, and the see had been filled by five bishops, but it came to an end about the year 796. The Cathedral of Whithorn contained the chief relics of St. Ninian; and pilgrimages by all classes were frequently made thither—especially from all parts of Scotland, England and Ireland<sup>182</sup>—including personages of the highest rank, even kings and queens. This practice continued down to the time of the Reformation.<sup>183</sup> Before that period the town of Whithorn was popularly called St. Ninian's, from being the ancient seat of the worthy bishop, and it being the place of his burial.<sup>184</sup> In 1143, during the reign of King David I. of Scotland, the Church was refounded by Fergus of Galloway.<sup>185</sup> The Cathedral of St. Martin, now roofless and ruined, was built in the 12th century by French masons, who came from St. Martin's Abbey at Tours. The west end is Norman; the remainder of the building is partly early English and partly decorated.<sup>186</sup> That beautiful cathedral, during the religious troubles in Scotland, was wrecked and pulled down by the Presbyterians.<sup>187</sup> In

<sup>177</sup> She was named Helena, daughter to Andrew, the seventh Earl of Errol, and she married Alexander, first Earl of Linlithgow. The charge of the Princess Elizabeth was committed to her and to her husband. So well had they discharged their duty, that they received the thanks of the King and Council. That a Catholic should have charge of the Princess is not wonderful, for Anne of Denmark had secretly conformed, and had Father Robert Abercromby for her confessor. See Sir Robert Douglas's "Peerage of Scotland, with a continuation by John Philip Wood, vol. ii., p. 127, and vol. v., p. 549, Edinburgh, 1813. Also, Conæus, "De Duplici Statu Religionis," p. 270. Romæ, 1628.

<sup>178</sup> See "Acta Sanctorum," tomus v., Septembris xvi., p. 327.

<sup>179</sup> By Father Augustine Hay, in "Scotia Sacra," p. 387. This is a manuscript kept in the Advocates' Library, Edinburgh.

<sup>180</sup> The relic was enclosed in the right arm.

<sup>181</sup> The remains of Candida Casa were to

be seen, when Venerable Bede wrote, two hundred and fifty years after it had been built. See John Hill Burton's "History of Scotland," vol. i., chap. i., p. 40.

<sup>182</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411.

<sup>183</sup> In 1581, an act of the Scottish Parliament rendered those pilgrimages illegal.

<sup>184</sup> A Presbyterian minister, John Maclellan, who lived in the reign of Charles I., states, that Whithorn owed all its celebrity to Ninian, who was the tutelar saint of the place. He wrote an account of Galloway, and which was published in Blaeu's Atlas, p. 59.

<sup>185</sup> Chambers gives several extracts relative to St. Ninian from the treasurer's books of James IV.'s reign. See "Caledonia," vol. iii., chap. iv., sect. viii., pp. 412 to 414, n. (1).

<sup>186</sup> See Walcott's "Scoti-Monasticon: The Ancient Church of Scotland," p. 223.

<sup>187</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. x., chap. i., p. 20, n. 2.

Whithern was established a community of Premonstratensian Monks over whom a Prior had been placed. In their church some of St. Ninian's relics were deposited.<sup>188</sup> The mediæval cathedral is now roofless, and overgrown with ivy, measuring 72 by 24 feet, in the Romanesque first Pointed and second Pointed styles of architecture. The chief vestige of its former magnificence is a beautiful round-headed archway, with remains of vaults and other buildings in connection with the ancient priory.<sup>189</sup> Four Gothic arches stand, which formed part of a modern place of worship.<sup>190</sup>

When the Roman Empire was falling to pieces before the inroads of barbarians from the north and east, the last of the legionaries was withdrawn from Britain, in A.D. 410, while St. Ninian was still preaching among the Southern Picts. When the Imperial legions had failed to maintain their position, this pioneer of the Gospel had begun to lay the foundations of the Church, in the centre and south-west parts of Scotland. His work was taken up by St. Palladius,<sup>191</sup> St. Ternan,<sup>192</sup> St. Kentigern,<sup>193</sup> St. Servanus,<sup>194</sup> and other holy missionaries; but, St. Ninian remains the foremost and greatest of the ancient British Apostles, of whom we have any clear and distinct tradition. For ages now long past, the once powerful Empire of the West has shared the fate of all conquests founded on greed and rapine; but, the small mustard seed of the Gospel grew into a flourishing tree and spread its branches over the ruins, If many of those branches have perished during the fierce storm of the Reformation in Scotland; still does the parent stock remain, and the roots deeply-planted are vigorous, in our age of enlightenment, while destined yet to restore over the length and breadth of that beautiful land the benign influences of the Holy Catholic Church.

ARTICLE II.—ST. LAISREN, ABBOT OF IONA. [*Sixth and Seventh Centuries.*] The father of this holy man was son of Ninnidh, son to Fergus, son of Conall Gulban, and he was, therefore, first cousin of St. Columba.<sup>1</sup> He was born in the earlier half of the sixth century, and he became a disciple of his renowned relative. He was also with St. Columba to Scotland, and he seems to have spent some time under him as a monk, in the monastery of Iona. He was besides the companion of the holy Abbot, during his missionary excursions in Scotland, and we find special allusion to him. This incident happened, while St. Columba was travelling through a rough and rocky country, which was called Artda Muirchol,<sup>2</sup> now Ardnarmurchan,<sup>3</sup> a peninsular district, on the northern boundary of Argyshire. It consists of mountains, hills, and high moors, in general more rugged and precipitous, than of great elevation.<sup>4</sup> The old parochial name was Kilchoan, and so called from the church, which stood on the south-coast near Kilchoan Bay.<sup>5</sup> His companions, Laisren, son of Feradach, and Diarmuit, his minister, speaking on the way regarding two Irish Kings,<sup>6</sup> Baetan Mac Muircheartaigh

<sup>188</sup> See Chalmers' "Caledonia," vol. iii., chap. iv., sect. viii., p. 411.

<sup>189</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. vi., pp. 485, 486.

<sup>190</sup> See Robert Forsyth's "Beauties of Scotland," vol. ii., p. 420.

<sup>191</sup> His feast occurs at the 6th of July.

<sup>192</sup> Honoured on the 12th of June.

<sup>193</sup> His feast is held on the 13th of January, and 13th of November.

<sup>194</sup> Venerated on the 1st of July.

ARTICLE II.—<sup>1</sup> See his life, at the 9th of

June, in the Sixth Volume of this work. Art. i.

<sup>2</sup> The name on the text seems to signify "Height of the two Sea-hazels," but the modern one "Height of the Sea-calf."

<sup>3</sup> In 1292, it was called *Ardenmwrach*, and in 1309 *Ardnamerchin*.

<sup>4</sup> See "Old Statistical Survey of Scotland," vol. xx., p. 289.

<sup>5</sup> See C. Innes' "Origines Parochiales Scotiæ," part i., p. 194.

<sup>6</sup> When Ainnire, monarch of Ireland

and Eochaidh Find Mac Domhnaill,<sup>7</sup> he uttered these words to them, "Oh! my dear sons, why do you talk so foolishly of them? for both of those kings of whom you are now speaking, are slain, and their heads have been cut off by their enemy. This very day, moreover, some sailors coming here from Scotia<sup>8</sup> will tell you the same about these two kings." That very same day, sailors landing from Hibernia<sup>9</sup> at the place which was called Muirbolg<sup>10</sup> Paradisi, or of Paradise,<sup>11</sup> told the two above-named companions, sailing in the same ship with the saint, that the prophecy of the holy man, regarding the death of the kings had been exactly fulfilled.<sup>12</sup> Before the death of St. Columkille, Laisran had been appointed Abbot over the monastery at Durrow,<sup>13</sup> in Ireland. As we have already seen, in the Life of St. Columkille,<sup>14</sup> the great archimandrite of Iona had a vision, in which he knew from that Island, how at that same moment in winter the monks of Durrow had some severe labour imposed on them, and he began to weep. But soon hearing the voice of Laisran ordering them rest and refreshment, he ceased weeping, and blessing their Abbot for his kindness, St. Columkille told his brethren in Iona what had just passed in Ireland.<sup>15</sup> In the year 598,<sup>16</sup> according to some accounts, Laisranus was promoted from his subordinate charge at Durrow, to be Abbot of Hy.<sup>17</sup> He was the third who filled that office, in succession to the celebrated founder. However, the Rev. Dr. Reeves<sup>18</sup> places his accession at A.D. 600. During his term of rule, the deaths of three renowned saints took place: viz., St. Canice in Achadh Bo,<sup>19</sup> St. Kentigern,<sup>20</sup> the Bishop, and St. Comgall of Bangor.<sup>21</sup> Over the monastery at Iona Laisran presided, until he died on the 16th day of September, A.D. 605, according to Tighernach's Annals,<sup>22</sup> followed by the *Chronicum Scotorum*.<sup>23</sup> The annals of Inisfallen place his death, at an earlier date,

was slain in 569, Baedan and his nephew Eochaidh became joint sovereigns over Ireland. These were descended from Muiredhach, son of Eoghan, and Earc, the daughter of Loarn.

<sup>7</sup> Their deaths here referred to are thus recorded by Tigernach: "A.C. 572. *Da hui muirbolgach* [duo nepotes Muiredaci], i.e. Baetan mac Muircheartaigh et Eochaidh Find mac Domhnaill [anno] tertio regni sui [occisi]. Cronan mac Tighernaigh rígh [rex] Cin-achta occisor eorum erat." See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii. Tigernachi Annales.

<sup>8</sup> Or, *Hibernie*, as found in the next sentences, showing that Ardnamurchan was not in Scotia, when Adamnan wrote.

<sup>9</sup> In the text of Adamnan.

<sup>10</sup> This is a very singular compound, in Irish *muirbolg nemi*. The name has been locally preserved, but it probably belonged to a sheltered bay in or near Ardnamurchan. The word *muirbolg* signifies a "sea-inlet." In Ireland it is modernized Murlough. See the Annals of the Four Masters at A.M. 2859, 3501.

<sup>11</sup> The Irish word for Paradise here is *neimidh*, i.e., "sacred grove." This place is supposed to be on the shore in Argyleshire.

<sup>12</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. i., cap. 11, pp. 40, 41, and nn. (a, b, c, d, e, f.)

<sup>13</sup> Iona and Durrow, called "*Campus Roborum*," by Venerable Bede, are said by him to have been the two chief monasteries founded by Columba, and from which houses "*per plurima exinde monasteria per discipulos ejus et in Britannia et in Hibernia propagata sunt; in quibus omnibus idem monasterium insulanum, in quo ipse requiescit corpore, principatum tenet.*"—"*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. iv.

<sup>14</sup> See the Sixth Volume of this work, at the 9th of June, Art. i., chap. x.

<sup>15</sup> See Rev. Dr. Reeves' Adamnan's *Life of St. Columba*, lib. i., cap. 29, pp. 57, 58.

<sup>16</sup> At this date, the rest of Baithen, second Abbot of Hy is recorded in the "*Chronicum Scotorum*" of William M. Hennessy, pp. 64, 65.

<sup>17</sup> The omission of his name in the Annals of Ulster created a gap in Ussher's catalogue of the abbots of Hy, which has been perpetuated by his copyists.

<sup>18</sup> See his Adamnan's "*Life of St. Columba*," Additional Notes o, p. 372.

<sup>19</sup> In the eighty-fourth year of his age, on the 11th of October, A.D. 600.

<sup>20</sup> In the year 601.

<sup>21</sup> In the year 602.

<sup>22</sup> See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii.

<sup>23</sup> See William M. Hennessy's edition, pp. 70, 71.

viz., A.D. 600; while those of the Four Masters have it, at A.D. 601. His festival is noted in our Irish Calendars. In the published Martyrology of Tallagh, at the 16th of September, we find Lasriani only;<sup>24</sup> in the Book of Leinster copy he is particularised as Lasriani, Abbot of Hi Columkille.<sup>25</sup> In the Leabhar Breac copy of the Feilire of St. Ængus,<sup>26</sup> a festival is entered at the 16th of September, to commemorate Laisrén the Happy in Iona. Likewise, in conjunction with the saint of his name of whom notices are to follow, Marianus O'Gorman commemorates him at the 16th of September in his Martyrology.<sup>27</sup> Also, in the Martyrology of Donegal,<sup>28</sup> we have Laisren, Abbot of Ia-Colum-Cille.

ARTICLE III.—ST. LAISREN, OF MENADREHID, QUEEN'S COUNTY [*Sixth and Seventh Centuries.*] Veneration was given at this date, according to the published Martyrology of Tallagh,<sup>1</sup> to Molaisse Mac Lugair. In the Book of Leinster copy is a similar entry.<sup>2</sup> From the following notice, which does not seem to be applicable to the Saint of this name we have placed first in order, it would seem to be, that Lugair was the name of the present holy man's father. At the 16th of September, the "Feilire"<sup>3</sup> of St. Ængus enters the feast of Laisren the Great, of Men. The scholiast on the Leabhar Breac copy has an added commentary on this latter name of his place, in which he states, that Men was the name of a river in Dalnaraid and Cenél Eogain *ut ferunt*, and Mo-laise on its brink.<sup>4</sup> So far as we can interpret this latter supposititious scholion, it would seem to mean, that Laisren, otherwise called Mo-Laise, lived on the brink of the River Men. However, a better conjecture about his locality occupies the secondary place, in the writer's estimation, and yet it is the correct one. Again, we are told, that Mena is the name of a river, which is in Laoighes;<sup>5</sup> or it was from a bridge,<sup>6</sup> which is on that river, the place was named Mena.<sup>7</sup> With that fondness for attempted local derivations—often so frivolous and fallacious—yet which appears to have been customary among Irish writers, a subsequent note has been appended by the scholiast on the Leabhar Breac copy of the Feilire.<sup>8</sup>

<sup>24</sup> See edition of Rev. Dr. Kelly, p. xxxiv.

<sup>25</sup> Thus, *Lasriani ab in hi Col C.*

<sup>26</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxviii.

<sup>27</sup> The commentator supplies an Irish gloss: "Laisren al Ia Colum cille. Laisren Mena .i. Mena ainm abhann fil il-Laoighis, *man. rec. i Mordha.*" Thus rendered into English by the editor: "Laisrén, abbot of Columcille Hí (Iona). Laisrén of Mena, i.e. Mena, the name of a river which is in Leix." The latter Irish word omitted in the translation evidently means "the country of the O'Moores, to whom Menadrochid belonged in the glossographer's time. See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 178, 179.

<sup>28</sup> Edited by Rev. Drs. Todd and Reeves, pp. 248, 249.

ARTICLE III.—'Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus *molaisse mac lugair.*

<sup>3</sup> See "Transactions of the Royal Irish

Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxviii.

<sup>4</sup> See *ibid.*, p. cxlvi.

<sup>5</sup> Or rather of Ossory territory; but which at some time at least in part may have been incorporated with Leix.

<sup>6</sup> A note by Dr. Reeves here says: "From *menapoiçet*, 'bridge of Men,'" is formed Mondrehid, which is the name of a townland, in the parish of Offerlane, Queen's County.

<sup>7</sup> Mena, though put in *casu recto*, in the text, is properly the genitive of Men, as appears by the note in the Feilire of Aengus, at the 16th of September; as also by the pronunciation of the same name in the County of Antrim, where is the well-known river Main, formerly the Myn, at the mouth of which was Rubha Mena, "the point of Men," now Shanescastle.

<sup>8</sup> It runs thus: "Ata no mena droichit .i. is min droichet [*i. quædam congregatio multorum sanctorum ad illam civitatem fuit aliquando propter aliquam causam et quidam*]

St. Laisrén was the son of Ua-Loegairi, according to the commentator on the Leabhar Breac copy of the Feilire of St. Ængus. He belonged to the race of Cathaoir Mor, monarch of Erin, as we are informed by the O'Clerys. This Saint's exact locality is now known as the former Menadrehid—situated on a small stream called Meana—in the Queen's County.<sup>9</sup> The place is less than two English miles, and due north, from Borris-in-Ossory. Most probably, also, this is the Saint to whom allusion is made when it is said, that ruins of a monastery of Monderhilt, in the parish of Offerlane, exist, and that St. Lasirian ruled over the place as Abbot about the year 600.<sup>10</sup> A scholiast on St. Ængus, when allusion is made to the present St. Molaise, at the 16th of September, says that Mena drochit was then in the ancient territory of Leix,<sup>11</sup> although for a long time past known to be in the barony of Upper Ossory. The traces of Mendrehid old church were to be seen<sup>12</sup> in a townland of the same name, and is a very fertile field beside the Turtawn stream, which falls into the River Nore, about half-a-mile below.<sup>13</sup> This streamlet takes a bend and runs quite close to the antient site of the church<sup>14</sup> and a graveyard long since disused. The plough has passed over the graves and disturbed human remains in its progress,<sup>15</sup> The church foundations in 1872, for the most part, were traceable. They measured 34 feet in length internally, and they were probably about 12 feet in width, while the form of the church appears to have been a parallelogram. Beside the burial ground, the "church meadow," as it was called, extended to the Tartawn's banks. An enclosure near it was called "the friar's garden." Adjoining these fertile tracts was a field called "Gortavoragh" or "Gortarota," as another popular account has it—and here a remarkable rath had been levelled not many years back.<sup>16</sup> Traces of an ancient road might be seen leading from the old burial ground through that field, and it continued on by Skiogh Bush<sup>17</sup> in a direction

latro de habitatoribus dixit is min doroichit] ad nos omnes isti et quidam dixit [de aduenientibus] bid he ainm in baile mindroichet." We are told by Whitley Stokes, who translates the foregoing into English, that the passages in brackets are from the Franciscan copy. "Or Mena-droichit, i.e., it is a smooth bridge, to wit, a certain congregation of many saints were once at that town for some cause, and a certain robber, one of the inhabitants, said, 'smoothly (*min*) have all those come (*doroichet*) to us;' and one of the visitors said, 'this shall be the name of the stead, Smoothbridge' (*Mindroichet*)."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., p. i. On the Calendar of Oengus, by Whitley Stokes, L.L.D., p. cxlvi.

<sup>9</sup> Note annexed to William M. Hennessy's copy of the Martyrology of Donegal.

<sup>10</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 446, 447.

<sup>11</sup> It runs as follows: *Meana ainm abann píl i Laisir, no go maó b'opóicé píl for an abann pín no hainmningear an baile,* i.e., Mena is the name of a river which is in Laighis, or it is from a bridge which is on that river that the place is called.—O'Clery, Calendar, 16th September. See Dr.

O'Donovan's "Annals of the Four Masters," vol. i., n. (e), pp. 225, 226.

<sup>12</sup> About the year 1870. They have since been entirely removed, and the old graves with their rude head-stones levelled, by the occupant of the lands on whose farm they stood.

<sup>13</sup> In the year 1847, a new cut was formed for its channel to the Nore, and the former course is now only seen as a hollow channel leading towards the River Nore.

<sup>14</sup> Not far from it, and on the Nore's southern bank, is the old castle of Derrin.

<sup>15</sup> Such was the account given by an aged man residing near the place, who had seen these up-turned remains, and who declared, that the burial ground had been very extensive, comprising two or three acres, yet called the "grave-yard field." In August, 1872, when visited by the writer, no traces of graves were to be seen over the surface.

<sup>16</sup> A man, who was engaged in this work of destruction, stated, that to his knowledge death or very severe accidents soon after occurred to all concerned in the demolition.

<sup>17</sup> At this place, it was customary to deposit a coffin and a corpse, when borne to Monderhid burial ground. The *De Profundis* was then recited, and the procession moved on.

towards Clonfert Molua or Kyle church.<sup>18</sup> Extraordinary weird stories<sup>19</sup> were current in the neighbourhood, regarding the various places to which allusion has here been made.<sup>20</sup> When last visited by the writer a few years ago, no trace of the graveyard remained, but the few aged hawthorns growing around part of its site.<sup>21</sup> Legends concerning Druids or Magicians lend some colouring to a belief, that this part of the country must have been a stronghold of Pagan superstition in earlier times; and even yet, many of the peasantry are believers in their evil influence, and fear the effects of their



Monadrohid Cemetery, Queen's County.

magic practices.<sup>22</sup> In the "*Chronicum Scotorum*," this Saint's death has been assigned to A.D. 604.<sup>23</sup> He was a near neighbour of St Molua of Clonfert Molua,<sup>24</sup> and most probably both were on intimate terms of friendship, until death parted them in that same year.<sup>25</sup> As we have already

<sup>18</sup> It is thought by the peasantry, that St. Molua, the founder of this church, was also the founder of Mondrehid.

<sup>19</sup> One of these relates to a Druid, who is said yet to appear frequently in the day-time and like a little black man, dressed in a complete suit of armour, with a sash around his waist, and a scabbard by his side. A sort of earthquake and a tremendous sound herald his appearance. He then flourishes a sword round his head and runs in a circle round the adjoining grave-yard. Several persons living aver, that they have been chased away by this strange apparition. See "*Irish Local Legends*," by Lageniensis, No. x., pp. 29, 30.

<sup>20</sup> Golden treasures have frequently been sought for in various places.

<sup>21</sup> Then a sketch of the spot was taken, as

represented in the accompanying illustration. It was drawn on the wood and engraved by Gregor Grey.

<sup>22</sup> The *Ceach-a-bower*, its headless horses and conductors are said to appear during the witching hours of night; while few mortals desire to behold such sights, which are thought to prelude local deaths or misfortunes to individuals seeing them. The angle of land between the River Nore and the Turtawn is an elevated ridge.

<sup>23</sup> In William M. Hennessy's edition we read at that date "*Lasren Mena Drochit quievit*." See pp. 68, 69.

<sup>24</sup> See his Acts at the 4th of August in the Eighth Volume of this work, Art. i.

<sup>25</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 230, 231.

noticed in the preceding Article, Marianus O'Gorman commemorates the two Lasrens in his Martyrology, at the 16th of September.<sup>26</sup> The Martyrology of Donegal<sup>27</sup> records a festival, at the 16th of September, in honour of St. Laisren, of Mena.

ARTICLE IV.—ST. CRIOTAN, OR CRITAN CERTRONNACH OF BANGOR, COUNTY OF DOWN. [*Seventh Century.*] An entry of Critain is found in the Book of Leinster copy<sup>1</sup> of the Martyrology of Tallagh for the 16th day of September; but, it is omitted from the published edition of Rev. Dr. Kelly. However, the festival of Critan is found in the Martyrology of Marianus O'Gorman, at this date.<sup>2</sup> Veneration was given, at the 16th of September, as we find set down in the Martyrology of Donegal,<sup>3</sup> to Criotan Certronnach, Cellarer of Comhgall, of Bennchor. Eithne, daughter to Saran, son of Colgan, and sister to Ronan, was the mother of this Criotan Certronnach, who was so called because he used to divide fairly.<sup>4</sup> The present Saint is entered in our Calendars without such a distinction;<sup>5</sup> and, therefore, we may doubt, if he filled any higher office than that of Cellarer in the Monastery. The Annals of Ulster<sup>6</sup> and of the Four Masters placed his death under the year 668.<sup>7</sup> The Annals of Clonmacnoise enter his decease previously to this date, and on the same year, A.D. 665, with Mochwa, or Mochuo, son of Ust, who is also called Abbot of Bangor.<sup>8</sup>

ARTICLE V.—ST. ANFADAN. The published Martyrology of Tallagh<sup>1</sup> registers, at the 16th of September, the name of Anfadan, as having a festival attaching; and nearly the same entry is to be found, in the Book of Leinster copy.<sup>2</sup> With commendation,<sup>3</sup> also, and at the same date, his festival is entered in Marianus O'Gorman's Martyrology. His name occurs, likewise, in the Martyrology of Donegal.<sup>4</sup>

ARTICLE VI.—REPUTED FEAST OF A ST. COLAN. The entry of this name, Colan, at this day, is not to be found in the Book of Leinster copy of the Martyrology of Tallagh; neither is it in the edition published by the Rev. Dr. Kelly. Marianus O'Gorman, in his Martyrology, enters a saint called Colman, at the present day. The name, Colan, without further designation, occurs in the Martyrology of Donegal<sup>1</sup> at the 16th of September. But, Colgan seems to intimate, that he was a disciple mentioned by St. Columkille in one of his smaller tracts. He is thought to have been a monk at Durrow, in the ancient territory of Meath,<sup>2</sup> and now in the King's

<sup>26</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 178, 179.

<sup>27</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE IV.—<sup>1</sup> Thus: CRIOTAN.

<sup>2</sup> A commentator calls him Criotan Certronnach Celloir Comhgaill Bennchair, which has been translated by the editor, "Critán, the Justly-dividing, Comgall of Benchor's cellarer."—Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

<sup>4</sup> In a note Dr. Reeves says, at the foregoing words, "From cept, 'right,' 'just,' and poinn, or pann, 'a division.'"

<sup>5</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down Connor and Dro-more, Appendix LL., p. 380."

<sup>6</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultionienses.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 280, 281, and n. (m), *ibid.*

<sup>8</sup> See *ibid.*, n. (m).

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: ANFOAN.

<sup>3</sup> He is styled Anfadan chaste, complete. See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 178, 179.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

<sup>2</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p.

County. However, the O'Clerys, who seem to have taken the entry from Marianus, probably set down Colan for the true name, Colman.

ARTICLE VII.—ST. SENAN. We find entered in the Martyrology of Tallagh,<sup>1</sup> the name of Senan, as having been venerated, at the 16th of September. In the Martyrology of Marianus O'Gorman, at this same date, we find the simple name, Senan.<sup>2</sup> Likewise, his festival is entered in the Martyrology of Donegal.<sup>3</sup>

ARTICLE VIII.—ST. SARAN. In the Book of Leinster copy of the Martyrology of Tallagh, we find the name of Saran,<sup>1</sup> at this date, but not in the edition published by Rev. Dr. Kelly. Marianus O'Gorman calls the present Saint Saran the amiable, in his Martyrology at the 16th of September.<sup>2</sup> Colgan does not forget to note a saint bearing this name, as recorded at the present date in the pages of our Irish Calendars.<sup>3</sup> The simple entry, Saran, appears in the Martyrology of Donegal,<sup>4</sup> at the 16th of September. Nothing more occurs in the copy of this Calendar, included with the Irish Ordnance Survey Records,<sup>5</sup> at the XVI. of the October Kalends—the corresponding day.

ARTICLE IX.—ST. CAEMHAN OR COEMAN. At the 16th of September, the published Martyrology of Tallagh<sup>1</sup> registers a festival in honour of Caemhan or Coeman. Also, Marianus O'Gorman, in his Martyrology, at this date, has Coeman.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> his feast is entered, on the same day.

ARTICLE X.—ST. COLMAN. Veneration was given to Colman, at the 16th of September, as we read in the published Martyrology of Tallagh.<sup>1</sup> The same entry is to be found in the Leinster copy.<sup>2</sup> In the Martyrology of Marianus O'Gorman, on this day is entered Colman, while a commentator states in a gloss *da Lonain*, which is rendered “descendant of Lonán.”<sup>3</sup> Also, in the Martyrology of Donegal<sup>4</sup> his feast is noted at this date.

ARTICLE XI.—ST. CATHBHADH, OR CATHBAD. According to the published Martyrology of Tallagh<sup>1</sup> a festival in honour of Cathbad, or Cathbhadh, was celebrated, at the 16th of September. At this day, likewise,

488. Also, Quinta Appendix, cap. iv., sect. ii., p. 507.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy we also read Senain.

<sup>2</sup> See Dr. Whitley Stokes' “Felire Hui Gormain, p. 178.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE VIII.—<sup>1</sup> Thus: *Saran*.

<sup>2</sup> Thus: “In Saran co sogradh.”—Dr. Whitley Stokes' “Felire Hui Gormain,” p. 178.

<sup>3</sup> See “Acta Sanctorum Hiberniæ,” xvii. Februarii. De aliis diversis Sanctis Athlathumæ quiescentibus, p. 367.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

<sup>5</sup> See Common Place Book, F., p. 78.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy is Coeman.

<sup>2</sup> See Dr. Whitley Stokes' “Felire Hui Gormain,” p. 178.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: *Colman*.

<sup>3</sup> See Dr. Whitley Stokes' “Felire Hui Gormain,” pp. 178, 179.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

the Book of Leinster copy has Cathboth,<sup>2</sup> Also has Marianus O'Gorman in his Martyrology, for the 16th of September, the entry of Cathbad.<sup>3</sup> At the same date, his feast is set down in the Martyrology of Donegal.<sup>4</sup>

ARTICLE XII.—ST. AIREN. The simple entry, Airen, is found in the published Martyrology of Tallagh,<sup>1</sup> at the 16th of September. In the Book of Leinster copy, also, at this day, we read Airen.<sup>2</sup>

ARTICLE XIII.—ST. AUXILIUS. Of the Seraphic St. Bonaventure, it has been stated, that he had a natural predisposition to virtue. This cannot always be truly said of persons, who come from an immediate line of Pagan ancestors, as in the present instance. A festival in honour of Auxilius is recorded in the Martyrology of Tallagh,<sup>1</sup> at the 16th of September. This appears to be intended for the Patron Saint of Killossy, in the County of Kildare, and whose acts will be found more appropriately at the 27th of this month. In the Martyrology of Marianus O'Gorman, at this same date, he is eulogised as Auxilius, a gracious leader.<sup>2</sup> At Killossy, near Naas—usually called Killashee by the country people—no part of the antient church now remains. A disused Protestant church probably marks the site within an antient graveyard. A square tower, surmounted by a round formation, but of a stunted character and of curious construction, may be seen in connection with that building. As if an omission at its proper place had occurred, we find in the Table appended to the "Martyrology of Donegal,"<sup>3</sup> a notice of this festival set down in Marianus O'Gorman's Martyrology, and left out by Usuard. In the ninth century, a monastery existed at Killossy, as we find the death of two Abbots recorded: one called Maeldobharchon died A.D. 827,<sup>4</sup> and the other is called Laoingseach, who departed this life in 870.<sup>5</sup>

ARTICLE XIV.—DEATH OF ST. CORMAC MAC CULLINAN, KING AND BISHOP OF CASHEL. According to some statements, the battle of Beallach Moon was fought on the 16th of September. In it, as we have already seen,<sup>1</sup> St. Cormac Mac Cullinan, King and Bishop of Cashel, lost his life. The Cambrian Annals assign his death to A.D. 907.<sup>2</sup>

ARTICLE XV.—REPUTED FEAST OF ST. Miodu, SON OF MAEL. In the table to the Martyrology of Donegal,<sup>1</sup> a St. Miodu, son of Mael, is entered at the 16th of September. This, too, agrees with the statement of Colgan.<sup>2</sup> However, Dr. Reeves asserts in a note, that the festival entry is a mistake for the 16th of November.

<sup>2</sup> Thus: Cathboth.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," p. 178.

<sup>4</sup> Edited by Drs. Todd and Reeves. pp. 250, 251.

ARTICLE XII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: Aipem.

ARTICLE XIII. — <sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv. In the Book of Leinster copy we read Auxiliu.

<sup>2</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 178, 179.

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 360, 361.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 442, 443.

<sup>5</sup> See *ibid.*, pp. 516, 517.

ARTICLE XIV.—<sup>1</sup> At the 14th day of this month, in the present volume, Art. i.

<sup>2</sup> See "Annales Cambriae," edited by the Rev. John Williams ab Ithel, M.A., p. 16.

ARTICLE XV.—<sup>1</sup> Edited by Rev. Drs. Todd and Reeves. See pp. 446, 447.

<sup>2</sup> See "Acta Sanctorum Hiberniae," xiii. Martii. Vita S. Dagani, nn. 11, 12, 13, p. 586.

ARTICLE XVI.—FESTIVAL OF ST. EUPHEMIA, VIRGIN AND MARTYR. In the early Irish Church, the feast of St. Euphemia, a glorious virgin and martyr, who suffered for the faith at Chalcedon, in Bithynia, was commemorated. This happened during the persecution of the Emperor Diocletian,<sup>1</sup> when with many other Christians she was arrested, and brought before the Proconsul Priscus. Her Acts are given in Greek by the Bollandists,<sup>2</sup> at the 16th of September, and these Acts are accompanied with a Latin Translation,<sup>3</sup> in parallel columns, preceded by a Commentary.<sup>4</sup> They are followed by a tract, intitled *Expositio Tabulae pictae de Martyrio Sanctae cujusdam Euphemiae*,<sup>5</sup> and an Appendix,<sup>6</sup> giving another piece, which is supposed to have reference to this holy virgin and martyr. At the 16th of September, the Irish Martyrologist, Marianus O'Gorman, commends himself to the intercession of St. Eufemia.<sup>7</sup>

ARTICLE XVII.—FESTIVAL OF SAINTS LUCIA AND GEMINIANUS, MARTYRS. These holy Martyrs—venerated in the early Irish Church—are thought to have been condemned to death, in the beginning of the fourth century. Lucia is said to have been a Christian and Roman widow, and Geminianus a converted pagan. They suffered under the Emperor Diocletian, who issued his edicts for the tenth general persecution in the year 303.<sup>1</sup> Their names are noted at this date in the ancient Greek and Latin Martyrologies, and they are recorded in nearly all the more modern ones. Their Acts<sup>2</sup>—so far as known—have been inserted in the Bollandists' "Acta Sanctorum,"<sup>3</sup> by Father Urban Sticker, S.J., in a Sylloge Historico-Critica.<sup>4</sup> In the Martyrology of Marianus O'Gorman, at the 16th of September, Saints Lucia and Geminian are venerated.<sup>5</sup> The anniversary feast of the Martyrs served at once to commemorate their glory, and to unite them more closely to those they have left behind on earth.<sup>6</sup>

ARTICLE XVI.—<sup>1</sup> He began to reign A.D. 284, and retired from the government on the 1st of May, A.D. 305, at Niomedra. He died in the ninth year after his abdication, A.D. 313. See Philip Smith's "Ancient History from the Earliest Records to the Fall of the Western Empire," vol. iii., book ix., chap. xliii., pp. 647 to 668.

<sup>2</sup> See "Acta Sanctorum," tomus v., Septembris xvi. De S. Euphemia Virg. et Mart. Chalcedone in Bithynia, pp. 252 to 286.

<sup>3</sup> The editor is Father John Stilling, S.J. The Acts are comprised in two chapters and seventeen paragraphs, with accompanying notes.

<sup>4</sup> In five sections and sixty-eight paragraphs.

<sup>5</sup> It is in four paragraphs, and ascribed to "auctore Asterio episcopo Amaseno" in Ruinart's edition of the "Acta Sincera." Explanatory notes accompanying it.

<sup>6</sup> It is in seven paragraphs, and headed "De S. Euphemia V. M. culta Aurie in

Gallæcia. Cultus Euphemie, quæ forsan est eadem cum Chalcedonensi."

<sup>7</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 178, 179.

ARTICLE XVII.—<sup>1</sup> See the Christian Brothers' "Historical Class-Book." Outlines of Ancient History, p. 215.

<sup>2</sup> These are allowed to be apocryphal.

<sup>3</sup> See tomus v., Septembris xvi., pp. 286 to 292.

<sup>4</sup> It consists of two sections and thirty-one paragraphs.

<sup>5</sup> Thus:

"Eufemia lemn, Lucia,  
Geminian daig degmein."

Thus translated by the editor: "Euphemia be for me, Lucia, Geminianus keen (?), a good intellect."—Dr. Whitley Stokes' "Felire Hui Gormain," pp. 178, 179.

<sup>6</sup> See Rev. John Alzog's "Manual of Universal Church History," edition of Rev. F. J. Pabisch and Rev. Thomas Byrne, vol. i., period i., epoch i., part 2, chap. 5, sect. 34, p. 310.

## Seventeenth Day of September.

ARTICLE I.—ST. GRELLAN, PATRON OF HY-MAINE, COUNTIES OF  
GALWAY AND ROSCOMMON.

[FIFTH OR SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION — HY-MAINE, ITS BOUNDARIES AND ORIGINAL INHABITANTS — THE FIRBOLGS—MAINE MOR SUCCEEDS AND GIVES NAME TO THE TERRITORY—AFTERWARDS OCCUPIED BY THE O'KELLYS — AUTHORITIES FOR THE ACTS OF ST. GRELLAN—HIS DESCENT AND BIRTH—SAID TO HAVE BEEN A DISCIPLE OF ST. PATRICK—A GREAT MIRACLE WROUGHT BY ST. GRELLAN AT ACHADH FIONN-ABRACH.

OF this holy man Lives have been written ; while one of them is to be found in a Manuscript of the Royal Irish Academy,<sup>1</sup> and another among the Irish Manuscripts, in the Royal Library of Bruxelles. Extracts containing biographical memoranda relating to him are given by Colgan,<sup>2</sup> and in a much fuller form by Dr. John O'Donovan, as taken from the Book of Lecan.<sup>3</sup> There is also a notice of him, in the "Dictionary of Christian Biography."<sup>4</sup> Colgan promised to present his Life in full, at the 10th of November; but he did not live to fulfil such promise.

Besides the universal reverence and love, with which Ireland regards the memory of her great Apostle, St. Patrick, most of our provincial districts and their families of distinction have patron saints, for whom a special veneration is entertained. Among the latter, St. Grellan's name is connected with his favoured locality. The extensive territory of Hy-Many is fairly defined,<sup>5</sup> by describing the northern line as running from Ballymoe, County of Galway, to Lanesborough, at the head of Lough Ree, on the River Shannon, and in the County of Roscommon. It extended nearly due east and west, taking in all the southern part of this last-named county. The eastern boundary ran along the River Shannon's course, from Lanesborough to Scariff, in Clare County, and west of Lough Derg. Thence, the southern and western boundaries proceeded by Feacle, on Lough Graney, County of Clare, and passed some distance west of Loughrea to Athenry ; thence, they continued through Killrerin parish, near Tuam, and on to Ballymoe. All of

ARTICLE I.—CHAPTER I.—<sup>1</sup> See "Proceedings of the Royal Irish Academy," vol. iii., p. 485, and vol. vii., pp. 372 to 375.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani Confessoris, cap. vii., n. 30, pp. 337 and 339; also xxiii. Februarii. Vita S. Finiani seu Finnei, cap. xxviii., and n. 33, p. 396 and 399. Also in "Trias Thaumaturga," pp. 206-208.

<sup>3</sup> See his edition of "Tribes and Customs of Hy-Many," pp. 8 to 18. Dublin, 1843, 4to.

<sup>4</sup> Edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. ii., p. 801.

<sup>5</sup> See "The Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., M.R.I.A. In this work may be found O'Dubhagáin's poetical description of this territory, in the original Irish, with the editor's translation, at pp. 68 to 73, with the explanatory notes, 338 to 362, pp. xlv to xlvii.

these last-mentioned localities are situated within the County of Galway.<sup>6</sup> The earliest noted aboriginal inhabitants of this great extent of country were the Firbolgs, who were also a race of people tributary to the Kings of Connaught.<sup>7</sup> These are thought to have been the successors of Partholan and his followers, who are regarded as being the earliest colonists of Ireland;<sup>8</sup> but all of whom perished in a great plague that came into the island.<sup>9</sup> Before this occurred, however, their rule had been disturbed by the Fomorians, thought to have been pirates from Africa. The northern as well as eastern nations most generally commenced their historic pedigree with a deity; or, at least, they ascribe to their first founders heroic qualities or virtues, closely bordering on the possession of supernatural powers. So have we a variety of bardic stories, giving very circumstantial accounts, regarding the migrations of our ancient colonists; but, we have good reasons for supposing those narratives are largely mythological in character. Legends are framed for the acts of our earlier heroes, as history fails to shed light on their period, now so remote from our own times.

About the year of the world 2029,<sup>10</sup> a Scythian<sup>11</sup> hero, known as Nemed or Nenidh, signifying "the holy one," brought a number of colonists with him into Ireland. He is said to have been remotely related to Partholan, if not a direct descendant. His name has been Latinized in latter days into Nemethus or Nemidius. With four sons, and a fleet of thirty-four ships, each containing thirty persons, he arrived in Ireland, from the Euxine Sea. Finding the island without inhabitants, these took possession and settled therein; at the same time, they began to clear away the thick woods in many places, and to improve the soil by cultivation.<sup>12</sup> We are told, likewise, that Nemed employed master-builders, distinguished by the name of Fomhoraicc, to erect royal seats for his purpose. After a time, his people were much annoyed by pirates called Fomorians. These wasted the coasts by their inroads, and the interior they even harassed. Nemed fought four battles with them; he was successful in the first three; but he was defeated in the last battle, when his son Art, who had been born in Ireland, was slain with most of his people.<sup>13</sup> This so afflicted the king that he died of grief.<sup>14</sup> Should we follow the authority of bardic history, the Nemedians were exterminated. Ireland was again left to its native woods, and a wilderness<sup>15</sup> during two hundred years or more; while, according to certain computations, four hundred and twelve years<sup>16</sup> passed away, before it was again inhabited.

<sup>6</sup> According to an accurate map of this district, prefixed to the "Tribes and Customs of Hy-Many," by Mr. O'Donovan, the foregoing lines and places designated the former boundaries of that territory. The Irish tract in question was edited by him, from a copy in the Book of Lecan, fol. 90 to 92. An English translation, with notes, he has also given.

<sup>7</sup> It was supposed, by John O'Donovan, that the Book of Hy-Many was in the possession of a private collector in England. A.D. 1843, and that it was a distinct compilation from what had been published.

<sup>8</sup> According to the O'Clerys, following the chronology of the Septuagint, Partholan arrived, A.M. 2520 years. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 4, 5.

<sup>9</sup> Dr. Jeffrey Keating, who quotes the

Psalter of Cashel and Ninus, gives an account of this expedition. See Dermot O'Connor's Keating's "General History of Ireland," part i.

<sup>10</sup> See Roderick O'Flaherty's "Ogygia," pars ii., p. 65.

<sup>11</sup> See Sir James Ware's "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. ii., p. 6.

<sup>12</sup> According to Dr. Jeffrey Keating.

<sup>13</sup> See I. Abbé MacGeoghagan's "Histoire de l'Irlande," tome i., chap. iii., p. 60.

<sup>14</sup> See Sir William Betham's "The Gael and Cymbri," p. 427.

<sup>15</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. iv., p. 173.

<sup>16</sup> See Roderick O'Flaherty's "Ogygia," pars ii., p. 73.

O'Flaherty does not say a word respecting the fate of the Foghmoraice,<sup>17</sup> by some confounded with the Fomorians, and by others distinguished from them. After a succession of ages, the Scuits, Scythians, or Scots, who had migrated to Ireland, are also called Gaidelians and Phenians; while these appellations denote a mixture of Celts, Scythians, and Phœnicians from that part of the Continent whence these arrived.<sup>18</sup> In the remote periods dialectic incorporations were common among the Celts and Scythians, especially in Spain, where the latter settled, and whence the Scoto-Milesian colony came.

Frequent mention of the Firbolgs, or Bolgæ, occurs in our ancient Irish poems and annals. Whether they preceded or followed the Celts in Ireland has been a matter of controversy among modern historians.<sup>19</sup>

The Firbolgs are called also Sial m Bolgæ, and Sliocht m Bealidh. These people were invaded by the Tuatha De Danann, known as the People of the Gods of Danann, daughter of Dalbaioit, and said to have been descended from Nemed. Her sons are thought to have been famous for sorceries and necromatic powers, which arts were communicated to their descendants. The Tuatha De Danann are thought to have invaded Ireland A.M. 2737.<sup>20</sup> Regarding the origin of the name Bolgæ, however, the learned are far from agreeing in their opinions; but various statements have been ventured upon by different writers, from the early to our own days. A received opinion is, that they came from Britain; but, from what particular part of it has not been determined. A Belgic origin has been assigned to them, likewise, and it has been supposed originally they were of German or Gothic extraction.<sup>21</sup> If such were the case, their previous manners and customs are best revealed in the descriptions left us by the early classic writers, aided by modern investigators.<sup>22</sup> Some think that by Clan Bolus are meant the Belgæ of Britain, who, having passed over from Belgium, or from Lower Germany, spread themselves over the countries of Somerset, Wilton, and the interior of Haverford; and that the British language, which they made use of in Ireland, was eloquently and expressively designated Belgaid, intimating it to be a Belgic idiom. Another supposition has it, that the name Firbolg is connected with superstition, and derived from the worship which this people paid their gods. For, in the language of the Celts, the Germans, and all the northern nations, it is thought, that Bel stood for Sol or Apollo, the sun; and this deity was indiscriminately called Bal, Beal, and Sol, intimating his dominion as lord of the world. This idea they are said to have received from the Phœnicians, the authors of such superstition, who in the excess of their false zeal scrupled not to offer human sacrifices to their Baal, though he afterwards condescended to acquiesce in the substitution of brute immolation.<sup>23</sup> Others would have them called Bolgæ, from *bolg*, "a quiver," as if

<sup>17</sup> See Wood's "Inquiry concerning the Primitive Inhabitants of Ireland." Introduction, p. 17.

<sup>18</sup> See Mr. Charles O'Connor's "Dissertations on the Origin and Antiquities of the Ancient Scots," p. xxx.

<sup>19</sup> See Thomas Moore's "History of Ireland," vol. i., chap. i., pp. 2

<sup>20</sup> According to Keating and O'Flaherty. The Four Masters' computation have it at A.M. 3303.

<sup>21</sup> Sir William Wilde's "Beauties of the Boyne and its Tributary Blackwater," chap. ix., p. 218.

<sup>22</sup> In this connexion the late Emperor of

the French, Napoléon III., has left us a very interesting account of the Belgæ and of the Gaulish Celts, in his "Histoire de Jules César," tome ii., liv. iii., chap. ii., pp. 13, 14.

<sup>23</sup> See that insipid, ill-digested, and ridiculously pedantic compilation called "Phœnician Ireland," edited by Henry O'Brien, Esq., A.B., and which professes to be the translation of some Latin papers on Irish History, by a learned Spaniard, Doctor Joachimus Laurentius Villaneuva, chap. xxii., pp. 209, 212. Hence the first of May is called in Irish, La Beal—that is, the "day of the fire Beal."

excelling in archery ; others state *bolg* means a "leathern pouch," or "bag ;" others deduce their name from the Irish word *bol*, "a poet," or "sage," as they were eminent in these respective characters. Another ingenious derivation of the name,<sup>24</sup> found in the Irish version of Nennius,<sup>25</sup> *Viri Bullorum*, suggests a possibility of their having been so designated, because they carried shepherds' crooks.<sup>26</sup>

If we follow the accounts of certain writers, those people were distinguished into three nations, or tribes, viz., Firbolgæ,<sup>27</sup> Firdomnan,<sup>28</sup> and Firgallion,<sup>29</sup> generally interpreted, Clan Bolus, Clan Domnan, and Clan Gallon. These are said to have been of Nemed's race. The Firbolg, or Bolgæ, are thought to have established themselves at first in the neighbourhood of Wexford and Wicklow, on the south-east of Ireland. These Teutonic people are said to have divided the whole island into five great provinces, over which they established a sort of royal sway.<sup>30</sup>

A colony of Firbolgs, it would appear, had been settled in the district of Hy-Many, province of Connaught, long before the introduction of the Christian religion, and probably for a long time previous to the beginning of the fifth century. The Firbolgs, as also the Tuatha De Danann tribes of Ireland, were accustomed to build not only their fortresses and sepulchres, but also their houses of stone, without cement, and in the style, now usually called Cyclopean and Pelasgic.<sup>31</sup> The Firbolgs were certainly in Hy-Many during the reign of Duach Gallach, who was supreme ruler over these parts.

It has been said, that the literal meaning of Iath Maine is the country or inheritance of Maneus, who first gave it a distinctive appellation ; and, as we are told, this territory takes its origin from Maney-Mor, or Maneus the Great, one of the Milesian race, who conquered—about the year of Christ, 450—the former inhabitants of that very considerable portion of Connaught. This extent of country from him afterwards retained the name of Imaney. That celebrated chieftain was the first of his race, who embraced the Christian faith, in the western parts of Ireland. Kellach, King of Imaney, was a prince, renowned for his valour and deeds of arms. One of his lineal descendants was Maney-Mor, who flourished towards the year 920. From his proper name was formed the patronymic name of O'Kelly<sup>32</sup> which signifies grandson or descendant of Kellach ;<sup>33</sup> for,

<sup>24</sup> By Rev. Dr. James Henthorn Todd.

<sup>25</sup> The "Historia Britonum," so well known. This version was edited by Dr. Todd and the Hon. Algernon Herbert.

<sup>26</sup> See p. 44, note (r). Du Cange asserts that *Bullum*, in the Latinity of the middle ages, signified "baculum pastoris."

<sup>27</sup> Also called by Nennius *Viri Bullorum*.

<sup>28</sup> Also called by Nennius *Viri Domini-orum*.

<sup>29</sup> Also called by Nennius *Viri Armorum*.

<sup>30</sup> See Elias Regnault's "Histoire de l'Irlande," chap. ii., p. 20.

<sup>31</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. ii., p. 127.

<sup>32</sup> The most complete account of this family we possess is that contained in the "Tribes and Customs of Hy-Many."

<sup>33</sup> The writer has been favoured by Thomas A. Kelly, Esq., St. Grellan's,

Monkstown, County Dublin, with the perusal of a very interesting family Manuscript. It is intitled, "Gone Days of I Maney. Memorials of Clan-Kellæ (an Tuir an Dia), or of the Sept, Clan, or Tribe of the O'Kellys of the Tower of God, whose chiefs were successively styled Kings, Princes, and Chieftains, or Lords of Imaney or South Connact in Ireland—present county of Galway—Hereditary Marshals of the Province of Connact. Drawn up from the National Records of Ireland and family papers of the Branch of Skryne, or Athlone Branch, Chief of the Name. By Charles Denis Count O'Kelly Farrell, 1850." This work is learnedly and laboriously compiled, while it contains coloured drawings of the O'Kellys' armorial devices, with a very complete history of the family, and from the earliest times. We hope it may be published, as a valuable record of men

as we are informed, about the eleventh century, Irish chiefs began to adopt family names in order to distinguish more exactly their posterity, and the particular scions of each family.

The chiefs of the tribe of Imaney were successively styled kings, princes, or chieftains, or simply O'Kelly or O'Maney-Mor. These two names, held as titles, denoted the chief of the clan or tribe of the O'Kellys. They served as war-cries in the field, when called to active service. Independent in all their rights of jurisdiction,<sup>34</sup> they, however, acknowledged the priority of the provincial King of Connaught, in conformity with the federative system of Ireland. When the province was engaged in a general war, the chief, O'Kelly, exercised the hereditary office of Marshal, or General of the Connaught armies. In the national wars against the Danes and Northmen, as afterwards against the English, the O'Kellys signalised themselves by their patriotism and intrepidity. For their patron saint, they manifested a singular devotion.

It is to be regretted, that so few biographical particulars have been given in the only brief accounts we can find, regarding the Patron of Hy-Many. A very ancient copy of St. Grellan's Life is quoted by Duald Mac Firbis in his Genealogical Book, as a proof of the existence of the Firbolgs in the province of Connaught, after the period of the introduction of Christianity; and, also, it is cited, by Gratianus Lucius, in his "*Cambrensis Eversus*," as a proof of the fact, which he thinks it establishes, namely, that the ancient Irish paid tithes<sup>35</sup>. No vellum copy of this Life is now in Dublin. There is an Irish Life of St. Grellan in paper, and transcribed by Brother Michael O'Clery. It is kept in a thick quarto volume, among the Manuscripts of the Burgundian Library, at Bruxelles.<sup>36</sup> Besides this, there is a paper copy of his Life<sup>37</sup>—probably containing similar matter—and preserved in the Royal Irish Academy, among its manuscripts. The Life of St. Grellan is in a quarto Miscellany of 352 written pages, copied by James Maguire, a good and faithful scribe,<sup>38</sup> according to Eugene O'Curry. This transcript was finished in the year 1721, and in some place called Dubhbhaile (Black-Town). The pages are written in double columns, and chiefly Lives of Saints are to be found in it. The Life of St. Greallan is contained there, from page 235 to 240.<sup>39</sup>

The usual name given to this holy man is Grellan, or Greallan, in Irish, and this has been Latinized into Grellanus. Dr. Lynch writes of him as Grillan,<sup>40</sup> when alluding to the Patron of Hy-Many, in his celebrated work. According to the accounts we have of the saint, he was a contemporary with St. Patrick, and he must have flourished about the close of the fifth century. He is classed among the Irish Apostle's disciples,<sup>41</sup> and this too is

and deeds, almost as yet buried in oblivion, but deserving a niche among our national archives.

<sup>34</sup> Of Hy-Maine we find O'Kelly styled "supreme lord" in Roderick O'Flaherty's "*Chorographical Description of West or H-Iar Connaught*," written in 1684, and edited by James Hardiman, M.R.I.A. Additional Notes, A, p. 146.

<sup>35</sup> See John O'Donovan's Translation of "*Tribes and Customs of Hy-Many*," p. 8, note (v).

<sup>36</sup> Classed Vol. XI., fol. 83. The Manuscript appears to have been written in the

years 1628 and 1629. It contains 270 folios.

<sup>37</sup> The quarto paper MS., classed No. 33-5.

<sup>38</sup> This appears from an entry at p. 100.

<sup>39</sup> The transcript of this Life was finished, on the 10th day of January, 1720, as an appended Irish notice declares.

<sup>40</sup> See "*Cambrensis Eversus*," edited by Rev. Dr. Kelly, vol. ii., chap. xv., pp. 260 to 263.

<sup>41</sup> Letter of Very Rev. Canon Ulick J. Bourke, P.P., Claremorris, Co. Mayo, to Thomas A. Kelly, Esq., St. Grellan's, Monkstown, and dated 7th March, 1879.

stated, in the tenth chapter of his own Life.<sup>42</sup> He also obtained the episcopal rank, being renowned for his sanctity and miracles.

His father's name was Cuillin,<sup>43</sup> son of Cairbre Cluaisderg,<sup>44</sup> of the Lagenians, while Eithne was the name of his mother. He was born in the time of St. Patrick,<sup>45</sup> as the first chapter of his Irish Life states,<sup>46</sup> and a legend is there introduced, as serving to illustrate the prognostications of his subsequent distinguished career, and especially accompanying the event of his birth.

In the time of Lugaídh<sup>47</sup> Mac Laoighaire Mac Neill, a great thunderstorm was heard by all the men of Erin, and they were astonished at its unusual loudness. They asked Patrick, the son of Alpin, what it portended. He answered, that Greallan was then born, and that he had been only six months in his mother's womb, at the time. Hence, we should infer, that he came into the world towards the close of the fifth century.<sup>48</sup> Wars and commotions are said to have prevailed in Ireland, at the advent of our saint's birth. We are told, likewise, that Greallan had been fostered by one named Cairbre, probably a relation among his family connexions.

Among the many other cares of his mission, St. Patrick took charge of Greallan's education, and made him a companion. He enrolled this young disciple amongst his brethren, taking him to Ath-Cliath, Dublinne,<sup>49</sup> when he went there. This must have been after the middle of the fifth century. Then is quoted a poem, in which St. Patrick said, that a noble person should be in the land of Leinster. This promise was an allusion to our saint, whose purity and virtues are there praised.

A kinsman to the celebrated Colla da Chrioch chieftain in Ulster possessed great influence in Hy-Many, a territory of the Firbolgs, in the time of St. Patrick, when he is said to have visited Echin, the son of Brian,<sup>50</sup> son of Eachach, King of Connaught. Eachin refused to be converted,<sup>51</sup> but all his brothers embraced the faith. Eoghan, who was son to Duach Gallach,<sup>52</sup> one of Eachin's brothers, was afterwards baptised by St. Grellan. On this occasion a great miracle was wrought, at a place called Achadh Fionnabhrrach. When only a child, Eoghan had died, to the inexpressible grief of his parents. However, when St. Grellan beheld this afflicting state of affairs, he raised his staff, and then applied it to the body of their child. This touch caused him to be resuscitated, and it impressed a mark on their son, which was afterwards visible. As a consequence, he bore the name, by which he was best known, namely, Eoghan Scriabh, or "Owen the

<sup>42</sup> See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, at the 10th of November, pp. 302, 303.

<sup>43</sup> Another account has his name Nat-fraich, as may afterwards be seen.

<sup>44</sup> Or as Anglicised, Cairbre of the Red Ears.

<sup>45</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>46</sup> See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 302, 303, at the 10th of November.

<sup>47</sup> His reign over Ireland was from A.D. 479 to 503, or twenty-five years, according to the chronology of the Four Masters.

<sup>48</sup> This early period for his birth seems inconsistent with other statements in reference to him.

<sup>49</sup> In English it means, "the ford of the

hurdles of the black pool." This is said to have been the ancient name for the present Metropolis of Ireland, and since known as Dublin.

<sup>50</sup> He is said to have had four-and-twenty sons. Among these, we find the names of Echin, or Echenus, Duach Gallach, Fergusius, Eochad, Ercus Derg, Aengussius, Ball-Derg, Tenedus, and Muchitius.

<sup>51</sup> His wife and children also refused baptism; yet, afterwards, she sought to be reconciled with the Irish Apostle, and her husband, Echen, was baptised by St. Benignus. See this whole account, taken from a Life of the latter, in Colgan's, "Trias Thaumaturga," Appendix iii. ad Acta S. Patricii, pp. 203, 204.

<sup>52</sup> He is called "frater junior de filiis Briain."

Striped.”<sup>53</sup> The miraculous crozier was thenceforward held in great veneration. It is said, that Duach Gallach was a Christian, having been baptised by St. Patrick, while the wife of Echin, called Fortrui, was aunt to St. Benignus,<sup>54</sup> a favourite disciple of the Irish Apostle. The latter proclaimed that he should be a king, and that from his race kings should proceed. In fine, Eachin was baptised at Kilbennin, near Tuam.<sup>55</sup>

## CHAPTER II.

A TRACT OF LAND BESTOWED ON ST. GRELLAN BY DUACH GALLACH, AND AFTERWARDS KNOWN AS CRAOBH GREALLAIN—WAR BETWEEN THE FIRBOLGS AND MAINE MOR—ST. GRELLAN SETTLES AT KILCLOONEY—DESTRUCTION OF THE FIRBOLG HOST—THE HY-MAINE OCCUPY THEIR TERRITORY, AND BIND THEMSELVES TO PAY AN ANNUAL TRIBUTE TO ST. GRELLAN—FESTIVAL—HIS CROZIER PRESERVED BY THE O’CRONELLYS—FORTUNES OF THE O’KELLYS, OR HOUSE OF HY-MAINE—CONCLUSION.

AT Achadh Fionnabhrach, Duach Gallach bestowed a tract of land, and he gave possession of it to St. Grellan. The name was even changed—owing to this peculiarity of circumstance—from Achadh Fionnabhrach to that of Craobh Greallain, which signifies, the “Branch of Grellan.” This name is said in his Irish Life to have been owing to a branch, which Duach and St. Patrick gave our saint in token of possession. Here, east of Magh-Luirg, this saint is said to have built a Church, before the arrival of Maine-Mor in Connaught. When alluding to Craobh Ghreallain, Mr. O’Curry remarks, that he believed its precise situation was not known.<sup>1</sup> As a token of the veneration for our saint, Duach required that every chieftain’s wife should give seven garments as a tribute to Grellan; and, for payment of this ecclesiastical assessment, the guarantee of St. Patrick had been asked and obtained afterwards by the local Patron.

A romantic and—as there are good reasons for supposing—a very questionable narrative of particulars regarding the conquest of Hy-Many by Maine-Mor and the Colla da Chrioch’s race is given, in the Life of our Saint. We are there told, that Eochaidh Ferdaghiall, father to Maine-Mor, took counsel with his son as to how their Colla da Chrioch tribe, over whom they ruled, should be able to procure a sufficient scope of territory for their numerous and increasing population. A greed for conquest furnished the motive. Then they held possession of Oirghialla, with the hostages of this place, and of Ulidia. It was generally allowed, that quarrels might break out amongst the chiefs of this ascendant tribe, were they to be confined within any one province. But, considering the Firbolgic territory of Hy-Many as a fair object for a predatory excursion, and as it had been thinly inhabited, they resolved on securing a considerable portion of it by conquest.

Under the leadership of Maine-Mor, the enterprising Colla da Crioich

<sup>53</sup> “St. Greallan’s Irish Life,” chap. iii. See “Martyrology of Donegal,” edited by Rev. Drs. Todd and Reeves, pp. 302, 303.

<sup>54</sup> He was the son of Sesonean, a disciple of St. Patrick; and his mother was called Sadeliaua, descended from Cather, King of Leinster.

<sup>55</sup> See Very Rev. Ulick J. Bourke’s

“Aryan Origin of the Gaelic Race and Language,” chap. xiii., pp. 408, 409.

CHAPTER II.—<sup>1</sup> See a brief description of this specified Life of St. Greallain in the “Catalogue of Irish Manuscripts of the Royal Irish Academy,” by Eugene O’Curry, First Series, vol. ii., pp. 445, 446.

assembled their forces at Clogher, in the county of Tyrone, and then they proceeded in battle array, towards the territory of Hy-Many. This nomadic tribe—for such it had now become—collected the herds and flocks, which belonged to them; and these animals were driven on their line of march by the invading host, who set out in quest of new settlements. Crossing the Shannon, they came to Druim Clasach, and plundered all that district of country, lying between Lough Ree and the River Suck. They also despatched messengers to Cian, Chief of the Firbolgs, who dwelt at a place called Magh-Seincheineoil. The English equivalent to this is, “the plain of the old tribe,” probably in allusion to the aboriginal colony there settled. The length and breadth of the plain was from Dun-na-riogh to the river of Bairrduin, and from Ath-n-fasdoig to Ath-dearg-duin, which was afterwards called Ath-an-Chorrdhaire.<sup>2</sup> They required from him tribute and territory. This unjust demand he refused, and he also prepared to resist. He raised a force of 3,000,<sup>3</sup> or, as some accounts have it, of 4,000 Firbolgs,<sup>4</sup> armed with swords, bucklers, and helmets.<sup>5</sup> These dwelt in the plain of Magh Seincheineoil.<sup>6</sup> At their head, Cian marched to meet the invaders.

About this time, St. Grellan, who had journeyed over the territory of Hy-Many, came to a place, denominating Cill Cluaine, and now called Kilclooney, in the neighbourhood of Ballinasloe, and in the present barony of Clonmacnoo, County of Galway.

Thus, in a manner, he was placed between the contending forces; and his name and influence seem to have been respected, by chieftains on both sides. He was waited upon by Cian, who, in all probability, gave the saint an exaggerated account, regarding his means for defence against the invaders. However this may be, Grellan induced the Colla da Crioch race to enter into articles of truce with the Firbolgs, and to deliver twenty-seven chiefs of the invading host, as hostages for the observance of peace. Amhalgaidh, son to Maine, was one of these hostages, and he was delivered for keeping to Cian’s Brehon. But the Brehon’s wife conceived an unlawful passion for this young prince. The particulars of that affair becoming known to the lawgiver, he was filled with jealousy and resentment. Having great influence over the mind of Cian, this latter was persuaded to murder all his hostages.

It is, indeed, a difficult matter to understand that mixture of generosity and ferociousness, which has been known to characterise the manners of our forefathers. The wild excesses of barbarity owe their origin to ungovernable fits of passion, which overcharge man’s nature with the ripe growth of licentiousness. Innate generosity is overshadowed or extinguished, where custom sanctions actions of treachery and bloodshed. The barbarous deed it was designed to put into execution during the cover of night and darkness.

However, the most awful punishments are inflicted by Divine Providence, on the crimes of perfidy and cruelty, as happened in this case. To complete his perfidious proceeding, Cian invited the Colla da Crioch chiefs to a feast which was prepared, as he said, for them. His real intention was to surprise them, and at a moment when they should be least on their guard

<sup>2</sup> The limits of this plain are given, in that portion of the *Life of St. Grellan*, quoted by Dr. O’Donovan, in “*Tribes and Customs of Hy-Many*,” p. 11.

<sup>3</sup> According to Dr. Lynch.

<sup>4</sup> This latter seems to have been the number, according to an old Irish poem, in the *Life of St. Grellan*.

<sup>5</sup> See Rev. Dr. Kelly’s edition of “*Cam-brensis Eversus*,” vol. ii., chap. xv., pp. 260, 261.

<sup>6</sup> See an account of the Firbolg possession of Hy-Many, in Eugene O’Curry’s work “*On the Manners and Customs of the Ancient Irish*,” edited by Dr. W. K. Sullivan, vol. iii., sect. xxii., pp. 83, 84.

against his treacherous designs. • With such a purpose formed, he placed some soldiers in ambuscade, to slay the expected guests. Religious feeling and principle are necessary to control heartless savagery. True civilization can only follow, in the wake of Christian morals and influences, while here too, the miraculous power possessed by the holy Grellan, and also his prophetic spirit, were rendered manifest to all concerned.

The Colla da Crioch host was then encamped, at the foot of Seisidh-beag, in the territory of Maenmagh. At this time, Eochaidh and Maine were at the foot of Bearnach na n-arm. Having some intimation respecting the design of Cian and of his armed bands, and being apprehensive regarding the violation of a truce to which he was the principal guarantee, St. Grellan perceived the armed bands from the door of his church. Raising his hands towards heaven, and beseeching the God of hosts to avert the consequences of such foul treachery from those chiefs who were doomed to destruction, his prayer was heard, as the account declares. The hosts of Cian, with their leader, were swallowed up, and buried beneath the plain, on which they stood. It was suddenly changed into a quagmire, and here they all miserably perished. This place afterwards received the name Magh Liach, *i.e.*, "the plain of sorrow," since it proved such to the perfidious Firbolgs<sup>7</sup>; and, Dr. Lynch declares, that in his day this marsh was quite impassable either for man or beast<sup>8</sup>. It is said, St. Grellan then informed Maine and his people about this treacherous plot contrived against them, and its signal failure followed in the manner described. He then counselled them, to take possession of the Firbolgs' territory, to cultivate brotherly love, to abominate treachery, and to establish a legal rate for ecclesiastical purposes, by accepting a law imposed on them by himself. The Clan Colla agreed to his proposals, and Maine desired the saint to name his own award. In compliance with such request, he is said to have repeated in the Irish language some verses given in his Life. These, however, bear intrinsic evidences of having been extracted from Bardic remains, or of having been composed by his biographer. The following is the literal English translation, as furnished, from the original Irish verses, by Dr. John O'Donovan :—

"Great is my tribute on the race of Maine,<sup>9</sup> a screaball (scruple) out of every townland.

Their successes shall be bright and easy; it is not a tribute acquired without cause.

The first-born of every family to me, that are all baptized by me.

Their tribute paid to me is a severe tribute, every firstling pig and firstling lamb.

<sup>7</sup> "Hodieque invia est; incendentium gressibus ita coedens, ut in ea nec homines nec pecudes vestigia figere possint."—*"Cambrensis Eversus,"* vol. ii., chap. xv., pp. 260, 262.

<sup>8</sup> Regarding this event, Mr. O'Donovan remarks, "It is to be lamented that no Firbolgic writer survived to relate the true account of this transaction, for every acute investigator of history will be apt to suspect that the treachery was on the side of the conquerors, the Clann Colla. But who would have the courage to write this in the

fourteenth century?"—"Tribes and Customs of Hy-Many," p. 12, note (z).

<sup>9</sup> In another part of the "Tribes and Customs of Hy-Many," p. 81, we are told, that "The race of Maine, both women and men, pay a sgreaball caethrach to St. Grellan." And Mr. O'Donovan, in a note on the passage, remarks, "Sgreaball caethrach (*Sgreaball*), which literally means a scutulum or scruple, and was at three-pence, is sometimes indefinitely used to denote any tribute." Here sgreaball caethrach signifies "tribute," or "tribute in sheep."

To me belongs—may their cattle thence be the more numerous ;—from the race of Maine, the firstling foal.

Let them convey their tribute to my church, besides territory and land.

From Dal Druithne I am not entitled to tribute or other demands.

Their fame is much heard of ; the Muinntir Maelfinnain belong not to me.

Of all the Hy-Many, these excepted, the tributes and rents are mine.

Let them protect my church for its God. Their chief and his subjects are mine.

Their success and injunctions it was I that ordained, without defect.

While they remain obedient to my will, they shall be victorious in every battle.

Let the warlike chiefs observe the advice of my successor.

And among the Gaels, north and south, their's shall be the unerring director.

Frequent my sacred church, which has protected each refugee.

Refuse not to pay your tribute to me, and you shall receive as I have promised.

My blessing on the agile race, the sons of Maine of chess boards.

That race shall not be subdued, so as they carry my crozier.

Let the battle standard of the race be my crozier of true value.<sup>10</sup>

And battles will not overwhelm them, their successors will be very great.

“Great,” &c.<sup>11</sup>



Kilclooney Old Church, Co. Galway.

Afterwards, St. Grellan selected at Kilcloony the site for a church. There he built on a rising ground, or Eiscir, a little distance to the north-west of

<sup>10</sup> In the “Tribes and Customs of Hy-Many,” p. 81, it is said of Maine’s race, “St. Grellan presides over their battles,” *i.e.*, “the crozier of St. Grellan,” or some such object is borne in the standard of the King of Hy-Many.

<sup>11</sup> See Mr. O’Donovan’s translation, in “Tribes and Customs of Hy-Many,” pp. 13, 14. The illustration annexed is from a photograph furnished by Thomas A. Kelly, drawn on the wood and engraved by Gregor Grey.

Ballinasloe town. Some ruins are yet remaining there, but it would be altogether hazardous to assert the walls date back to the fifth century.

The Irish were accustomed to impose voluntary assessments of the nature, already indicated by the record we have quoted, to mark their consideration and respect for those distinguished by their ministerial works. It is stated, in the Irish Life of St. Grellan, that he received the first offspring of any brood animal; such as hog, and lamb, and foal, in Hy-Many.<sup>12</sup> These tributes were regularly paid to the successors of the holy man in the church honoured by his presence and labours during life.

Notwithstanding the statements in his own Irish Life, that St. Grellan flourished in the time of St. Patrick, it seems most likely he was not then born, and, moreover, it has been stated, his father's name was Natfraich, that Grellan had been a disciple to St. Finian of Clonard,<sup>13</sup> and that he assisted at the great Council at Easdra, held by St. Columkille before he returned to Scotland; wherefore, Colgan was justified in placing his career at A.D. 590.<sup>14</sup> Whether or not he lived in the seventh century cannot be ascertained from any known record.

St. Grellan was honoured with particular devotion in the Church of Killcluian, diocese of Clonfert, on the 17th of September.<sup>15</sup> On this day his feast occurs,<sup>16</sup> according to Marianus O'Gorman,<sup>17</sup> our traditions and Calendars,<sup>18</sup> while he seems to have had a second festival, at the 10th of November.<sup>19</sup> It seems strange, that at neither day he is mentioned in the Feilire of St. Aengus the Culdee, nor is the date for his death recorded in our Annals. However, we may fairly assume, that he lived on, until near the close of the sixth century.

St. Grellan is the principal patron of those portions of Galway and Roscommon counties, formerly known by the designation of Hy-Many; and, for many centuries, even to the present age, the crozier of St. Grellan had been preserved in the territory. Dr. Lynch declares also, that in his time this pastoral staff of St. Grellan was held in great veneration.<sup>20</sup> A relic of this kind, when used as a standard, was usually called cathach, *i.e.*, preliator,<sup>21</sup> such as the celebrated cathach of St. Columkille.<sup>22</sup> This crozier of St. Grellan was preserved for ages, in the family of

<sup>12</sup> The same is stated by Dr. John Lynch, in his "Cambrensis Eversus," p. 186. "E singulis Manachiae domibus patroni sui S. Grillani successoribus tres denarii quotannis, primus porculus, primus agnus, et primus equinus, deferrebantur."

<sup>13</sup> His feast has been assigned to February the 23rd, at which date notices of him may be found in the Second Volume of this work, Art. ix. His life has been reserved, however, for the 12th day of December, which is his chief festival.

<sup>14</sup> See "Acta Sanctorum Hiberniae," xv. Februarii. Vita S. Farannani Confessoris, cap. vii., and n. 30, pp. 337, 339. Also xxiii. Februarii. Vita S. Finniani seu Finneni, cap. xxviii. and nn. 32, 33, pp. 396, 399.

<sup>15</sup> Dr. Lynch's "Cambrensis Eversus," vol. ii., chap. xv., p. 262.

<sup>16</sup> In the "Martyrology of Donegal," edited by Drs. Todd and Reeves, there we find only the simple entry "Greallan, Bishop." See pp. 250, 251.

<sup>17</sup> He thus enters it with the words, Grellan guidim, meaning "Grellan, whom

I entreat," at the 17th of September. See Dr. Whitley Stokes' "Felire Hui-Gormain," pp. 178, 179.

<sup>18</sup> Whether the entry in the Book of Leinster Martyrology of Tallagh, at the 17th of September, *Spellain Epi .i. o Laimo*, or "Giallani Eps. o Laimd," at this date, in the "Martyrology of Tallagh," edited by Dr. Kelly, have reference to our saint or not, I am unable to determine. Yet no other seems in either record to account for his feast.

<sup>19</sup> See some further notices, at this date, in the "Martyrology of Donegal," pp. 302, 303.

<sup>20</sup> See "Cambrensis Eversus," vol. ii., chap. xv., p. 262.

<sup>21</sup> See Colgan "Trias Thaumaturga," p. 409, col. 2. "Et cathach, id est preliator, vulgo appellatur, fertque traditio quod si circa illius exercitum, antequam hostem adoriantur tertio cum debita reverentia circumducatur, eveniat ut victoriam reportet."

<sup>22</sup> Described by Sir William Betham in his "Antiquarian Researches."

O'Cronghaile, or Cronelly, who were the ancient Comharbas of the saint. This term of Comharba had moreover an ecclesiastical meaning, and according to the usages which prevailed in early times, and in our country, generally it signified successor in a see, church, or monastery; but, in due course, it had a wider signification, and the *Comhorba* was regarded as the vicar—a legal representative of the Patron Saint, or founder of the Church. But, the word *Comhorba* is not exclusively ecclesiastical; for in the ancient laws of Erin, it meant the heir and conservator of the inheritance; and, in the latter sense, it is always used, in our ecclesiastical writings.<sup>23</sup> The crozier of St. Grellan was in existence, so late as the year 1836, it being then in the possession of a poor man, named John Cronelly, the senior representative of the Comharbas of the saint, who lived near Ahascra, in the east of the county of Galway; but, it is not to be found at present, in that county.<sup>24</sup> It was probably sold to some collector of antiquities, and it is not now known to be in the possession of any person; yet it seems incredible, that such an interesting relic could have been lost, as we have been enabled to ascertain the fact of its preservation to a comparatively recent period.

The house of Imaney was known, since the eleventh century, by the name of O'Kelly. Formerly this renowned family enjoyed all the rights of sovereignty in the western parts of Ireland, where they possessed so very extensive a territory. Even from the invasion of the English down to the reigns of Mary and Elizabeth, the chiefs of this house maintained their independence.<sup>25</sup> The name frequently occurs in the civil and ecclesiastical annals of the country, especially during the middle ages. At the beginning of the fifteenth century the house of O'Kelly divided into four principal branches, each family of which had for its appanage one of the four baronies

<sup>23</sup> In addition to the foregoing, the late Professor Eugene O'Curry, whose acquaintance with the laws, manners and customs of our ancestors, renders his opinions of great weight on a subject of this nature, has given the following information to the author, and for a much fuller account, the reader is referred to his "Life of St. Malachy O'Morgair," chap. xiii. :—

"There was an understood original compact, recognised by the 'Brehon Laws,' which vested the *Comhorship* of the Church and its lands in two families; namely, in that of the Patron Saint or founder, and in that of the person who gave the original site and endowment.

"It was the family of the Patron Saint, that invariably supplied the Abbot, as long as there could be found among them even a psalm-singer, to take the office; and when they failed to supply a fit person, then he was sought from the family of the owner of the land. If, in the meantime, a better and more learned man of the Patron's family should spring up, the abbacy was to be handed over to him; but, if he were not better, he should wait until it became vacant by death or otherwise.

"If, however, in the absence of a qualified person from either family, an unqualified person should succeed as temporal heir, he was obliged to provide a suitable clergyman

to discharge the offices of the church, according to its dignity, whilst the natural abbot administered the temporal offices and the management of the land.

"The *Airchinnech* or *Erenach* was a mere temporal agent or steward of the church lands, under the *Comhorba*, whoever he might be. He sometimes took the tonsure and some other minor order, which raised his Eric, or composition, in case of any insult or injury offered to him. He was generally a married man, without any official value or reverence of person, but what was derived from the character, or ecclesiastical dignity of the Patron Saint, whose secular inheritance he managed. It happened often, however, that the whole administration of the Church and its land was performed by one and the same person. This was when the abbot, bishop, or priest performed himself the clerical duties, and also acted as his own *Airchinnech* or steward."

<sup>24</sup> Such is the statement of Canon Ulick J. Bourke, P.P., of Claremorris, Co. Mayo, in a letter, dated thence March 7th, 1879, and in reply to queries addressed to him by Thomas A. Kelly, Esq., St. Grellan's Monkstown.

<sup>25</sup> According to Charles Denis Count O'Kelly Farrell's Manuscript, "Gone Days of I Mainey, Memorials of Clan-Kellae," p. 1.

of Kilyan, Athlone, Tiaquin, and Kilconnel; the southern half-barony of Ballymo falling to the share of the branch of Kilyan.

The government of Imaney was alternatively exercised by the chiefs of the first and two last of those branches. However, that of Kilconnel or Aughrim, though a younger branch, held in latter times the dignity of chieftain of the O'Kellys. The principal seat of their residence was at Aughrim, while their burial place was at Clonmacnoise, and in latter years they were interred at Kilconnel. Among the western clans they are distinguished. The chieftain of the Kilconnel or Aughrim O'Kellys was but titular at the accession of James I. This branch was dispersed under Cromwell, and at this day it is extinct. The branches of Kilyan and Tiaquin, or Gallagh, also lost the greater part of their properties during the Revolutions of 1641 and of 1688. The chieftains of Athlone or Skryne, whose territory lay still nearer to the English settlements, required all their watchfulness to guard against the common enemy. These O'Kellys did not lay claim to their rights of alternative government. Wearied at last with disastrous wars which had retarded the march of civilization in their unfortunate country, they submitted to Mary Queen of England, thus sacrificing their feelings to take a step which they believed should secure to their posterity civil and religious liberty. However, they found themselves compromised and deceived under the following reigns.

The Athlone branch of the O'Kellys still possesses part of the ancient principality of Imaney, of which Colonel O'Kelly, its lord, was deprived under Cromwell. He was afterwards reinstated in it by letters patent from Charles II., in reward for services rendered by him to the Royal cause during the Revolution.<sup>26</sup> These were rendered freely to his brother King James II. in his closing struggle with King William III. Like most of their countrymen, the O'Kellys were remarkable in every age for their attachment to the faith of their fathers; but abroad were most of them expatriated gentlemen, distinguished in the camps, cabinets, and courts of the Continent.

More ample details than the author could be expected to insert, in the present brief Memoir, will be found in that work, to which allusion has been already made, "*The Tribes and Customs of Hy-Many.*" There, not only are the O'Kellys' territory, family and kindred tribes recorded; but in his Appendices to that Tract, its learned editor has very fully treated regarding personal history and genealogy, which must have an interest for Irishmen, who are anxious to be informed about the career and fortunes of their gallant, adventurous and enterprising countrymen, at home and abroad. After a scarcely interrupted struggle during many ages at home, yielding at last to the advantages of an enemy favoured by more fortunate circumstances, the O'Kellys were obliged to capitulate and yield to the English. Our Irish Annals record their valiant opposition to the invading hosts, and they were among the last Irish chieftains who fell under the foreign yoke.

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ARTICLE II.—ST. RODING OR ST. ROUIN, ABBOT OF BEAULIEU, FRANCE.  
At the 17th of September, Colgan intended to publish the Acts of St.

<sup>26</sup> Since the death of his relative, Denis H. Kelly, of Castle Kelly, Count Conor O'Kelly Farrell, a Major in the 59th French Regiment of the Line, is the present representative of the O'Kellys of Skryne or Castle Kelly. He served with distinction in the Crimea, and in the late Franco-Prussian wars. He is the son of Charles Denis Count O'Kelly Farrell, who wrote the

Manuscript, "*Gone Days of I Mainey,*" "*Memorials of Clan-Kellae,*" &c. His ancestors, belonging to the branch of the Skryne O'Kellys, settled in the south of France. In 1776, the title of Count was conferred on the living representative by Louis XVI. The family was engaged in the Irish Brigade of Spain, and in the French Diplomatic Service.

Rodingus.<sup>1</sup> Menard edited two Lives of this Saint.<sup>2</sup> Baillet,<sup>3</sup> Mabillon,<sup>4</sup> and D'Achery have published this Saint's Acts.<sup>5</sup> In like manner the Bollandists,<sup>6</sup> following Mabillon, have inserted the Life of St. Rodingus or Cheaundingus, founder and abbot of Bellilocensis,<sup>7</sup> and attributed to the pen of Abbot Richard. This is preceded by a Previous Commentary<sup>8</sup> of Father Constantine Suysken, S.J., with accompanying notes.<sup>9</sup> A small Life of this Saint has been written in French by Dr. Jules Didiat.<sup>10</sup> This Saint has been variously named Rouin, Rovin,<sup>11</sup> Rodinagus, Chaudingus, and Chrodincus.<sup>12</sup> He was born in Ireland, about the year 594. During his minority, he exhibited all marks of that sublime vocation, to which he aspired in after life. Humble, modest, and of retiring manners, he cherished within his breast most inflamed desires for an intimate union with Jesus Christ, to whom his actions were ever referred. His purity and charity became distinguishing features in this child of grace. Prayer was at all times his delight. To this, he was accustomed to add meditations, on the most moving truths of Religion. At an early age, he embraced a monastic life. He was promoted to Holy Orders, after passing with distinction, through a sufficient course of sacred learning. As this Saint is named Bishop in the Benedictine and Gallican Martyrologies, it may be possible, he had been elevated to the rank of chorepiscopus or rural Bishop, before leaving Ireland; since from accounts of his life most to be relied on, St. Rouin was not appointed to any See after his departure from that country. In order to perfect himself still more in religious observances, and to contribute his share of labour, in extending God's holy worship, he abandoned his native country and arrived in France. He sought an asylum about the year 628, in Tholey monastery, situated in the diocese of Treves. Although he entered this establishment to learn those virtues, which he conceived were wanting in him to become a perfect religious; yet, all the monks of this house soon learned to look on St. Rouin as a master, from whom they might derive most desirable lessons for their monastic profession. In the faithful observance of rule, in attention to all wants of the brethren, in obedience to his superiors, and in various practices of piety, Rouin was a model for the imitation of all those religious, among whom he dwelt. At that time, St. Paul, afterwards elevated to the episcopal seat of Verdun, taught Holy Scripture, and delivered Lectures on sacred science within this house. A tender intimacy sprung up between him and St. Rouin, owing as much to a

ARTICLE II.—<sup>1</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>2</sup> In his observations on the Benedictine Martyrology, Mabillon says, "unam in lib. 2 ex schedis Bellilocensibus, alteram ad operis calcem ex ms codice Catalaunensi."—"Acta Sanctorum Ordinis S. Benedicti, tomus vi., sec. iv., p. 531.

<sup>3</sup> See "Les Vies des Saints," tome iii., pp. 212 to 214. His feast, as first Abbot of Beaulieu, in Argonne, is placed at the 17th of September.

<sup>4</sup> The life of this Saint is given by Mabillon, from a Catalonian MS., and by Menard. According to the first-named learned editor, it is supposed to have been written by the Abbot Richard, who flourished in the eleventh century. See Mabillon's "Acta Sanctorum Ordinis S. Benedicti," vol. vi., sæc. iv., pp. 531 to 536, appendix. The Life of St. Roding,

is contained in 14 paragraphs: there are previous observations in four paragraphs.

<sup>5</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xvii.

<sup>6</sup> See "Acta Sanctorum," tomus v., Septembris xvii., pp. 508 to 517.

<sup>7</sup> Prope Bellum-Locum in Campania Gallie.

<sup>8</sup> In two sections and thirty paragraphs.

<sup>9</sup> The Life is in two chapters and sixteen paragraphs.

<sup>10</sup> It is intitled "Saint Rouin, et son Pelerinage." Added to this Life there are three supposed conversations between St. Chodrain—his Irish name—and a pilgrim, which are arranged after the manner of the "Following of Christ." A Mass, vespers, of the saint follow.

<sup>11</sup> He is so called by Baillet.

<sup>12</sup> But usually Roding.

certain congeniality of their dispositions as because their acquirements led them into association, It is said, that after St. Paul's departure from the monastery in 631, our Saint was named to succeed him in discharging the duties of professor and preacher. An account, which has a more questionable authenticity, gives a relation respecting his election, as abbot over Tholey monastery by the religious, and by St. Modoald, Bishop of Treves, when holy Abbot Wandelin paid the debt of nature. However this may be, the reputation of his virtues drew a great number of visitors to our saint requesting the favour of his prayers, and most of those desired instruction from him on the obligations of their several states, or under circumstances which required great prudence on his part, and confidence to be reposed in him as their adviser. The increased repetition of those visits, and a necessity for frequently interrupting his regular duties on their account, placed our saint under great apprehensions of becoming daily more and more removed from the conversation of his Divine Saviour. In order to be more fully at liberty to gratify his pious inclinations, he resolved by removing from Tholey to prevent for the future such interruptions. In the year 640, he left for Verdun, with two or three of his companions, who had attached themselves to him, in a particular manner. Here, meeting with his friend, St. Paul, who was then Bishop, this latter sought by every argument to induce our saint to remain in his diocese, hoping much for the advancement of religion by his preaching and missionary labours. The saint remained two years with this venerable prelate, and then feeling a strong reluctance to sever those ties of friendship and religion that bound them together, Rouin nevertheless abandoned himself once more to an idea of serving God in greater retirement. Directed by such a purpose, the saint penetrated into the wooded solitudes of Argonne, and he spent some time there, in search of a suitable place whereon to found his future habitation. He at length selected a very remote site, known as Vasloge or Watzlew. Here, in company with his disciples, Rouin commenced the erection of a few rude huts, to serve for their lodgings. But, as they had taken possession of this place, without any authority on the part of its owner, this latter who was named Austrese, received an exaggerated report regarding their trespass. Without seeking to make himself acquainted with the designs of these strangers, he despatched orders for their immediate departure. As they yet lingered beyond a time specified for their stay, the lord of the soil sent his servants, to drive them away, with whips and clubs. This small family of religious being thus dispersed, St. Rouin equipped himself as a pilgrim, with the view of taking a journey to Rome that he might visit its holy places. We know not how long he was engaged in accomplishing this object, or what exact purpose he designed in effecting it, if not to satisfy his devotion ; but we are assured, towards the year 647, he returned to that place, whence he had been so rudely ejected. During his absence, many domestic calamities had befallen Austrese. However, an application made to him or to his sister Bave by our saint was received on this occasion with the attention it merited. Honours were heaped upon St. Rouin, to atone, in some measure, for former indignities ; and he obtained from the Seigneur Austrese a tract of land, with promises of further assistance, which might enable him to found a religious house. The site of this monastery, the foundations for which were immediately laid, was afterwards called Beaulieu. It was thus denominated, probably owing to the beauty of its surrounding scenery. So soon as the house was completed, the sanctity of its founder, who was destined to become its first Abbot, brought together a large community. The members of this congregation

felt desirous of profiting by his instructions and example. The spirit of the blessed Rouin diffused itself among his disciples ; while their fervour and regularity showed the admirable nature of his government. In order to obtain confirmation and approval from the Pope in favour of his new establishment, our saint undertook a second journey to Rome in 654. His applications were readily accorded by the Sovereign Pontiff ; and on his return from the Eternal City, when passing through Agaune, St. Rouin carried with him the relics of St. Maurice the Martyr and of his companions. He intended to place those in the church, which he had dedicated to this great champion of Christ. Such was the esteem in which St. Rouin was held, that Clovis II. of France and his pious queen, Bathilde, desired to see him. With this design he invited Rouin to court. But the saint, who despised all worldly honours and splendour, however much he appreciated the motives that procured for him such a mark of distinction, sent them word in reply, that as a religious should never without necessity issue from his enclosure, the distraction which might be produced in his mind by this visit, formed a principal reason that influenced him to decline their invitation. Childeric, King of Austrasie, who was second son to the King and Queen of France, added other possessions to the Monastery of St. Rouin in 665. Childeric also took the Abbey of Beaulieu under his special protection, and by royal letters he conferred a valuable Charter on the religious and their house. A love for holy retirement and contemplation was an ever-ruling passion with this venerable Abbot. From his position, St. Rouin found himself subject to the inroads of frequent visitors, and charged with governmental cares, which to all perfect religious are found the most burdensome of duties. The saint began to think at last of resigning that charge imposed on him, to make due preparation for the last conflict, which was daily approaching with his increasing years. With such an object in view, he called the monks together, and much to their regret announced a resolution, which no persuasion on their part could alter. He recommended to their notice a holy fellow-religious named Stephen, whose piety, zeal, and learning he said would more than supply his own removal. This good man was immediately elected as his successor. These matters being thus disposed of, our saint erected a small and convenient hermitage for himself and one of his disciples who accompanied him. This hermitage was in a very retired place, and only at a short distance from the Abbey.<sup>13</sup> Here, St. Rouin gave himself entirely to prayer and contemplation ; but, although it might be supposed the infirmities of old age should reasonably interrupt the performance of more laborious duties, our saint was not altogether disposed to lead solely a contemplative life. He never for a moment abandoned his solicitude for the government of the Abbey, over which he had so long presided ; and hence he was careful in his casual wanderings about its walls, to remark anything that demanded admonition or correction. To avoid all appearance of unwarrantable interference, in the concerns of a house, with which he now seemed to be connected only as an extern ; generally he visited only by night, and when his presence or observations might be less noticed. On Sundays and on all principal Festivals, he repaired to the Church to preach the word of God, or to offer up the Holy Sacrifice of Mass. In the pursuit of these labours, St. Rouin had attained his eighty-sixth year ;

<sup>13</sup> "Après avoir gouverné long-temps la Communauté qu'il avoit formée, il fit élire son successeur ; et abdiquant la charge d'Abbé, il se retira dans le fond d'un bois

avec un seul compagnon, pour y mener la vie Eremitique," — Longueval's "*Histoire de l'Eglise Gallicane*," tome iv., liv. x., p. 155.

and towards the year 680, those infirmities inseparable from advanced age confined him to his bed. Finding his weakness gradually increase, he sent for the Abbot Stephen, with his religious, that he might address a few impressive remarks, at this closing period of his life. On arrival, they sought by most earnest persuasions to induce the Saint to suffer his removal into the monastery, as his accommodation would be better provided for there, than in his lonely habitation; but the dying recluse would not consent to relax his penitential resolution of living out the short remainder of life, as became a solitary. Reclining on a hair mattress, he addressed his exhortations to the brothers, who stood around; and, by the most affecting and persuasive arguments, St. Rouin urged the faithful observance of their rule and their various religious obligations. Then, as well as his feeble voice would allow, having chaunted the Litany for a happy death, he closed his eyes to the light of this world on the 17th day of September. The brethren, at once convinced of his sanctity, felt no difficulty in placing him among the number of beatified dead, and as a Saint of God they invoked his potent intercession. His body was interred before an Altar of St. John the Evangelist in Beaulieu Abbey, according to his particular request. It has been preserved there with peculiar honour to our own time. The present Abbey belonged to St. Vanne's congregation, a reformation of the justly celebrated Benedictine Order. The Circle of the Seasons enters a festival of St. Rouin, abbot, at this date.<sup>14</sup> The Catholic mind of Ireland is yet vigorous and energetic. With God's assistance, it must survive the political wrongs and social degradation of the present time and of past centuries; and it shall yet triumph over sectarian opposition, which it has hitherto so fearlessly encountered. The history of our Island teaches us we are the children of "a holy generation." If we have not had part in the missionary triumphs of the past, we can at least claim a share in the inheritance of our Fathers, and still emulate their virtues and glories. The Island, which has given birth to this Saint and sent him forth to dispense the treasures of Faith in a distant and favoured land, can effect in the present age, through the inscrutable decrees of Divine Providence, wonders that have been wrought of old.

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ARTICLE III.—ST. BROGAN CLOEN, ABBOT OF ROSTUIRC, IN OSSORY. [*Seventh Century.*] Although by some, the present saint has been identified with a St. Brogan, of Maethail-Bhrogain in Waterford<sup>15</sup>—or Brocan the Scribe commemorated in the Feilire of Oengus at the 8th of July—yet is he to be distinguished, as the author of an Irish Poem, in which are celebrated the life and virtues of the great St. Brigid.<sup>16</sup> It is possible the attribute of being a scribe, with the accidental synonym applying to both, may have produced such an impression. The Bollandists,<sup>17</sup> apparently calling his *cultus* in question, still introduce their notices of Broganus, at the 17th of September. This saint is also called Bercan, Brechan, Breacan and Brocan.<sup>18</sup> In Latin, his name is usually written Berchanus, Broganus or Broccanus.

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<sup>14</sup> See page 261.

ARTICLE III.—<sup>15</sup> See remarks regarding him, at the 8th of July, in the Eighth Volume of this work, Art. vi.

<sup>16</sup> See her Life in the Second Volume of this work, at the 1st of February, Art. i.

<sup>17</sup> See "Acta Sanctorum," tomus v., Septembris xvii. Among the pretermitted saints, p. 463.

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Martii. Vita S. Abbani Abbatis de Magharnuidhe, cap. xxxiv., p. 618, and n. 40, p. 624.

On this day, in the Feilire of St. Ængus,<sup>5</sup> there is a festival for Bracan or Broccán, of Ruiss or Roiss Tuircc. In a scholion appended, this place is indicated as being in Mag Raigne in Ossory;<sup>6</sup> and, by the commentator, he is said to have been connected with Cluain Imorchuir, for which a mysterious derivation is given.<sup>7</sup> We find, at the 17th of September, this entry, "Broccan Rois tuirc," in the Martyrology of Tallagh.<sup>8</sup> According to the Calendar of Cashel and Marianus O'Gorman,<sup>9</sup> he is venerated on this same day. St. Brogan Cloen was born—it has been supposed—about the close of the sixth or beginning of the seventh century. However, if we are willing to allow, that he had formed a friendship with St. Brendan,<sup>10</sup> most probably of Clonfert, St. Brogan Cloen must have been born earlier than the sixth century, as St. Brendan is said to have died in the year 577. That our saint was an Abbot, at the time this friendship had been formed, may be inferred from the Life of St. Abban.<sup>11</sup> St. Brogan is found classed among the disciples of St. Patrick.<sup>12</sup> This statement, however, cannot be accepted as chronologically correct. The founder of a monastery at Rosturic<sup>13</sup> in Ossory, near the Slieve Bloom mountain, is unknown.<sup>14</sup> The O'Clerys state, that Rosturic was situated in Magh Raighne, which is held to have been the great central plain of the County of Kilkenny.<sup>15</sup> A writer<sup>16</sup> in the *Kilkenny Journal* states, that he has "grounds for believing that St. Broghan, the poet-priest of Ossory, had his principal church or monastery at Kilbricken, between Callan<sup>17</sup> and Kells.<sup>18</sup> However, in a reply to his communication,<sup>19</sup> the Rev.

<sup>5</sup> In the Leabhar Breac "copy we find the following stanza:—

Euphemia cenóighnái  
Raro apair cínó bliatóna  
Dpacan Ruirí Tuirc tuirpme  
La feil pomairt Riaglaí.

Thus rendered by Dr. Whitley Stokes: "Euphemia without reproach tell her passion at a year's end. Reckon Broccán of Ros Tuirc, with Riagail's excellent feast."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. Calendar of Oengus, p. cxxviii.

<sup>6</sup> See *ibid.*, p. cxlvi.

<sup>7</sup> The commentator adds: "i.e. Flandán, son of Toirdelbach, came once to the stead that he might be carried. Thence it is called *Cluain Imorchuir* ('meadow of carrying')." <sup>8</sup>

<sup>8</sup> See in the Book of Leinster copy Dpacan .i. Roirí tuirc, and in Dr. Kelly's "Calendar of Irish Saints," at p. xxxiv.

<sup>9</sup> He is noticed as Broccan, and a glossographer indicates, that he was of Ross Tuirc in Magh Raini in Ossory. See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>10</sup> See his life at the 16th of May, in the Fifth Volume of this work, Art. i.

<sup>11</sup> See a notice of his festival at the 16th of March in the Third Volume of this work, Art. ii. However, his Life and chief feast occur on the 27th of October.

<sup>12</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>13</sup> "Illa Ecclesia est vicina monti Bladhma; et Ecclesia Cluainmorensi ubi scholiastes hujus hymni [scil. S. Brigidæ] supra in assertit eundem Hymnum compositum esse."—"Trias Thaumaturga." Prima Vita S. Brigidæ, nn. 1, 2, p. 518.

<sup>14</sup> Archdall says: "We know not the situation of this abbey, nor to whom it owed its origin, but are told it was near the mountains of Slieve Bloom. St. Brendan governed this church, and was abbot of Cluainmurchir, in the life-time of St. Abban."—"Monasticon Hibernicum," p. 596. In confirmation of the foregoing statements, Archdall refers to Colgan's A.A. SS., p. 224, and Tr. Th., p. 518. In the first instance, Colgan has no such matter at p. 224; but it is evident Archdall meant p. 624, and note 40. Yet even here, there is nothing about St. Brendan, yet there is allusion to him in the notes succeeding.

<sup>15</sup> In a letter to the writer, and dated Kilmanagh, Co. Kilkenny, March 4th, 1895, this is affirmed, by the Rev. Nicholas Murphy, P.P., of Kilmanagh.

<sup>16</sup> Who styles himself "Layman."

<sup>17</sup> This parish, in a barony of the same designation, is shown on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 22, 26. Callan town—divided into North and South—is described on Sheet 26.

<sup>18</sup> The parish of Kells—partly in the barony of Kells and partly in the barony of Shillelogher—is noted on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 23, 27. The town of Kells is shown on Sheet 27.

Nicholas Murphy, P.P., of Kilmanagh, observes, that Cluain Uimurchaire has been identified by Father Shearman with Kilbriccan, near Aghaboe. And the Rostuirc in Magh Roighne is, as all authorities allow, represented by Rosmore, the adjoining townland to Kilbrahan,<sup>20</sup> in the parish of Kilmanagh. The monastery of St. Broghan is also stated by Colgan to have been situated *ad fines Ossraighe*, on the border-land of Ossory.<sup>21</sup> This can only be verified concerning Kilbrahan, in the parish of Kilmanagh. At the request of St. Ultan of Ardraccan, Brogan composed the Life and Acts of St. Brigid in an Irish poem. In it, her sanctity and miracles are recorded. The place where this tract was written is said to have been either at Slieve-Bloom or at the Cluainmore of St. Maidoc.<sup>22</sup> These accounts are gleaned from an anonymous writer or scholiast in a short preface; and Colgan places this Irish poem, with a literal Latin translation, foremost among his six Lives of St. Brigid.<sup>23</sup> He assigns its authorship to A.D. 526, but this is manifestly too early a date for its composition, as it ranges back to a year long previous to St. Brogan's birth. The "*Chronicum Scotorum*" places the death of Ultan Mac Ui Conchobhair on the second of the Nones of September in the year 653.<sup>24</sup> However, as the Annals of the Four Masters<sup>25</sup> give Ultan's age to be one hundred and eighty years, when he died on the 4th of September, 656;<sup>26</sup> Colgan argues, that he may have been living A.D. 526, to assist St. Brogan Cloen in the composition of that Hymn in praise of St. Brigid.<sup>27</sup> St. Brogan is named as abbot of Rostuirc, at the year 525, by Archdall,<sup>28</sup> who rests his statement on the authority of Colgan. That early date, however, cannot be allowed. It is said by an old scholiast, that St. Ultan of Ardraccan<sup>29</sup> collected the Acts of St. Brigid<sup>30</sup> for St. Brogan Cloen. The same scholiast informs us, that our Saint's poem, on St. Brigid's virtues and miracles, had been composed in the time of King Leogaire's son Lughadh, Monarch of Ireland, and when Alild, son to Dulaing, was King of Leinster.<sup>31</sup> But Colgan justly thinks this poem in question could not have been written in King Lugad's time, as the latter died<sup>32</sup> over twenty years before the rest of St. Brigid,<sup>33</sup> an allusion to which

<sup>19</sup> Addressed to the *Kilkenny Journal* of February, 1895.

<sup>20</sup> This townland, in the barony of Cranagh, is shown on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheet 22.

<sup>21</sup> It is just to state, that Colgan speaks of a robber, who came with his crew "*de finibus Ossraighi*," to the monastery of St. Abban. "*Et S. senior Abbanus rogatus a monachis suis, venire post porcos ad fines Ossraighe visitans B. Bercanum, ab eo honorifice susceptus est.*"—"*Acta Sanctorum Hiberniæ*," xvi. Martii. Vita S. Abbani, Abbatis de Magharnuidhe, cap. xxxiv., p. 618.

<sup>22</sup> His feast occurs at the 11th of April, at which date, notices of him may be found, in the Fourth Volume of this work, Art. i.

<sup>23</sup> See "*Trias Thaumaturga*." Vita Prima S. Brigidæ, pp. 515 to 518.

<sup>24</sup> See William M. Hennessy's edition, pp. 94, 95.

<sup>25</sup> See Dr. O'Donovan's edition, vol. i., pp. 268, 269.

<sup>26</sup> Archbishop Ussher gives his death at A.D. 657. See "*Britannicarum Ecclesiarum Antiquitates*." Index Chronologicus, p. 539.

<sup>27</sup> See "*Trias Thaumaturga*." Vita Prima S. Brigidæ, n. 5, p. 518.

<sup>28</sup> See "*Monasticon Hibernicum*," Queen's County, p. 596.

<sup>29</sup> See his Acts at the 4th of September, in the present Volume, Art. i.

<sup>30</sup> See her Life, at the 1st of February, in the Second Volume of this work, Art. i.

<sup>31</sup> See "*Trias Thaumaturga*." Vita prima S. Brigidæ, nn. 3, 4, p. 518.

<sup>32</sup> "*The Age of Christ*, 503. After Lughaidh, son of Laeghaire, had been twenty-five years in the sovereignty of Ireland, he was killed at Achadh-farcha, being struck by a flash of lightning, by the miracle of God, on account of the insult which he had offered to Patrick, as the quatrain states :

At Achadh-farcha warlike; the death of Laeghaire's son, Lughaidh [occurred]. Without praise in heaven or here, a heavy flash of lightning smote him."

—Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 162 to 165.

<sup>33</sup> St. Brigid's death occurred, in the year 525, according to the same authorities. See *ibid.*, pp. 170 to 173.

latter event is contained in a concluding stanza of that hymn. The death of Lugad also occurred before Alild obtained the government of Leinster. Alild died in the year 526,<sup>34</sup> and in the twentieth year of his reign, according to the three different catalogues of the Leinster Kings. Colgan supposes it nearer the truth to maintain, that Brogan's Hymn was composed, in the time of Muircheartach, King of Ireland,<sup>35</sup> who was contemporary with the aforesaid Alild of Leinster. Hence he imagines, this poem was written, about the year 525. It was most probably composed in the seventh century,<sup>36</sup> as Sir James Ware reckons Brogan amongst the writers of that period; although his editor, Harris, adopts Colgan's opinion.<sup>37</sup> The poem in honour of St. Bridget contains fifty-three stanzas. In it the author celebrates the virtues and powerful intercession of the Holy Virgin, and manifests his own tender devotion towards her. He also indicates, that a certain measure of reward should be vouchsafed to those, who read or hear it recited.<sup>38</sup> According to O'Reilly, there are Manuscript copies of this Hymn<sup>39</sup> extant, in Trinity

<sup>34</sup> At this year, his death is thus announced: "Oillill, son of Dunlaing, King of Leinster, died."—*Ibid.*, pp. 174, 175.

<sup>35</sup> At the year A.D. 527, the Annals of the Four Masters give us the following romantic account of this king's death. "After Muircheartach, son of Muireadhach, son of Eoghan, son of Niall of the Nine Hostages, had been twenty-four years in the sovereignty of Ireland, he was burned in the house of Cleiteach over the Boyne, on the night of Samhain [the first of November] after being drowned in wine. Sin composed this quatrain:

I am Teatan the woman who killed the chief of Niall;  
Gannadhaigh is my name, in every place and road.

Ceanfaeladh said:

The king Mac Earea returns to the side  
Ui-Neill;  
Blood reached the girdles in each plain;  
the exterior territories were enriched;  
Seven times he brought nine chariots, and  
long shall it be remembered,  
He bore away the hostages of the Ui-Neill,  
with the hostages of the plain of Munster."

—*Ibid.* pp. 174 to 177.

In the accompanying notes, [i. j. k.], previous authorities, annalistic and legendary, are quoted by the learned editor, as serving to illustrate the foregoing entry.

<sup>36</sup> The learned Dr. Lanigan seemed to adopt this opinion. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ii. n. 18, p. 379.

<sup>37</sup> See Harris' Ware, vol. ii. "Writers of Ireland," book i., chap. iii., p. 13.

<sup>38</sup> Thus, we may instance, those lines, in the First metrical Life of St. Brigid, as published by Colgan:

"Pro nobis precetur Brigida  
Præservationem et securitatem a  
periculis  
Sub ejus miseri simus patrocínio  
Antequam veniamus ad conspectum  
Spiritus Sancti.

"Succurrat cum gladio ignito  
In certamine contra dæmones:  
Perducant nos sanctæ ejus preces  
Ad regnum cœleste liberatos a poenis.

"Antequam eamus cum Angelis ad  
certamen  
Curramus ad Ecclesiam celeriter:  
Laudare Dominum præstantius est  
omni officio.  
Non amavit Brigida victoriosa mun-  
dum.

"Precator Sanctam Brigidam  
Cum Sanctis Kildariensibus,  
Se interponant inter me & poenas  
Anima mea pereat.

\* \* \* \* \*  
"Confidamus in Brigida,  
Ut sit protectrix nostris turmis:  
Adjuvat nos sancta,  
Ut mereamur omnes evadere.

"Laudes Christi sermo præclarus,  
Adorare Dei filium officium virtuosum,  
Regnum cœleste obtineat  
Quicumque recitaverit vel audierit  
(*nempe hunc hymnum*)."

—Colgan's "Trias Thaumaturga." Vita prima St. Brigidæ, sects. xlv., xlv., xlv., xlvii., l., li., pp. 517, 518.

<sup>39</sup> It commences with this line, "Ní caip  
búaccit busáac bí" — "Bridget glorious  
loved not the world." See "Chronological  
Account of nearly Four Hundred Irish  
Writers," p. xxxiv. In Colgan's version,  
this line with its Latin translation, reads, "Ní  
caip búaccit busáac bíot:" "Non dilexit  
Brigida victoriosa mundum:" &c.

College Library, Dublin. After Colgan's time, this poem was again published in 1792, by Mr. Richard Plunkett, of the County of Meath. It was accompanied by a rendering in modern Irish. In a small *brochure* intitled "A Bouquet for St Bride," the Very Rev. Nicholas Murphy, P.P., has introduced the following Prayer of St. Brogan:—"I will pray to Holy Bride, with the Saints of Kildare; that she may stand between me and judgment: that my soul may not perish: the nun that roamed the Curragh, is my shield against sharp arrows; except Mary who can compare with my Bride; two holy virgins are above; my guardians may they be—Holy Mary and my Bride—on whose intercession all my happiness may depend."<sup>40</sup>

St. Broghan again informs us that:—

"Brigid never loved the world, and her thoughts were ever in heaven. She was kind-hearted and charitable, and had no care but for God alone, and God worked more wonders through her than through any other Irish saint. She showed the same love to all, to the servants as well as to her spiritual daughters, to beggars, and to the sick."<sup>41</sup>

We are indebted to the poet-priest of Ossory, St. Broghan of Kilbrahan, for some of the most edifying traits in the life of St. Brigid of Erin, as well as for the fervour of the diocesan devotion to the first and most illustrious Irish Nun.<sup>42</sup> Brogan wrote another Poem,<sup>43</sup> according to Roderick O'Flaherty. Yet, in another part of his work, O'Reilly seems to attribute this composition to Giolla na naomh O'Dunn, chief bard to the King of Leinster, and who died in 1160.<sup>44</sup> We are told, in St. Abban's Life, that on a certain occasion, some swine belonging to him were stolen by a nephew of this saint. Directing his course towards Ossory, to recover the property of his monastery, Abban paid a visit to Berchan—as he is there called. Our saint accompanied him to the presence of his nephew. Brogan entreated him to restore the stolen property. But that abandoned wretch made an attempt, to take away St. Abban's life, and in the very act struck down his uncle. Again, attempting a stroke at Abban, his hand became paralysed. Our saint was restored, and his wounds were healed by Abban; while the wicked nephew, feeling remorse for his act, restored those animals he had taken. After this, both the saints established a bond of friendship between themselves and their

<sup>40</sup> This has been versified in the following stanzas:—

"With all Kildara's holy ones  
To Brigid I will pray,  
That she may save from pain and loss  
On the great judgment day.

"O holy saint! who Curragh's plains  
Hast in thy lifetime trod;  
There's none but Mary ever blessed  
Has come so near to God.

"In Brigid, then, oh, let us trust,  
She will protect us all;  
For not in vain shall Erin's hosts  
On holy Brigid call.

"Two virgins are in Heaven above,  
Their client I would be;  
Mary and Brigid I invoke  
Protection give to me."

<sup>41</sup> "She looked not on the face of man:  
Nor husband had, nor brother;

But where she passed the children ran  
And hailed the Maid their mother.  
O Saint, the favourite of the poor,  
The afflicted, weak, and weary;  
Like Mary's was that face she bore—  
Men called her Erin's Mary."

A. DE VERE.

<sup>42</sup> St. Broghan writes:—"She was a ladder to heaven for very many souls, and was called by all the Chaste Head of the Nuns of Erin.

"Saint Brigid is the mother, all men know,  
Of Erin's nuns that have been or shall be,  
From great Saint Patrick's time to the last  
day,  
When Christ returns to judge the world  
with fire."

<sup>43</sup> Beginning with *A coigeaó cairé Cairne*  
*Carbry*, "O beautiful province of hardy  
Carbry."

<sup>44</sup> See *ibid.*, pp. xxxiv., lxxxvi.

respective communities. In this federation, on other occasions, they included Saints Brandan, Moling, Flannan, Munna, and others.<sup>45</sup> Our saint is also said to have been venerated at a monastery, called Chuainnimurchuir, according to the Salamanca MS. of St. Abban's Life, formerly in Colgan's possession.<sup>46</sup> Edward O'Reilly incorrectly places his death, as occurring in the year 526.<sup>47</sup> However, the exact year of our saint's death is not known; but, its day seems to have been the 17th of September, on which his memory was afterwards revered.

ARTICLE IV.—ST. RIAGAIL, PATRON OF TYRELLA PARISH. Very little is known regarding this Saint. His feast is entered, however, in the Feilire<sup>1</sup> of St. Áengus, at the 17th of September. The Martyrology of Tallagh in the Book of Leinster contains a notice of St. Riagail, on the same day.<sup>2</sup> His name is omitted, however, in that version published by the Rev. Dr. Kelly. The Martyrologist, Marianus O'Gorman, has a festival for Riaghail, at this date; while his scholiast adds, that the Saint was from Tech Riagla, in Leth Cathail.<sup>3</sup> From this same source, and according to O'Clerys' Calendar,<sup>4</sup> St. Ryal of Ty-reela, in Lecale, is venerated on the 17th of September. We find a remarkable prediction attributed to him, on a certain subject, known as the *Scuap a Fanait*, or the Broom to come out of Fanait, in Donegall.<sup>5</sup> It was as follows: "Three days and three nights over a year shall this plague remain in Erin. When a ship can be seen on Loch Rúdhraidhe,<sup>6</sup> from the door of the refectory, it is then the Broom out of Fánait shall come. A Tuesday, too, after Easter, in spring, must be the day on which the Broom shall issue from Fánait, to avenge the death of John the Baptist."<sup>7</sup> Allusion has been made to this supposed destructive apparition in prophecies also attributed to other Irish saints, such as St. Moling,<sup>8</sup> St. Columkille,<sup>9</sup> and St. Aireran or Erearan the Wise.<sup>10</sup> Whilst the two former agree with St. Riagail, that the coming of destruction shall be on a Tuesday—St. Aireran does not specify any particular day—there seems to have been much diversity of statement as to the form, nature, and exact period, relating to this *Scuip a Fainit*, or, as it is sometimes called, the Fiery Bolt. The direction, whence it had been expected to come, is also variously stated.<sup>11</sup> From

<sup>45</sup> The memory of these Saints is celebrated as follows: St. Brendan, May 16th, St. Moling, June 17th, St. Flannan, December 18th, St. Munna, October 21st. Colgan remarks, that St. Alban did not form a friendship with all of these Saints, at the same time; for it was not probable that St. Moling was born during the lifetime of Brendan. St. Brendan died in the year 576 or 577. St. Munna in 634; and St. Moling in 696. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Martii, p. 618, and nn. 41, 42, 43, 44, p. 624.

<sup>46</sup> See *ibid.*, p. 624.

<sup>47</sup> See "A Chronological account of nearly four hundred Irish Writers," p. xxxviii.

ARTICLE IV.—"See Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxviii. A commentator adds, that he was Riagail who is in Tech Riagla in Leth Cathail. Or in Muc Inis ("pig-island") on Lough Derg. See *ibid.*, p. cxlvi.

<sup>2</sup> Thus: Riaghail mucc inpi.

<sup>3</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>4</sup> See the "Martyrology of Donegal," edited by Drs. Todd and Reeves.

<sup>5</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. xx., p. 429.

<sup>6</sup> This Lake is said to have been called after Rudhruidhe, the son of Parthalon, A.M. 2545. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 6, 7. It is thought to have been identical with Dundrum Bay.

<sup>7</sup> His festival occurs on the 24th of June.

<sup>8</sup> His feast occurs on the 17th of June. See notices of him at that date, in the Sixth Volume of this work, Art. i.

<sup>9</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>10</sup> Also called Eleran, and Lector of Clonard. His feast occurs on the 29th of December.

<sup>11</sup> The accounts of this object contained

the present saint, Tyrella parish derives its name. Taghrolly, Tyreela, Tchrula, Teighriola, and Staghreel,<sup>12</sup> are also various names referring to this place, as found in old documents and records. Those Irish forms are rendered into English, as "the house of Ryal or Riagail." St. Riagail is supposed to have erected a church, on the present site of the modern Protestant parish church of Tyrella. In a confirmation of certain grants, made by John de Courcy to the see of Down, this church is called, as in the Taxation Stegrel.<sup>13</sup> In the Ulster Inquisitions, it is called Starely *alias* Terrely.<sup>14</sup> The Feilire of St. Ængus the Culdee, composed in the eighth century, states, that a person standing at Tig-Riala, now Tyrella, about a mile distant from the strand, could hear the Ionn Rury, one of the three great waves of Ireland. Doubtless, the writer meant, that booming thunder-like roar over the bar, which can be heard at a distance of some miles.<sup>15</sup> Hence, the Ionn Rury is supposed to indicate the bay of Dundrum.<sup>16</sup> The church and that refectory, to which allusion has been already made, were situated on the east side of Dundrum Bay, in Down County. The site and cemetery of the ancient parish church lie within Tyrella House Demesne, commanding extensive views over the Bay, with the magnificent range of Mourne Mountains in the back-ground. Near the old church site in 1832, a cave, artificially constructed of uncemented stones, had been discovered. It was roofed with flag-stones, and over them earth had been thickly heaped.<sup>17</sup> It is 43 yards in length, by 2½ feet wide, and about five feet high, dividing into three chambers, 60, 45 and 24 feet in length respectively, the last extending its width to six feet.

ARTICLE V.—ST. EARC, OR ERIC, BISHOP OF DONOGHMORE, OF MAGH COBHA, OR OF MAIGHE DAMHAIRNE, COUNTIES OF DOWN AND ANTRIM. In the published Martyrology of Tallagh<sup>1</sup> and in that as found in the Book of Leinster,<sup>2</sup> at the 17th of September, we find the name of Earc set down. Likewise, in the Martyrology of Marianus O'Gorman, the name

in the Leabhar Mór Dúna Dioghire, are evidently of that class known as spurious prophecies, yet which have received so much credence among the ignorant. Their character has been well described, and what has been preserved regarding this matter will be found related in Eugene O'Curry's "Lectures on the Manuscript Materials of Antient Irish History," lect. xx., pp. 425 to 434.

<sup>12</sup> In the Ecclesiastical Taxation of the Diocese of Down, compiled in the year 1306, we find Tyrella set down as "a Eccia de Staghreelt—vij. m<sup>r</sup>—decra ix. s. iiij. d." Thus rendered into English: "The Church of Staghreelt—7 marks—Tenth, 9s. 4d." We are told that "in the taxation, the letter s is prefixed, agreeably to a usage which prevailed in the English districts of the country; and of which numerous instances are to be found in the names beginning with the syllable "Sta" or "Sti." Thus Stackallen is formed from τῖς-καλλαιν; Stillorgan from τῖς-λορκαϊν; and Styoun, the third name following in the Taxation, from τῖς-εοϊν. By the same process, "Laght" (λεᾶτ, "a monument"), as in the parishes of Donaghmore in Donegal, and Longfield

in Tyrone, becomes "Slaght," as in the parish of Connor. It is a curious analogy to the change in the word τῖς, that the cognate Latin word "tego" should be "σπερα" in Greek.

<sup>13</sup> Rot. Pat. 16 Edward III. m. 17. 2nd pt. Tur. Lond.

<sup>14</sup> Ultonia. Inq. Car. i. No. 8. See Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 32, 33 and n. (p), *ibid*.

<sup>15</sup> Accordingly, the Rev. Mr. Reeves, in the Map of Ancient Scotia, which has been published in Adamnan's "Life of St. Columba," marked Dundrum Bay with this title.

<sup>16</sup> However, Dr. O'Donovan formed an opinion that Lough Rury was a name, given to the mouth of Erne River, in the west of Donegal. See "Annals of the Four Masters," vol. i., n. (u), p. 7, and vol. ii., n. (f), p. 611.

<sup>17</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 664.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus entered: ἡ ἐκρί ἐπὶ ὁ δοννικ μοῖρ μαῖς κοβὰ .ι. δαμοῖρνε.

of Erc is recorded at this same date, and his commentator adds, that the saint was bishop of Domnach Mór Maige Damairne.<sup>3</sup> Moreover, he is said to have been Bishop of Domnach mor Maigh Cobha. This has been Anglicised "the plain of Eochy-Cova," ancestor of the tribe called Ui Eathach Cobha, located in the present baronies of Upper and Lower Iveagh, in the County of Down.<sup>4</sup> The place<sup>5</sup> is nearly midway between Newry and Loughbrickland. This is said to be the holy man, supposed by Colgan to have been that bishop Erc, who was a disciple of St. Senan,<sup>6</sup> Abbot of Iniscathay, when he lived on Inis-more, and afterwards on Inis-caorach.<sup>7</sup> However, his real place was so far apart from these localities, that the mere coincidences of name and title do not serve to make the identity probable. Under the head of Domhnach-mor of Magh Damairne,<sup>8</sup> Duald Mac Firbis enters Earc, bishop of Domhnach-mor of Magh-Damhairne, or of Magh-Cobha, at September 17.<sup>9</sup> He is also mentioned in the Martyrology of Donegal,<sup>10</sup> at the same date, as Earc, Bishop, of Domhnach-mor Maighe Damhairne.

ARTICLE VI.—ST. FEME, DAUGHTER OF CAIRELL, VIRGIN AND MARTYR. Women, as well as men, have learned to consider life not worth serious enjoyment, and have looked beyond the passing hour of trial and death, when striving for the palm which crowned so many in the Roman Coliseum. At this date, in the Féilire of St. Ængus,<sup>1</sup> is found the Festival of Eufemia; while a scholion on the text of the "Leabhar Breac" copy states, she is identical with Femme, daughter of Cairell, a virgin and martyr.<sup>2</sup> At the 17th of September, Marianus O'Gorman also enters a feast for Femme, with a special eulogy.<sup>3</sup> His commentator styles her a Virgin and Martyr. This holy woman is said to have been sister of Daigh,<sup>4</sup> son of Cairell, descended from the race of Eoghan, son of Niall. Deidi, daughter to Trian, son of Dubhthach ua Lughair, was mother to both, and also she was the mother of many other saints.<sup>5</sup> To this virgin-martyr seems referable an imperfect extract, in an Appendix to the Introduction of the published Donegal Martyrology.<sup>6</sup> It must be remarked, however, that in the Martyrology of

<sup>3</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>4</sup> See O'Flaherty's "Ogygia," pars iii., cap. lxxviii., p. 372.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (u), pp. 344, 345.

<sup>6</sup> See his Life, at the 8th of March, in the Third Volume of this work, Art. i.

<sup>7</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita S. Senani, cap. xxvii. p. 534 (*recte*) 530. At n. 19 attached, Colgan assigns his feast to the 17th of October—a manifest misprint for September—as our Calendars show. See p. 540 (*recte*) 536.

<sup>8</sup> Magh Damairne is now Magheramorne, County of Antrim, see under Domhnoch Moighe-Cobha, William M. Hennessy's note.

<sup>9</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 106, 107.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE VI. — <sup>1</sup> See "Transactions of

the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxviii.

<sup>2</sup> See *ibid.* p. cxlvi.

<sup>3</sup> Thus is she described in the Irish lines:—

"Femme oeblian inill,  
Ingen caemnár Chairill."

The following is an English translation:—"Femme, beautiful, ample, safe, Cairell's dear modest daughter."—Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>4</sup> See an account of him, at the 18th of August, in the Eighth Volume of this work, Art. i.

<sup>5</sup> See Rev. Drs. Todd and Reeves' "Martyrology of Donegal," pp. 250, 251.

<sup>6</sup> It runs in the succeeding form: "Lasri propinquus, ceterior tamen tempore quidem . . . Euphemia, 1 fême vv. et martyres ambo 16 seu 17 Septembr." In a note, Dr. Todd refers to subsequent entries at 15, 16, and 17 Sept., pp. 249-251. See *ibid.*, p. xlv.

Tallagh, as found in the Book of Leinster, at the 17th of September, the name of Eufemie, Virgin and Martyr,<sup>7</sup> is only to be found in the list of foreign saints; while in that copy published by the Rev. Dr. Kelly, her name is wholly omitted. A festival was celebrated at the 17th of September, according to the Martyrology of Donegal,<sup>8</sup> to honour Feine, daughter of Cairell, Virgin and Martyr.

ARTICLE VII.—ST. CUIMMEN, ABBOT OF BANGOR, COUNTY OF DOWN. [*Seventh Century.*] A festival in honour of Cummine, Abbot, of Damoirne, is set down, in the Martyrologies of Tallagh,<sup>1</sup> of Marianus O'Gorman,<sup>2</sup> and of Cathal Maguire,<sup>3</sup> at the 17th of September. A great plague broke out, A.D. 666, and during its continuance it is said, no less than four abbots at Bangor—one after the other—succumbed, namely Bearach, Cummine, Colum and Aedhan.<sup>4</sup> From what has been stated already, we may take it for granted, following the order of enumeration, that Cummine immediately succeeded Bearach and immediately preceded Colum, in the government of this monastery.<sup>5</sup> He could not have discharged this duty more than a few months, and he died probably on the 17th of September, the date for his festival.<sup>6</sup> It would seem, that another Abbot of the same house named Critan died within a very short interval.<sup>7</sup> In the Martyrology of Donegal,<sup>8</sup> the present saint is recorded, at the 17th of September, as Cuimmen, Abbot of Bennchor.

ARTICLE VIII.—ST. COINDERE, OF CUIL-LIAG. At this date, Marianus O'Gorman enters Condere, and his scholiast states, that he was Condere of Cûil Liacc.<sup>1</sup> The name Coindere, of Cuil-liag, occurs in the Martyrology of Donegal,<sup>2</sup> as having been venerated, at the 17th of September. Cuil-liag is probably found under the more modern townland denominations of Coolagh, Coolock, or Coologe; and these are very numerous in nearly all directions throughout Ireland, not to mention other places, which take foregoing names as component parts of their designations.<sup>3</sup> There is a townland and village of Coolock,<sup>4</sup> giving name to a parish

<sup>7</sup> It is thus entered: Εὐφemie uirg. por.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

ARTICLE VII.—<sup>1</sup> In the Book of Leinster Copy, we have Cummine ab with .i. damoirne, immediately above the entry, as if it did not belong to Bishop Erc's record. Also we have "Cummine, Abb. i. Damoirne in that copy, edited by the Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> His commentator adds Cummeín, abbot of Bangor. See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>3</sup> See Colgan's "Acta Sanctorum Hibernia," xii. Januarii. De S. Cumiano Episcopo, n. 6, p. 59.

<sup>4</sup> See William M. Hennessy's "Chronicum Scotorum," pp. 100, 101. There, however, those events are referred to A.D. 663.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 278, 279, and n. (d.), *ibid.*

<sup>6</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix, L.L., p. 380.

<sup>7</sup> His death is recorded in the Annals of Clonmacnoise and in the "Chronicum Scotorum," at A.D. 655; and in the Annals of Ulster and in those of the Four Masters at A.D. 668. See William M. Hennessy's edition, pp. 100, 101, and Dr. O'Donovan's edition, vol. i., pp. 280, 281, and n. (m), *ibid.*

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

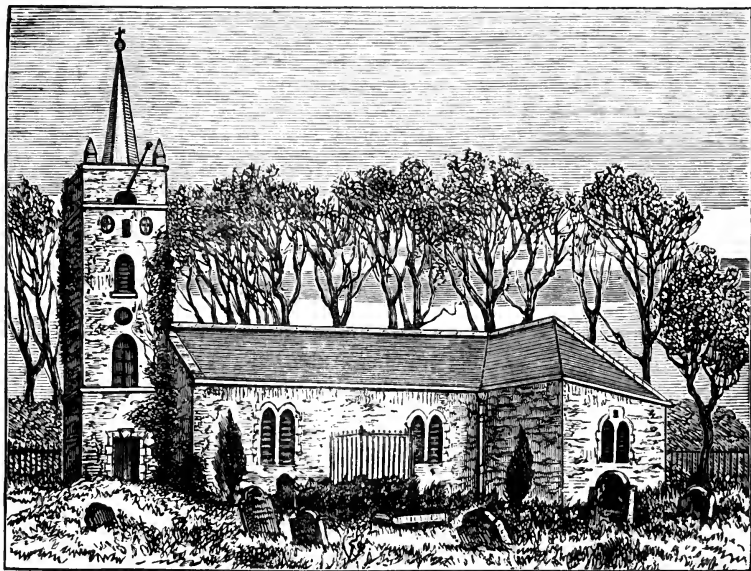
ARTICLE VIII.—<sup>1</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

<sup>3</sup> See "A General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 283, 284, 294.

<sup>4</sup> It is described on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 14, 15. The townland and village are on Sheet 15.

and barony in the County of Dublin.<sup>5</sup> A Protestant church occupies the site of an ancient chapel, which was annexed to Swords.<sup>6</sup> It is within an old enclosed graveyard, and rises on the brow of a hill, near the



Protestant Church of Coolock, County Dublin.

public road. The authority of a collation by Archbishop Fagan, however, states, that this parish had been dedicated to St. Brendan of Kerry,<sup>7</sup> who died on the 14th of May. Hence, we can hardly associate it with our present St. Coindere.

ARTICLE IX.—MONACHUS. The entry "Monachus," is to be found in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare, at the 17th of September.<sup>1</sup> But, whether it is a proper name, or that it means simply a "monk," remains undetermined.

ARTICLE X.—ST. SANCTIN. At this day, the entry of Sanctin saigimm<sup>1</sup> occurs in the Martyrology of Marianus O'Gorman. The simple entry, Sanctin, is set down in the Martyrology of Donegal,<sup>2</sup> at the 17th of September. The place, with which this saint was connected—according to one conjecture—rises on a steep bank, east of the River Dodder. It has

<sup>5</sup> See an interesting account of it in John D'Alton's "History of the County of Dublin," pp. 230 to 235.

<sup>6</sup> The accompanying illustration, drawn by Gregor Grey on the spot, has been transferred to the wood and engraved by him.

<sup>7</sup> His feast is held on the 16th of May, at which date, his Acts may be found in the Fifth Volume of this work, Art. i.

ARTICLE IX.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 51.

ARTICLE X.—<sup>1</sup> Rendered in English: "Sanctin whom I seek."—Dr. Whitley Stokes' "Félire Hui Gormain," pp. 178, 179.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 250, 251.

been transformed into the modern misconceived nomenclature of Kill-Saint-Anne—a name even given to its ancient church. However, the present St. Sanctin appears to us different from that other so called, and venerated at the 9th of May.<sup>3</sup>

ARTICLE XI.—ANNIVERSARY OF THE BIRTH OF ST. CORNELIUS, ARCH-BISHOP OF ARMAGH. According to a tradition of the inhabitants, residing at Lemenc, in Savoy, the 17th of September, A.D. 1120, was the birth-day of St. Cornelius Mac Conchailleadh, known as the Blessed Cornelius, Archbishop of Armagh. His Acts will be found, at the 4th of June.<sup>1</sup> This saint had been a native of the celebrated city of that primatial chair, to which he was afterwards elevated.

ARTICLE XII.—FEAST OF THE TRANSLATION OF ST. FURSEY'S RELICS. We have already seen, that the relics of St. Fursey,<sup>1</sup> after his departure, had been deposited in the Church of the Apostles, St. Peter and St. Paul, at Perrone. This church and a monastery adjoining were afterwards known as "Perrone Scotorum," a circumstance which renders it probable, that the care of St. Fursey's relics was entrusted to his fellow-religious and countryman for some time after his death. The church, in latter times, became collegiate, and it was served by canons. On the 17th September, 1256, a new shrine being made, the relics were again deposited by the Bishops of Noyon, Therouanne, and Beauvais. This ceremony took place in the presence of St. Louis, King of France, who, together with the above-named prelates, placed his seal on the sepulchre. Many abbots and religious, besides a great multitude of the faithful, were present on this solemn occasion. The body remained uncorrupt during the time elapsing between the different removals; and divers miracles are recorded to have taken place at his tomb, and after his death, in favour of many persons. Claudius Thuët, Professor and D.D. of the Parisian Faculty, sent Desmay, the copy of a verbal process, relating to this Translation of St. Fursey's relics. The original was traced on vellum, having five seals appended. It was kept among the archives of St. Fursey's Collegiate Church, at Perrone.<sup>2</sup> A remarkable instance of Providential interference, through the intercession of St. Fursey, is related by Desmay. At the time the Emperor Charles V. and Francis I., King of France, waged war against each other, the Count of Nassau laid siege to Perrone city. In the year 1537, on the 28th of August, festival day of St. Lewis, the hostile forces attacked this town, which had few

<sup>3</sup> See an account of him, at that date, in the Fifth Volume. of this work, Art. i.

ARTICLE XI.—<sup>1</sup> See the Sixth Volume of this work, at that date, Art. i., chap. i.

ARTICLE XII.—<sup>1</sup> His principal feast is held on the 16th of January, at which date his Acts may be found, in the First Volume of this work, Art. i.

<sup>2</sup> The following are the words of this document, according to Desmay:—"Anno Dominicæ Incarnationis Millesimo ducentesimo quinquagesimo sexto, decimo quinto Calendas Octobris, Dominica post octavam Nativitatis Beatæ Mariæ Virginis præsentibus Domino Ludovico Rege

Francorum Illustrissimo, & venerabilibus Patribus Vuermando Noviomensi, Guillermo Belluacensi, & Rodulpho Morinensi, Dei gratia Episcopis; præsentibus etiam multis Religiosis viris Abbatibus & aliis, ac multitudine Christi fidelium congregata; Translatum est presiosum corpus gloriosi Confessoris Christi, Beati Fursæ Peronensis per manus Episcoporum ipsorum, astante etiam, & vidente Rege prædicto, & in capsula nova repositum, & collocatum in Ecclesia Peronensi. In cujus rei memoriam nos Ludovicus Dei gratia Rex Francorum prædictus, una cum sigillis prænominatorum Episcoporum, præsentis scripto sigillum nostrum apponi fecimus & appendi."

defenders, and which, owing to its position, was not well calculated for defence. The besiegers hoped to carry it, by a sudden assault, whilst in the meantime, the canons and clergy, in fasting and prayer, besought the protection of their holy Patron, St. Furse. Already had the enemy surmounted the defences. They had actually borne away three standards from within the walls of the town. Assured of victory, their trumpets began to proclaim it with notes of triumph, when some confusion began to occur in their ranks. This caused them to fall back, their trumpets sounding a retreat. The Count de la March, Marshal of France, who conducted the defence, felt astonished at this unexpected and sudden recoil. And in the fierce assault only one citizen named Mons. de Humiers fell, a circumstance causing no less surprise. But the Marshal and the other officers, believing that this victory was owing to the intercession of their Patron, at once proceeded to St. Furse's Church. Here they publicly offered up their prayers and thanksgivings for the result of that attack.<sup>3</sup> On another calm and warm day, the enemy cast fire into the town, hoping to engage the attention of its citizens in extinguishing it, whilst they meditated an attack from another quarter. The house of the Black Lion caught fire, but the enemy did not succeed, however, in accomplishing their object. For, to the intercession of St. Furse was attributed the falling of a copious rain shower, which completely extinguished the flames, so that the besiegers themselves were foremost in exclaiming publicly, that the town was under special protection of its holy Patron. And, unless such were the case, we should find it difficult to account for its escaping uninjured during the four days it was continually bombarded with seventy pieces of cannon. The besiegers suddenly decamped. Nor could the fear of the king's approach, have caused them to raise this siege; since, as De Bellay remarks, his majesty was then engaged in attending to a more distant theatre of the war. His mind was so much distracted thereby, that he had hardly time to think on, much less send assistance to Perrone. In grateful remembrance of this day, and of the miraculous aid rendered to the town, the relics of St. Furse, and of St. Ultan, his brother, were yearly borne in solemn procession through Perrone city, and especially through that part of it, where the enemy had entered the walls, and had been afterwards repulsed. This custom continued to the time, when Desmay wrote.<sup>4</sup> Colgan evidently makes a mistake, when he says, that this Translation of St. Furse's relics had occurred on the 17th of September, A.D. 1260, citing Desmay for the foregoing date.<sup>5</sup> But, on referring to Desmay's account, as published by Colgan himself, it will be seen, that the year assigned for its occurrence is 1256.

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ARTICLE XIII.—ST. JUSTIN OR JUSTUS. At the 17th of September, the Irish Church venerated St. Justus, according to the Martyrology of Marianus

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<sup>3</sup> Desmay cites the History of Dom, Martin de Bellay, for the foregoing particulars. He had also heard these related, by some of the old townsmen, who were in Perrone, at the time of its siege.

<sup>4</sup> The Acts of our saint as written by him, thus terminate in Colgan's, or rather Eugene O'Gallagher's Latin version, "Sub quorum (viz. SS. Fursæ & Ultani)

patrocinio placeat misericordiæ Domini ut ab omnibus mundi blanditiis, carnis illecebris, Dæmonum molitionibus tuto nobis liceat requiescere, donec transeat dies mali & spiritus dicat electis, ut requiescant a laboribus suis. Amen."—Colgan's "Acta Sanctorum Hiberniæ, ix. Februarii. Vita S. Fursæ, cap. xxi., pp. 298, 299.

<sup>5</sup> *Ibid.*, xvi. Januarii. Vita S. Fursæ. Appendix, cap. x., p. 98.

O'Gorman.<sup>1</sup> We believe, he can be no other than St. Justus, the Priest and Martyr, whose Acts are given by the Bollandists,<sup>2</sup> at this date.

ARTICLE XIV.—ST. LAUREINT. In the Martyrology of Marianus O'Gorman,<sup>1</sup> at the 17th of September, there is a festival for St. Laurein[t]. We cannot find any corresponding name, at this date, in any of the calendars.

ARTICLE XV.—ST. LAMBEIRT. A feast of St. Lambeirt occurs at the 17th of September, in the Martyrology of Marianus O'Gorman.<sup>1</sup> A Mr. Monaghan told the writer,<sup>2</sup> that St. Lambert, venerated on this day, was patron of Cloncurry parish in the County of Kildare.<sup>3</sup> It so happens, that St. Lambert, or Landebert, Bishop of Maestricht and Martyr, is celebrated on this day; and the Bollandists<sup>4</sup> have very fully set forth his Acts,<sup>5</sup> in their great collection.<sup>6</sup> He suffered martyrdom on the 17th of September, A.D. 696, according to the tradition of the Church at Liege; but, in 708 or 709, according to the Bollandists.<sup>7</sup> In the present instance, as in many similar cases, it may be seen, that the patronage of our ancient churches, chapels, and other religious institutions has not been confined exclusively to our native Irish saints.

ARTICLE XVI.—REPUTED FESTIVAL OF ST. PANTALEON. Already at the 27th of July,<sup>1</sup> we have alluded to a Reputed Festival for the Translation of St. Pantaleon's Relics, at Cologne, but only on the statement of Thomas Dempster. At the same date, the Bollandists have treated about the holy Martyr. On this day, they allude to his feast as kept by the Greeks.<sup>2</sup>

ARTICLE XIII.—<sup>1</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>2</sup> See "Acta Sanctorum," tomus v., Septembris xvii. De S. Justino Presb. Martyre Romæ, pp. 470 to 476. His ancient Acts have a Commentarius Prævius, with notes, written by Father John Stilting, S.J.

ARTICLE XIV.—<sup>1</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

ARTICLE XV.—<sup>1</sup> See Dr. Whitley Stokes' "Féilire Hui Gormain," pp. 178, 179.

<sup>2</sup> At the time of his visit to Cloncurry, already alluded to in the Life of St. Ninian or Monecan.

<sup>3</sup> This information Mr. Monaghan obtained from the parish priest of that place.

<sup>4</sup> See "Acta Sanctorum," tomus v., Septembris xvii. De S. Lamberto seu Landeberto Episcopo Trajectensi et Martyre, et ea Occasione de BB. Petro, Andoleto, Etc. Leodii in Belgio, pp. 518 to 617.

<sup>5</sup> They have been edited by Father Constantine Suyskens, S.J., with a Previous Commentary, comprising twenty-one sections and three hundred and twelve paragraphs.

<sup>6</sup> No less than four different Latin Lives of St. Lambert are there given, with accompanying notes.

<sup>7</sup> See Les Petits Bollandistes, "Vies des Saints," tome xi., xviii<sup>e</sup> Jour de Septembre, p. 178.

ARTICLE XVI.—<sup>1</sup> See at that date, in the Seventh Volume of this work, Art. x.

<sup>2</sup> In these terms; "S. Pantaleonem martyrem cum Charalambo et Sociis hodie breviter annuntiari a Græcis, idque verisimiliter fieri, quia Constantinopoli simul in eadem ecclesia coluntur, supra monui."—"Acta Sanctorum," tomus v., Septembris xvii. Among the premitted feasts, p. 463.

## Eighteenth Day of September.

ARTICLE I.—ST. ENDEUS, ABBOT OF EMLAGHFAD, COUNTY OF SLIGO.

[SIXTH CENTURY.]

**F**RUITS, which show the brightest colouring on the rind, are not always the most ripe and wholesome. They have attractions only for the incautious and unwise. Yet those, who have attained a bad eminence are very often honoured on earth, when God's holiest ones are almost unknown or neglected. Our chief purpose in this collection is to rescue from almost utter oblivion memorials that can still be found regarding those who have rendered good service to Religion in the glorious past ages.

St. Endeus or Enna was probably born about the middle of the sixth century, being son to Nuadan. We have few notices left regarding him. However, as Dr. Lanigan remarks, nothing occurs to prevent us from supposing him to have been that Endeus alluded to, in the Second Class<sup>1</sup> of Irish Saints.<sup>2</sup> He is thought to have been a disciple of St. Columkille,<sup>3</sup> the great Apostle of Caledonia. St. Columba founded a monastery at a place called Imleachfoda.<sup>4</sup> Over this, he placed St. Enna, as its first minister. The former residence of Endeus is now called Emlaghfad,<sup>5</sup> in Sligo County. This ancient town<sup>6</sup> lies six miles south of Sligo, and one from Ballymote.<sup>7</sup> It is now a parish church, in the diocese of Achonry; and Prince O'Donnell, the Biograger of St. Columkille, tells us, that the subject of his Memoir erected a Church there, on the west side of a hill, called Tulach-sugra. At present it is known as Tully,<sup>8</sup> in Toomour, within the barony of Corann.<sup>9</sup>

The year of St. Endeus' or Enna's death is unknown. The festival of this saint has been referred to the 18th of September, by Marianus O'Gorman.<sup>10</sup> This was probably the Natalis, or day of his death. However, we do not find his festival in the Martyrologies of Tallagh or of Donegal at that date.

ARTICLE II.—ST. FERGNA, PRIEST. In the published Martyrology of Tallagh,<sup>1</sup> the name of Fergna, Presb. is mentioned, as having had a festival,

ARTICLE I.—<sup>1</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii. p. 474.

<sup>2</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. x., p. 223.

<sup>3</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>4</sup> See Colgan's "Trias Thaumaturga," p. 106.

<sup>5</sup> Emlaghfad, appears to have been compounded from these Irish words, imleach fada, which are Anglicised "the long marsh."

<sup>6</sup> Where Richard Earl of Ulster built a castle, about the year 1300. See Archdall's "Monasticon Hibernicum," p. 633.

<sup>7</sup> It is in the barony of Corran, and parish of Emlaghfad, represented on the "Ordnance Survey Townland Maps for the County of Sligo," Sheet 33.

<sup>8</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes, n. (G), p. 282.

<sup>9</sup> The large parish of Toomour is represented on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 33, 34, 39, 40, 44, 45. The townland of Tully is shown on Sheet 40.

<sup>10</sup> See "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 178, 179.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

at the 18th of September. It is also to be found in the Book of Leinster copy.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> he is described as Fergna, Priest. Then within brackets, the Calendarist observes: "[He was of the race of Colla Uais,<sup>4</sup> monarch of Erin.<sup>5</sup> Or he was son to the King of Caisel, &c., see<sup>6</sup> . . . .]" Space for some authority to be quoted here seems to have been reserved. At the 18th of September, his feast is entered as that of the great Feargna, in the Martyrology of Marianus O'Gorman, with the note of a commentator stating that he was a Priest.<sup>7</sup>

ARTICLE III.—ST. EDAIN, OF DROMA RATH, MOST PROBABLY DRUM-RATH, OR DRUMRANY, COUNTY OF WESTMEATH. In the Felire of St. Áengus, at the 18th of September, a festival is set down for Enan of Druim Raithne,<sup>1</sup> and with a special eulogy for him. The scholiast on the text states, that he was in the west of Meath.<sup>2</sup> At this date, the Martyrology of Tallagh, Book of Leinster copy,<sup>3</sup> registers Edain of Droma Rathe, as having been venerated.<sup>4</sup> The place where he was held in honour may be Anglicised "the church of the fort." The name of this holy man should probably be written Enan or Henan. He was no doubt identical with a saint bearing this name, venerated, as we have already seen, at the 19th of August.<sup>5</sup> The fact, that his festival was celebrated on the Sunday, after the 18th of September, at Drumrath or Drumrany, County of Westmeath, seems sufficiently conclusive.<sup>6</sup> Colgan says, however, that the church of Druimratha was situated in Leyny, in the province of Connaught.<sup>7</sup> Here there had been an oratory, which was burned by the foreigners, A.D. 946, while at the time seven score and ten persons were in it.<sup>8</sup> There is a parish called Druim-raite, *Anglice* Drumrat,<sup>9</sup> in the barony of Corran, and County of Sligo; while there is a place similarly named, in the County of Westmeath.<sup>10</sup> The patron saint of this place is thought by Dr. O'Donovan<sup>11</sup> to have been called differently St. Winoc, Enan, Fionan, Fionoe. He was venerated on the

<sup>2</sup> Thus entered, *fergnai prbi.*

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

<sup>4</sup> The various branches of this powerful family are traced in Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxvi., pp. 361 to 366.

<sup>5</sup> He only reigned four years, from A.D. 323 to A.D. 326, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 122, 123. However, Dr. O'Connor shows, that his expulsion should be placed at A.D. 129. See n. (m.) *ibid.*

<sup>6</sup> A note by Dr. Reeves states at this word: "This passage, which is in the later hand, is unfinished in the original."

<sup>7</sup> See the "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 178, 179, and n. 2.

ARTICLE III.—He is thus commemorated in the "Leabhar Breac" copy:—

RATHUTAR IPPHUGH  
C. III. MILIO MBLAICHE  
LAGEIN CAIN CENOIGNA  
ENAN DROMA RATHNE.

Thus rendered by Dr. Whitley Stokes:—"They sped into heaven, a hundred and seven thousand blossoms, at the fair birth

without reproach of Enán of Druim Raithne."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxviii.

<sup>2</sup> See *ibid.*, p. cxlvi

<sup>3</sup> Thus entered, i. ENAN DROMA RATHE.

<sup>4</sup> In like manner he is entered in the published copy, edited by Rev. Dr. Kelly, p. xxxiv.

<sup>5</sup> At that date, in the Eighth Volume of this work, Art. iii.

<sup>6</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 558, 559.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ." Index Topographicus, p. 876

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 660, 661.

<sup>9</sup> It contains 3,780a. 2r. 3p.—of which 134a 35p. lie in detached portions. The Protestant church is said to occupy the site of St. Fechin's former religious establishment. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 90.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (w.) p. 786.

<sup>11</sup> In a Letter, dated Athlone, September 6th, 1837.

18th of September. In the beginning of the present century, his patron day was held at a well, near the place called Tober-Enain.<sup>12</sup>

ARTICLE IV.—FEAST OF ST. RICARDE OR RICHARDIS, EMPRESS AND VIRGIN. This saintly and noble lady is referred to, at the 18th of September, by Platius,<sup>1</sup> Henry Fitzsimon, and the anonymous list of Irish Saints, published by O'Sullivan Beare,<sup>2</sup> have her classed among the Irish Saints. The Bollandists have inserted such accounts as could be collected regarding this holy woman, at this date,<sup>3</sup> in a historic sylloge.<sup>4</sup> They tell us, that by some recent writers, St. Richardis is said to have been born in Scotia, and to have been the daughter of a Scottish king. However, this account has been rejected and refuted by Matthew Rader.<sup>5</sup> Other writers<sup>6</sup> think she was born in Alsace, and that she was daughter to the Count Erchangier, of Nordgau.<sup>7</sup> She was renowned for her virtues, and married the Emperor Charles le Gros.<sup>8</sup> With him she was crowned and consecrated, A.D. 881, by the Sovereign Pontiff John VIII.<sup>9</sup> Notwithstanding that she lived with her husband in a state of virginity, she was accused of incontinency; but, by a public trial her innocence was fully proved. With consent of the Emperor she quitted the Court and retired to Andlau<sup>10</sup> on the Lower Rhine, where they had founded and endowed a monastery.<sup>11</sup> There she lived for many years. After death various miracles attested her sanctity. When Pope St. Leo IX.<sup>12</sup> passed through Alsace A.D. 1049, he had the body of St. Richardis raised and placed in a grand monument behind the high altar. The parish church of Etival,<sup>13</sup> in the diocese of St. Die, still preserves some relics of St. Richardis, but the rich shrine which once contained them perished during the excesses of the French Revolution.<sup>14</sup> It seems to have been Colgan's desire to publish her Acts, at this same date, as we find Richardis Imperatricis mentioned on the posthumous list of his MSS.<sup>15</sup>

<sup>12</sup> See "Letters containing Information relative to the Antiquities of the County of Westmeath, collected during the Progress of the Ordnance Survey in 1837," vol. i., p. 64.

ARTICLE IV.—<sup>1</sup> In "De Bono Statu Religionis."

<sup>2</sup> See "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 51, 56.

<sup>3</sup> See "Acta Sanctorum," tomus v., Septembris xviii. De S. Ricarde Imp. Virg. Andlaviæ in Alsatia, pp. 793 to 798.

<sup>4</sup> Comprising twenty-two paragraphs.

<sup>5</sup> Chiefly because no ancient writer had been found to support it. See "Bavaria Sacra," tomus iii., p. 73.

<sup>6</sup> Such as Franciscus Guillemann, in *Episcopis Argentinensibus*, p. 125, and Laguille, in *Historia Alsatiæ*, p. 138.

<sup>7</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome xi., xviii<sup>e</sup> Jour de Septembre, p. 238.

<sup>8</sup> This worthless prince—the grandson of Charlemagne—lived from A.D. 832 to the month of January, 888, when he died of grief and in great poverty. See Bossuet's "Abrégé de l'Histoire de France," liv. iii.,

Charles III., dit le Gros, [An. 885.] col. 1206. *Œuvres Complètes de Bossuet*, tome x.

<sup>9</sup> This pontiff reigned from A.D. 872 to 882. See Sir Harris Nicolas' "Chronology of History," p. 210.

<sup>10</sup> This small town lies 18 m. SSW. of Strasburg, and near the source of the River Andlau, which takes its rise in the Vosges. It falls into the Ill, after a N.E. course of 24 miles. See "Gazetteer of the World," vol. i., pp. 257, 258.

<sup>11</sup> In after times, the abbess of that convent bore the title Princess of the Roman Empire, and held her authority direct from the Pope. The barons of Andlau held as a fief under the abbess, and their ancient baronial castle still exists.

<sup>12</sup> He reigned from 1048 to 1054.

<sup>13</sup> It had been formerly the abbatial church of the Order of Premonstratensians.

<sup>14</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome xi., xviii<sup>e</sup> Jour de Septembre, p. 238.

<sup>15</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur ordine Mensium et Dierum."

ARTICLE V.—ST. FOENDELACH OR FAOINDELACH. In the Book of Leinster copy of the Martyrology of Tallagh, at the 18th of September, is entered a feast for Foindelaig.<sup>1</sup> In the published copy,<sup>2</sup> the name is printed Foendelach. Marianus O'Gorman records him as Foendelach, "who was found a help" in his Martyrology at this same date.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> mentions, that Foendelach or Faoindelach was venerated at the 18th of September.

ARTICLE VI.—ST. GEMA, VIRGIN, OF RIACC INNSE. We find a festival registered in the Martyrology of Tallagh,<sup>1</sup> at the 18th of September, in honour of Gema, Virgin, of Riacc Innse.<sup>2</sup> In the Martyrology of Marianus O'Gorman,<sup>3</sup> at the same date, the entry of Gemma is found. Her place and period seem to be unknown.

ARTICLE VII.—ST. GREALLAN LAINNE. We find entered in the published Martyrology of Tallagh,<sup>1</sup> at the 18th of September, the name Griallan Lainne, without any particular designation.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> however, his name appears as Greallan Lainne; and this seems to follow that entry in the metrical Martyrology of Marianus O'Gorman,<sup>4</sup> at the present date. Where Laine—rendered Land by Dr. Whitley Stokes—is to be found has not been mentioned.

ARTICLE VIII.—ST. MAELCANAIGH, OF RUSGACH, IN THE COUNTY OF LOUTH. In the Book of Leinster copy of the Martyrology of Tallagh,<sup>1</sup> the name Maelcanaigh is mentioned as having been venerated, at the 18th of September.<sup>2</sup> He is also recorded at same date in the Martyrology of Marianus O'Gorman<sup>3</sup> as "the Just;" and in that of Donegal<sup>4</sup> as Maelcanaigh, of Ruscach, in Cuailgne. This ancient district lay between Carlingford Lough and Dundalk Bay, in the County of Louth. The present equivalent of Ruscach can easily be determined within that peninsula.

ARTICLE IX.—ST. MENO, A DEACON AND MARTYR. In Father Stephen White's work,<sup>1</sup> this holy ecclesiastic is classed at this day among the Irish Martyrs of Belgium.

ARTICLE X.—ONE HUNDRED AND SEVEN THOUSAND. In the early Irish Church, at the 18th of September, was celebrated the Festival of one

ARTICLE V.—<sup>1</sup> Thus written, *foinvelaig*.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>3</sup> See the "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 178, 179.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

ARTICLE VI.—<sup>1</sup> In that copy of the Martyrology found in the Book of Leinster we only have *Σεμαε υπη*.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>3</sup> See the "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 178, 179.

ARTICLE VII.—<sup>1</sup> In the Book of Leinster copy is found, *Συλλαν λαινι*.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

<sup>4</sup> See the "Felire Hui Gormain," by Dr.

Whitley Stokes, pp. 178, 179, and n. (1). *ibid.*

ARTICLE VIII.—<sup>1</sup> Thus entered, *maelcanaig*.

<sup>2</sup> In that copy edited by Rev. Dr. Kelly, at this same date, the entry is *Moelcanaigh*. See p. xxxiv.

<sup>3</sup> See the "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 178, 179. A commentator adds that he was *Máol Canaigh* from *Rúscach*.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

ARTICLE IX.—<sup>1</sup> See "Apologia pro Hibernia," cap. iv, p. 42.

ARTICLE X.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of *Ængus*, p. cxxxviii.

hundred and seven thousand champions of Christ, who earned their crown in Heaven, as we find recorded in the *Felire* of St. Ængus.<sup>1</sup> We cannot discover any other reference to them in the general Calendars of the Church.

ARTICLE XI.—DEDICATION OF A BASILICA.—In the early Irish Church, at the 18th of September, the Dedication of a Basilica—not easily to be determined—is found as a Festival in the copy of the Martyrology of Tallagh, contained in the Book of Leinster.<sup>1</sup> This is not entered, however, in that Martyrology of Tallagh, published by Rev. Dr. Kelly.

ARTICLE XII.—REPUTED FESTIVAL OF COLUMBAN, BISHOP. The Bollandists enter a festival for Columbanus, a Bishop, but without any other circumstances mentioned, as they find it in the Florarian Manuscript, at the 18th of September. For the day succeeding, Ferrarius places a Bishop Columbanus in Scotia. The Bollandists reserve for the 19th of September further allusion to him.<sup>1</sup>

ARTICLE XIII.—REPUTED FEAST OF ST. NINIAN OF CANDIDA CASA. At the 18th of September, Camerarius has entered the feast of St. Ninian, Bishop of Candida Casa in Scotland. This the Bollandists state at the same day.<sup>1</sup> Already have we treated about him, at the 16th of September.<sup>2</sup>

ARTICLE XIV.—FESTIVAL FOR SAINTS PIALA AND HIA, VIRGINS AND MARTYRS. According to the Bollandists,<sup>1</sup> who record a festival for these holy virgins at the 18th of September, Saints Piala and Hia are said to have suffered martyrdom in Britain, with St. Finghar or Guignar. At this date, Lahier pronounces their eulogy in his work, *Menologium Virginum*. Already have we treated on this subject, at the 23rd of February,<sup>2</sup> as also, at the 23rd of March.<sup>3</sup>

ARTICLE XV.—FESTIVAL OF ST. EUTROIP OR EUTROPIUS. In the Martyrology of Marianus O'Gorman, there is a feast for Eutroip or Eutropius, at the 18th of September.<sup>1</sup> Elsewhere we cannot find in any Calendar the name of Eutroip or Eutropius, at this day.

ARTICLE XVI.—FEAST OF ST. MEITEIT OR MEDETUS. A festival for St. Méiteit—rendered Medetus—is found in the Martyrology of Marianus

ARTICLE XI.—<sup>1</sup> Thus entered, *DEDICATIO basilicæ martii*.

ARTICLE XII.—<sup>1</sup> See "Acta Sanctorum," tomus v., Septembris xviii. Among the pretermitted Saints, p. 759.

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum," tomus v., Septembris xviii. Among the pretermitted feasts, p. 756.

<sup>2</sup> See Art. i., in the present volume, at that date.

ARTICLE XIV.—<sup>1</sup> See "Acta Sanctorum," tomus v., Septembris xviii. Among the pretermitted saints, p. 755.

<sup>2</sup> See the Second Volume of this work, at that date, Art. i.

<sup>3</sup> See the Third Volume of this work, at that date, Art. xiv.

ARTICLE XV.—<sup>1</sup> See Dr. Whitley Stokes' "*Felire Hui Gormain*," pp. 178, 179.

O'Gorman, at the present date.<sup>1</sup> It seems likely he is to be identified with Medecius or Medacus of Nicomedia, as found in the ancient Martyrologies of Richenau and Corbie. In those of Epternac and Milan, the name is written Medetheus. The forms Mediteus and Medileus are also applied to him. The Bollandists simply notice him at this date.<sup>2</sup>

ARTICLE XVII.—FESTIVAL OF ST. METHOIT OR METHODIUS. In the Martyrology of Marianus O'Gorman<sup>1</sup> at the 18th of September is entered Methoit, with the observation "better is he than a mighty birth."<sup>2</sup> This must have been intended to commemorate the holy bishop and martyr, St. Methodius of Chalcis in Greece, whose Acts are noticed by the Bollandists,<sup>3</sup> at the present day.<sup>4</sup>

## Nineteenth Day of September.

ARTICLE I.—ST. FIONUTAIN, ABBOT, THOUGHT TO HAVE BEEN THE SON OF AEDH FINNLIATH.

[SIXTH CENTURY.]

MUCH uncertainty prevails regarding the identity, place, and period of the present holy religious. St. Fintan, called abbot simply by Colgan, ranks among our saints, at this date.<sup>1</sup> Already in the Acts of St. Mochta or Mochteus, Bishop and Patron of Louth,<sup>2</sup> we have seen, that he wrought a wonderful miracle in bringing to life one Fintan, a disciple of St. Patrick, who had been torn into pieces by some enemies.<sup>3</sup> Colgan thinks it likely he may be identified with St. Fintan, the son of Fergus, son to Endeus Niadh;<sup>4</sup> but, he has alternate conjectures, that he may also be the St. Fionntain, venerated at the 19th of September, or another bearing the same name, whose feast occurs on the 1st of October.<sup>5</sup> However, from the statement of Fintan being the son of Fergus, it is clear he cannot be identified with the present saint, who has been called the son of Aedh Finnliath, by the O'Clerys. In the Book of Leinster copy of the Martyrology of Tallagh,<sup>6</sup> a festival is entered in honour of Fintan, Abbot, at the 16th of the October Kalends. This is a mistake for the 13th or the 19th of September; and, it is perpetuated in the published version.<sup>7</sup> Nor is there any further designation of him in the Manuscript copy of the Irish Calendar, at the 13th of the October Kalends, as preserved among the Irish Ordnance Survey Records.<sup>8</sup>

ARTICLE XVI.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 178, 179.

<sup>2</sup> See "Acta Sanctorum," tomus v., Septembris xviii. Among the pretermitted feasts, p. 759.

ARTICLE XVII.—<sup>1</sup> See "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 178, 179.

<sup>2</sup> The original Irish is thus given: "ferr he ol[d]us rogein."—*Ibid.*

<sup>3</sup> See "Acta Sanctorum," tomus v., Septembris, xviii. De S. Methodio Episc. Mart. Chalclide in Græcia, pp. 768 to 773.

<sup>4</sup> In a Historic Sylloge of two sections, containing twenty-four paragraphs.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani Abbatis de Cluain-Ednech, Appendix, cap. i., p. 355.

<sup>2</sup> See his Acts at the 19th of August, in the Eighth Volume of this work, Art. i.

<sup>3</sup> See *ibid.*, chap. iii.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxiv. Vita S. Mochtei, Episcopi Lugmadensis, cap. xii., p. 730.

<sup>5</sup> See *ibid.*, n. 12, p. 732.

<sup>6</sup> Thus Fintan abb.

<sup>7</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>8</sup> See, "Common Place Book, F," p. 79.

The O'Clery Calendarist states, that he was son of Aedh Finnliath, who descended from the race of Eoghan, son to Niall. Fintan, the son of Aedh, is reckoned among St. Columkille's disciples.<sup>9</sup> He seems to have been born in Ireland, and when very young to have accompanied the Apostle of Caledonia to Britain, to have joined the community in Hy, and to have been a companion, when Columba passed beyond the Grampian Mountains.<sup>10</sup> His history belongs chiefly to that of the North-British Church. He is said to have been the founder of a church, called Abinde.<sup>11</sup> In one place, Colgan conjectures this to have been Kill-Aibhne Church, in the diocese of Clonfert. This we must presume to be the present Killane, Killian, or Killiane, a small parish,<sup>12</sup> partly in the barony of Loughrea,<sup>13</sup> but chiefly in that of Kilconnel,<sup>14</sup> and about four miles south-west of Kilconnell village, in the County of Galway. Fintan, the son of Aedh, is mentioned in Adamnan's<sup>15</sup> Life of St. Columba, as one who fell grievously sick on a missionary tour over the Grampian Mountains. His companions prayed their Apostle to restore his health. Stretching his hands to Heaven, Columba blessed him, and predicted for the sick youth a long life, which was to continue after all present had died. This prophecy was fulfilled. In after years, he founded a monastery called Kailli-au inde, which Colgan supposed to have been in Ireland, straining the denomination to correspond with Kill-aibhne, in the diocese of Clonfert.<sup>16</sup> However, its situation must be sought for in Scotland; and a conjecture has been offered<sup>17</sup> that it was identical with a place called Cally, in the parish of Bendothy, in Perthshire, where there was a chapel and burial-ground dedicated to St. Fink.<sup>18</sup> At Kailli-an-inde, Fintan, the son of Aedh, having obtained a good old age, terminated his career.<sup>19</sup> At the 19th of September, Marianus O'Gorman<sup>20</sup> enters a feast for Fintan, called a fair noble and a rare gem. The commentator adds, that he was an abbot.<sup>21</sup> The published Martyrology of Donegal<sup>22</sup> records him, at this same date.



ARTICLE II.—REPUTED FEAST OF ST. SARAN MAC TRENAICH. At the 16th of the October Kalends,<sup>1</sup> there is an entry, Saran Mac Trenaich, in the Tallagh Martyrology, as published by the Rev. Matthew Kelly, D.D.<sup>2</sup> It is probable, however, that this is a misplaced festival of St. Saran Mac Tiagharnaigh, who is venerated on the 21st of this month. From the Book of Leinster copy of the Martyrology we miss such an insertion at this date.

<sup>9</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. x., p. 490.

<sup>10</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 31, p. 144.

<sup>11</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xxxi., p. 357, and nn. 27, 28, p. 384.

<sup>12</sup> It is described on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 73, 86, 98.

<sup>13</sup> The Loughrea section contains 1,466 acres and 12 perches.

<sup>14</sup> The Kilconnel section contains 6,400 acres, 1 rood and 16 perches. See the "Parliamentary Gazetteer of Ireland," vol. ii., p. 453.

<sup>15</sup> His Life occurs, at the 23rd of this month, in the present volume. See Art. i.

<sup>16</sup> Quoting Colgan, Archdall fixes Cailleavinde in the County of Sligo. See "Monasticon Hibernicum," p. 629.

<sup>17</sup> By Mr. Skene.

<sup>18</sup> See "Old Statistical Survey of Scotland," vol. xix., pp. 357, 359.

<sup>19</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 31, and nn. (b, c, d, e), pp. 144, 145.

<sup>20</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>21</sup> See *ibid.*, n. 1.

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

ARTICLE II.—<sup>1</sup> Wrongly represented as corresponding with the 19th of September.

<sup>2</sup> See "Calendar of the Irish Saints," p. xxxiv.

ARTICLE III.—ST. MAC OIGI, PRIEST. The particular name of this saint does not appear to have been preserved, for he is only called “the son of Oig.” In the published Martyrology of Tallagh,<sup>1</sup> we read, that veneration was given at this date to Mac Oigi.<sup>2</sup> The contracted word Sac. follows this announcement, and from its usual form of application, we may infer he was a Priest. In the manuscript copy of the Book of Leinster, in like manner, he was distinguished as Mac Cuigi, a Priest.<sup>3</sup>

ARTICLE IV.—ST. FERGUS, CRUITHNECH, OR THE PICT. We may suppose from the term applied to this St. Fergus that he was a Pict, either in origin and birth; or perhaps it may have reference to his residence as missionary in Pictland. It is likely, however, that he had some connexion with Ireland, as he is classed among her saints. At the 19th of September,<sup>1</sup> in the published Martyrology of Tallagh,<sup>2</sup> we read, that veneration was given to Fergus, Cruithnech, or the Pict. We have no such entry, in the Book of Leinster copy. The time when he lived has not been ascertained.

ARTICLE V.—REPUTED FEAST OF ST. FAENDALECH. A festival in honour of Faendalech is set down in the published Martyrology of Tallagh,<sup>1</sup> at the 19th of September. It is quite possible, notwithstanding, that the present saint differs not from one so named, at the day previous. The error of a scribe may have caused this double insertion. This entry at the present date is not found in the Book of Leinster copy.

ARTICLE VI.—ST. SEACHAN. The Martyrology of Marianus O’Gorman, at the 19th of September, has a festival for “dear, modest Sechan.”<sup>1</sup> His time, place, and position in the Irish Church cannot be determined with any degree of accuracy. According to the Martyrology of Donegal,<sup>2</sup> veneration was given to Sechan, at the 19th of September. This is probably Senach, bishop of Achadh Fobhar,<sup>3</sup> numbered among St. Patrick’s disciples.<sup>4</sup>

ARTICLE VII.—ST. COMGELL OR CAOMHGHEALL, VIRGIN. A festival in honour of Comgell or Caomhgheall, Virgin, is found registered in the published Martyrology of Tallagh,<sup>1</sup> at the 19th of September, although the 16th of October Kalends—corresponding with the 16th of September—is substituted.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Incorrectly noted as xvi. Kalends of October.

<sup>3</sup> Thus: maccuigi pperbi.

ARTICLE IV.—<sup>1</sup> Incorrectly called xvi. kalends of October.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

ARTICLE VI. — <sup>1</sup> The Irish entry is :

“Sechan caemhnar.”—Dr. Whitley Stokes’ “Félire Hui Gormain,” pp. 180, 190.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

<sup>3</sup> See Colgan’s “Trias Thaumaturga,” Septima Vita S. Patricii, lib. ii., cap. lxii., pp. 137, 138, and n. 118, pp. 178, 179.

<sup>4</sup> See *ibid* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

A similar error occurs in the Book of Leinster entry of her name.<sup>2</sup> At this same date, Marianus O'Gorman commemorates Comgell, noticed by his commentator as having been a virgin.<sup>3</sup> In the Martyrology of Donegal,<sup>4</sup> she is commemorated at the 19th of September.

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ARTICLE VIII.—ST. ANCI OR AINCHI. In the published<sup>1</sup> and Book of Leinster<sup>2</sup> copies of the Martyrology of Tallagh, we find the simple entry, Ancí, without further designation, and at the 19th of September.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> has Aínchi, at the 19th of September. We cannot find any further account of him.

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ARTICLE IX.—REPUTED FEAST OF ST. SEZIN, ABBOT IN ARMORICA. Already at the 6th of March, we have given the Acts of this early saint,<sup>1</sup> but Albert le Grand assigns this day to him,<sup>2</sup> as the Bollandists notice, at the 19th of September.<sup>3</sup>

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ARTICLE X.—REPUTED FEAST OF ST. KORTILA. At the 19th of September, Thomas Dempster has a feast for the elevation of St. Kortila, Bishop and Confessor.<sup>1</sup> Already we have alluded to him at the 28th of March.<sup>2</sup> He was the sixth bishop of Verden, according to Albert Krantz,<sup>3</sup> and the "Spicilegium Ecclesiasticum Germaniæ."<sup>4</sup> Ferrarius follows Dempster, in assigning this feast for the Elevation of the Body of Kortila. However, the Bollandists, at the 19th of September, will not allow this festival on the mere authority of Dempster; nor are they satisfied there is warrant for Kortila's ecclesiastical *cultus*.<sup>5</sup>

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ARTICLE XI.—REPUTED FESTIVAL OF A COLUMBAN IN SCOTLAND. Thomas Dempster<sup>1</sup> has a feast at the 19th of September for a supposed Columbanus, a bishop in Scotia, who is said to have been a Canon Regular, and to have led the Scots from the error of the Eastern Paschal observance.<sup>2</sup>

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<sup>2</sup> Thus: Comgell *uir*.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181, and n. 2, *ibid*.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: Ancí.

<sup>3</sup> Incorrectly styled xvi. Kalends of October.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

ARTICLE IX.—<sup>1</sup> See the Third Volume of this work, at that date, Art. ii.

<sup>2</sup> See "De Sanctis Armorice," p. 379.

<sup>3</sup> See "Acta Sanctorum," tomus vi., Septembris xix. Among the pretermitted feasts, p. 1.

ARTICLE X.—<sup>1</sup> Thus: "Verdæ Kortilæ episcopi, et confessoris elevatio, B:—" *Menologium Scoticum*. See Bishop Forbes' "Kalendars of Scottish Saints," p. 212.

<sup>2</sup> In the Third Volume of this work, Art. vii.

<sup>3</sup> See "Metropolis," lib. i., cap. 29.

<sup>4</sup> See tomus v., p. 895.

<sup>5</sup> See "Acta Sanctorum," tomus vi., Septembris xix. Among the pretermitted Saints, p. 1.

ARTICLE XI.—<sup>1</sup> See *Menologium Scoticum* in Bishop Forbes' "Kalendars of Scottish Saints," p. 212.

<sup>2</sup> For this statement, he quotes B.C., which initials do not represent any of his appended authorities.

As usual with him, Ferrarius<sup>3</sup> follows in good faith the assertions of Dempster; but, the Bollandists,<sup>4</sup> who record the statement, at this date, are of opinion, that no Columbanus belonged to it.

ARTICLE XII.—ST. EGBINUS, A LEVITE. At the 19th of September, on the authority of the Carthusian Martyrology, Father Henry Fitzsimon enters Egbinus, Levite :<sup>1</sup> while in the anonymous Calendar of Irish Saints given by O'Sullivan Beare, we find only Egbinus, for the same day.<sup>2</sup> In the same manner, we have his name set down in the posthumous list of Colgan's MSS., so that we may infer his life was to have been published at this date.<sup>3</sup>

ARTICLE XIII.—ST. ZEPHANUS. This form of name does not seem to be Irish. It may, however, have been Latinized from some Celtic original. The simple entry Zephanus, without any further designation, is met with in the Martyrology of Tallagh,<sup>1</sup> at the 19th of September.<sup>2</sup> We do not find such an insertion at this date, in the Book of Leinster copy.

ARTICLE XIV.—FEAST OF ST. JANUARIUS, BISHOP OF BENEVENTUM AND MARTYR. The feast of St. Januarius, or of Enair, so called in Irish, was celebrated in our early national Church, as we find from the Felire of St. Ængus,<sup>1</sup> at the 19th of September. This holy man was of noble birth and of a Neapolitan Christian family, it is supposed; and he was elected Bishop of Beneventum. During the persecution of the Roman Emperor Diocletian, he laboured much to console and confirm the faithful in their profession. With other companions, he was apprehended, and brought before the Prefect Timotheus, who condemned them to be beheaded. This martyrdom occurred at Pouzzoli, on the 19th of September, A.D. 305. The Bollandists have their Acts at the end of their sixth volume for the month of September, edited by Father John Stilling, S.J.,<sup>2</sup> and to which a Preface,<sup>3</sup> with a

<sup>3</sup> In "Catalogus Generalis Sanctorum."

<sup>4</sup> See "Acta Sanctorum," tomus vi., Septembris xix. Among the pretermitted feasts, p. 5.

ARTICLE XII.—<sup>1</sup> Florantius places him at the 19th of October, apparently mistaking him for Ethbinius.

<sup>2</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 51, 54.

<sup>3</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur ordine Mensium et Dierum."

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Incorrectly noticed as xvi. Kalends of October.

ARTICLE XIV. — <sup>1</sup> In the "Leabhar Breac" version, the following *rann* occurs at this date :—

Raid comluir rochlach  
Co Cúirt coemdaí taithelech  
Conaílois nús neman  
Enair inmain aithmet.

Thus translated by Dr. Whitley Stokes :  
"Sped with a famous multitude to Christ's  
loveable peace, with his host of pre-  
eminent Kings, Januarius—a dear commemoration!"—"Transactions of the Royal  
Irish Academy," Irish Manuscript Series,  
vol. i., part i. On the Calendar of Oengus,  
p. cxxxviii.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Septembris xix. Addenda ad Diem Decimam Nonam Septembris. De SS. Januario Episc., Sosio, Festo et Poculo Diaconis, Desiderio Lectore, Eutyche vel Eutyche et Acutio Martyribus Puteolis in Campania Felice, pp. 761 to 894.

Previous Commentary,<sup>4</sup> is prefixed. The Acts are drawn from various sources, and their dissertations are illustrated with a map and various copper-plate figures. In the Martyrology of Marianus O'Gorman,<sup>5</sup> at the 19th of September, the feast of Enair—interpreted Januarius—occurs.

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ARTICLE XV.—ACHUIT OR ACUTUS. In the Martyrology of Marianus O'Gorman<sup>1</sup> occurs the entry of Achuit, Latinized Acutus, at the 19th of September. He seems to have been the martyr, who suffered with Januarius, as related in the previous Article.

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ARTICLE XVI.—ST. FESTUS. A feast for Festus is entered in the Martyrology of Marianus O'Gorman,<sup>1</sup> at the 19th of September. He appears to have been the Deacon Festus, who was the companion of St. Januarius in martyrdom, as mentioned in a preceding Article.

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ARTICLE XVII.—PROCUL OR PROCULUS. At the 19th of September, Marianus O'Gorman enters a feast for Procul or Proculus, in his Martyrology.<sup>1</sup> This holy man seems to have been the Deacon Proculus, who shared the martyrdom of St. Januarius, as stated in a previous Article.

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ARTICLE XVIII.—EUTIC. In the Martyrology of Marianus O'Gorman, there is a feast for Eutic amlond, rendered "gentle Eutyches," at the 19th of September.<sup>1</sup> He is probably the same as Eutyches, who was united in martyrdom with St. Januarius, as mentioned in a preceding Article.

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ARTICLE XIX.—FELIX AND HIS COMPANIONS, MARTYRS, AT NUCERIA, ITALY. At the 19th of September, Marianus O'Gorman<sup>1</sup> has noticed the "Train of Felix whom we hide not."<sup>2</sup> The holy martyr Felix and his companions suffered for the faith, under the Roman Emperor Nero. They are said to have been beheaded at Nuceria, in Italy, and little has been recorded of them, although commemorated in various ancient Martyrologies. The Bollandists have such notices of them at this day,<sup>3</sup> as they had been able to collect.

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<sup>3</sup> In three paragraphs.

<sup>4</sup> In thirty-one sections, comprising 487 paragraphs.

<sup>5</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XV.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XVI.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XVII.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XVIII.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XIX.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> The Irish line reads thus: "lin Felic nach folgem [m]."—*Ibid.*

<sup>3</sup> See "Acta Sanctorum," tomus vi., Septembris xix. De SS. Felice et Constantia Mart., et forte Aliis Nuceriæ in Italia, pp. 6 to 8.

ARTICLE XX.—ST. CONSTAINT OR CONSTANTIA. The Martyrology of Marianus O'Gorman<sup>1</sup> commemorates the beautiful Constaunt or Constantia, at the 19th of September. She was the companion of St. Felix in his martyrdom, as mentioned in the previous Article.

ARTICLE XXI.—PILIP OR PHILIPPUS. The festival of Pilip or Philippus occurs in the Martyrology of Marianus O'Gorman, at the 19th of September.<sup>1</sup> I do not find in any other calendar the name of Pilip or Philippus, at this date.

## Twentieth Day of September.

### ARTICLE I.—ST. MOGHAIHDH, PRIEST.

**B**OTH in the Book of Leinster copy of the Martyrology and in that published by the Rev. Dr. Matthew Kelly, the 20th and 21st days of September appear to have been unfilled. However, on the 20th of September, there is a commemoration of Mogaid, *saccart* or priest; but nothing further is related of his time or place, in the Martyrology of Marianus O'Gorman.<sup>1</sup> We have sought in vain to find some probable indication or memorial of him in Irish hagiology. The Martyrology of Donegal<sup>2</sup> records a festival in honour of Moghaidh, Priest, at the 20th of September. In the Martyrology of Tallagh,<sup>3</sup> at the 19th of September, is found the name of Mac Oigi Sach., as we have already seen, and it may be asked, if the name can be identified with the foregoing one? In this Calendar, likewise, the 20th of September is incorrectly called the XV. of the October Kalends, instead of the XII.

ARTICLE II.—ST. AEDHAN, SON OF OISSIN. St. Aidus, Son of Ossin, was held in reverence on this day, as Colgan states on the authority of our Irish Menologists.<sup>1</sup> The name of Aedhan, Son of Oissin, was venerated at the 20th of September, and is found in the Martyrologies of Marianus O'Gorman<sup>2</sup> and of Donegal.<sup>3</sup> Again, in the copy of this latter Calendar, belonging to the

ARTICLE XX.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XXI.—<sup>1</sup> See the "Felire Hui Gormain," by Dr. Whitley Stokes, pp. 180, 181.

ARTICLE I.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp.

252, 253.

<sup>3</sup> Edited by Rev. Dr. Kelly. See p. xxxiv.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum

Hibernicæ," xxxi. Januarii. Appendix, cap. i., p. 221.

<sup>2</sup> There entered as "Aedan alimm"—rendered "Aedán whom I beseech"—while a note adds, that he was the son of Oissin. See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 252, 253. In a supplementary catalogue taken from this record, the Rev. Mathew Kelly, D.D., sets down, "Sep. 20, Aedhan

Irish Ordnance Survey Records, we find him mentioned at the XII.<sup>4</sup> of the October Kalends or September 20th.

ARTICLE III.—FESTIVAL OF DOROMA. The Feilire of St. Ængus has a festival at the 20th of September, for a queen named Doroma;<sup>1</sup> and a commentator in the Leabhar Breac copy has notes,<sup>2</sup> which hardly give any additional intelligence regarding her. Nowhere can I find what might serve to throw light on her name, period or place.

ARTICLE IV.—PRIVATUS. The festival of Privatus occurs at the 20th day of September, in the Felire of Marianus O'Gorman.<sup>1</sup> Whether he is the Privatus, a Martyr in Phrygia, with Dionysius and perhaps Dorotheus, as companions,<sup>2</sup> or Privatus,<sup>3</sup> bishop of Gabalitan, also a martyr,<sup>4</sup> cannot be determined, as both had a festival, at this same date.

ARTICLE V.—DIONYSIUS. In the early Irish Church, as we find from the Felire of Marianus O'Gorman, a feast was held on the 20th of September, to honour Dionysius.<sup>1</sup> Whether he be the martyr of Phrygia, already referred to as a companion of St. Privatus' martyrdom, or a martyr so called at Perga in Pamphylia,<sup>2</sup> venerated on this same day, I am unable to determine.

ARTICLE VI.—FAUSTA, MARTYR. At the 20th of September, Marianus O'Gorman has a special eulogium for the virgin Fausta,<sup>1</sup> whose feast he celebrates.<sup>2</sup> The martyrdom of this holy virgin, together with that of her companions Evilasius, and perhaps that of Maximinus or Maximus at Cyzicum<sup>3</sup> on the Hellespont, is set forth on this date by the Bollandists.<sup>4</sup>

mac Oissin." See "Calendar of Irish Saints," p. 30.

<sup>1</sup> Viz : δωδαν μαc Oiprin. See page 79.

ARTICLE III.—The *rann* is as follows:—

ateocham nahuaga  
 Ooairpet arnada  
 inuigan Doroma  
 Conaslog porhnaoa.

Thus rendered into English : " We beseech the virgins that they guard our assemblies : may the Queen Doroma (?) with her host protect us."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxviii.

<sup>2</sup> Thus : *doroma* i. uirgo nomen. Also *conaslog* i. cum uirginibus .u. suis.—See p. cxlvi., *ibid*.

ARTICLE IV.—In the following form : " Priuait breo asa mbagimm," which is translated, "Privatus, a flame which I announce."—Dr. Whitley Stokes' "Felire Hui Gormain," p. 180, 181.

<sup>2</sup> The Bollandists have notices of them at the 20th of September in their "Acta Sanctorum," tomus vi., Septembris xx. De

SS. Dionysio et Privato et forte Dorotheo MM. in Phrygia, p. 150.

<sup>3</sup> See *ibid*. Among the pretermitted Saints, p. 104.

<sup>4</sup> This latter Privatus is commemorated at this present date by Maurolycus and Canisius, while the Roman Martyrology and the Bollandists have his feast at the 21st of August.

ARTICLE V.—The entry is : " Dionis fris ndalain," thus rendered, "Dionysius with whom I meet."—Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> See an account of his Passion in the Bollandists' "Acta Sanctorum," tomus vi., Septembris xx. De SS. Theodoro Philippa Matre ejus, Socrate et Dionysio, MM., pp. 138 to 140.

ARTICLE VI.—Thus, "Fausta oebnar ogseng," rendered, "Fausta, beautiful, modest, virginal, slender."

<sup>2</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>3</sup> Otherwise known as Spiga, an ancient city of Mysia Minor, between the mouths of the Rhyndac and Esapian rivers.

<sup>4</sup> See "Acta Sanctorum," tomus vi., Septembris xx. De S. Fausta, Evilasio et forte Maximino MM. Cyzici in Helles-

ARTICLE VII.—EVILASIUS AND EULOGIUS. On the 20th of September was celebrated in Ireland the festival of Evilais and Eugog, according to the Felire of Marianus O'Gorman.<sup>1</sup> For what has been already stated regarding Evilasius, the reader is referred to the previous account of St. Fausta. Eulogius was a priest and a martyr at Cordubia, and whose feast occurs on this day, according to Usuard, although the Roman Martyrology marks it at the 11th of March.<sup>2</sup>

ARTICLE VIII.—ELEVATION OF THE RELICS OF ST. LANDALIN. The Bollandists,<sup>1</sup> at this date, quote Dorgan for a festival commemorating the Elevation of St. Landolin's Relics, at the 20th of September. They refer to the 15th of June for notices given of him. Also, at the same day, allusion is made to St. Wandelinus or Landalin, in the sixth volume of this work.<sup>2</sup>

ARTICLE IX.—REPUTED FESTIVAL OF ST. CUTHBERT, BISHOP OF LINDISFARNE. According to Greven, as the Bollandists remark,<sup>1</sup> at the 20th of September, a festival of St. Cuthbert, Bishop of Lindisfarne, was commemorated. Already at the 20th of March his life is given, in the Third Volume of this work.<sup>2</sup>

ARTICLE X.—VIGIL OF ST. MATTHEW THE APOSTLE. In the Martyrology of Marianus O'Gorman,<sup>1</sup> the Vigil of St. Matthew the Apostle is noted at this date.

## Twenty-first Day of September.

ARTICLE I.—ST. EDILHUN, MONK IN IRELAND.

[SEVENTH CENTURY.]

LIKE many of his countrymen, who had desired to render themselves more educated in sacred and profane learning, as also more perfect in the science of the saints, Edilhun had known how celebrated were the schools and monasteries of our country at a time, when Christianity had just begun to take root in the northern parts of Britain. This holy man was an

ponto, pp. 140 to 147. There is a Previous Commentary in two sections of twenty-four paragraphs, with a narrative of their Passion in thirteen paragraphs, with notes.

ARTICLE VII.—<sup>1</sup> Thus entered: "Euilais la hEugog," which is rendered, "Evilasius with Eulogius." — Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus vi., Septembris xx. Among the pretermitted feasts, p. 103.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus vi., Septembris xx. Among the pretermitted Saints, p. 103.

<sup>2</sup> See Art. vi.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus vi., Septembris xx. Among the pretermitted feasts, p. 103.

<sup>2</sup> See Art. i.

ARTICLE X.—<sup>1</sup> Thus: "Uigilia maith Matha," rendered (The Apostle) "Matthew's good vigil." See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

Anglo-Saxon by birth, which appears to have taken place early in the sixth century. The English Martyrology of John Wilson,<sup>1</sup> Father Henry Fitzsimon, and the Anonymous Calendar of Irish Saints, published by O'Sullivan Beare, enter St. Edilhun's feast at the 21st day of September,<sup>2</sup> the date assigned for it by other hagiologists. As Wilson signifies, he did not find the name of Edilhunus in the old English Martyrology or Calendar; the Bollandists,<sup>3</sup> who insert his commemoration at this date, think that he had not been anciently held up for public veneration in the Church. However, from the eulogium pronounced on him by Venerable Bede, and on trustworthy authority, there can hardly be a doubt, that Edilhun eminently deserved and received that meed of popular approbation, especially as he had a prophetic vision of his approaching death. Moreover, the virtues of Edilhunus are highly commemorated by Venerable Bede,<sup>4</sup> who treats about him, in connexion with St. Egbert, whose Acts have been already given at the 24th of April, the day assigned for his festival.<sup>5</sup> We need scarcely do more than refer to that record, which includes the transactions of both holy companions in friendship and expatriation. Edilhun was of noble birth, and a brother to Ethelwin,<sup>6</sup> a man no less beloved by God, who also went over to Ireland for purposes of study, and who, being there well instructed, returned afterwards to his own native country. He became bishop over the province of Lindsey, and long governed that See, in a worthy and creditable manner. Both Egbert and Edilhun were fellow students in a monastery denominated Rathmelsigi,<sup>7</sup> by Venerable Bede, at a time when the dreadful pestilence of A.D. 664 raged throughout Ireland, and both were attacked by that disorder, under which they were grievously suffering for some time. Then Edilhun had a vision, in which his own immediate death had been revealed, and also the fact, that his companion should survive him for many long years. This he related to Egbert on awakening from his sleep, and Edilhun was called to his rest on the following night. At the 21st of September, Ferrarius has a festival for Edilhunus.<sup>8</sup> That was the supposed day of his death in Ireland, when he fell a victim to the great pestilence A.D. 664.<sup>9</sup>

ARTICLE II.—ST. LANDELINUS, SOLITARY AND MARTYR. The Life of this holy man—written about the year 1200—was to be found in a Codex Bodecensis, and from it the Prior,<sup>1</sup> R. P. F. Martinus Stephanus, compiled, "*Historia de Vita et Martyrio S. Landelini, qui sexto post Nativitatem Christi seculo, vigesimo primo Septembris passus, Miraculis etiamnum claret.*" It was printed A.D. 1621. Afterwards, Gamansius, a Jesuit father,

ARTICLE I.—<sup>1</sup> In the first edition, in which he quotes the authority of Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 27.

<sup>2</sup> See "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xi., xii., pp. 51, 54.

<sup>3</sup> See "*Acta Sanctorum*," tomus vi., Septembris xxi. Among the pretermitted feasts, p. 185.

<sup>4</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xxvii., pp. 380 to 385. See the Rev. J. A. Giles' "*Miscellaneous Works of Venerable Bede*," vol. ii.

<sup>5</sup> For an account of him, see at that date, in the Fourth Volume of this work, Art. i.

<sup>6</sup> See a notice of him at the 27th of July—the day of assignment for his feast—in the Seventh Volume of this work, Art. vi.

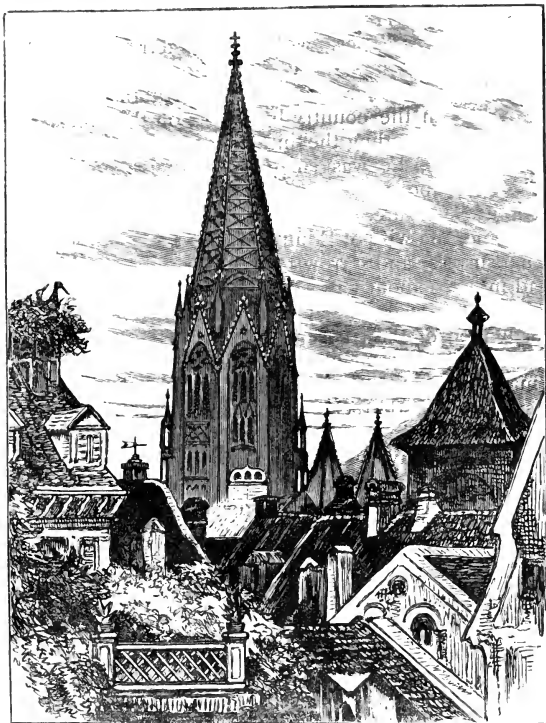
<sup>7</sup> The precise situation of which is not known.

<sup>8</sup> See "*Catalogus Generalis Sanctorum*."

<sup>9</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," ii., Martii. Vita S. Ceddæ, n. 5, p. 446.

ARTICLE II.—<sup>1</sup> Of the *Cænobium D. Ethonis* et S. Landelini.

sent a transcript of that Codex to the Bollandists, in 1641. Both accounts state, that he was a Scotus, and at the assumed period of his mission, the term means, that he was an Irishman. In his edition of Usuard, Father Soller, S.J., supposes this saint to have been identified with Landelin, a disciple of St. Autbert of Cambray, abbot and confessor. At the 21st of



Friburg, Switzerland.

September, the Bollandists<sup>2</sup> have some notices of him; and following the authority of the Bruxelles copy of Usuard, they record the Translation, or, as Molanus has it, the Elevation of St. Landelin, Abbot, at the same date,<sup>3</sup> while they refer to his Life, inserted at the 15th of June.<sup>4</sup> Directed by a holy zeal to serve God in solitude, he came to Alsace; one of the old German provinces, afterwards forming the two French departments of the Upper and Lower Rhine until 1871, when the victorious Germans annexed it to their Empire.<sup>5</sup> Afterwards passing the Rhine, he desired to fix his

<sup>2</sup> See "Acta Sanctorum," tomus vi., Septembris xxi. Among the pretermitted feasts, pp. 182, 183.

<sup>3</sup> With this the Benedictine Martyrologies and Ferrarius agree.

<sup>4</sup> See, also, at that day, notices in the Sixth Volume of this work, under the head of St. Wandelinus, Wandalius, or Ladalinus, Confessor, Disciple of St. Columban, Art. vi.

<sup>5</sup> See Beeton's "Dictionary of Universal Information." Geography, Biography, and History. New edition, by George R.

Emerson, p. 103. London, Royal 8vo. No date.

<sup>6</sup> The accompanying view has been copied from an approved engraving, drawn on the wood and engraved by Gregor Grey.

<sup>7</sup> "Viewed from the outside, the nave of the church appears much lower and shorter than it really is, on account of the height and position of the spire, which is placed immediately over the principal doorway. This false impression, however, vanishes as soon as we are inside. Suddenly everything

with his wife, lived in that part of the country, and he cultivated some waste land in the desert. With him Landelin dwelt for a time; but desiring stricter retirement, he resolved on penetrating still further into the forests. He found a little valley watered by a rivulet, and liking the situation, he erected a hermitage, in which he resided, almost unknown to men. There he cultivated the practice of many virtues, and spent his life in continuous acts of prayer and contemplation. However, the wild country around him was infested with robbers and assassins, who were a terror to all the peaceably-disposed members of the community. How long the holy hermit lived in this solitude is unknown. But, it so happened, that a hunter, belonging to one of the nobles in the country bordering on the forest, met him in that wilderness. Notwithstanding the innocence and candour which graced the features of Landelin, he was suspected as being one of the malefactors in disguise. Whereupon the hunter slew him on the spot, and there left his body without sepulture. Hearing no account of the holy hermit for a considerable time, the wife of Edulph set out to seek him in the forest; when great was her surprise and sorrow to discover only his unburied remains. These she had interred about half a league from his abode, and at a place since known as Munch-weiler. There the tomb of Landelin is preserved behind the high altar of the parochial church. It was rendered famous for the many miracles there wrought in favour of those who sought his intercession. The martyrdom of St. Landelinus is commemorated in the *Codex Hagenoyensis Usuardinus*, and by Greven, at the 21st day of September. The place of the holy martyr's retreat was afterwards selected for the building of a church, and to it many pilgrims resorted. Several solitaries established themselves in that wilderness, formerly the resort of robbers and outlaws. To favour their pious desires, Bishop Widegerne founded a small monastery near the tomb of St. Landelin for Benedictine monks, and he endowed it with some of his cathedral revenues. Its church was dedicated in honour of the Blessed Virgin, St. John the Baptist, and St. Peter. It got the name *Cella monachorum*, *alias* *Ettonis-monasterium* or "cell of the monks,"<sup>8</sup> and which it communicated to the village, which is at the entrance to the Black Forest. Having been somewhat neglected by the successors of Bishop Widegerne, the monastery was restored by Bishop Heddon, who gave it the name of *Ettenheimmunster*. This religious house formed part of that territory belonging to the principality of the Bishops of Strasbourg.<sup>9</sup> The Bollandists are surprised, that Etto, the Bishop of Strasbourg, who restored the monastery at Ettenheim, and who enriched it with various gifts, makes no mention in his will<sup>10</sup> of St. Landelin; neither do writers who have treated about that foundation and its restoration. Wherefore they greatly suspect, from the silence of ancient Martyrologies and writers, who have minute accounts of Alsace and Eastern France, that as the relics of Landelin, Abbot in Hannonia, had been brought to some places in Germany, so they might have been conveyed to Ettenheim, and that some one ignorant of Landelin's acts may have called him a martyr, while he was but a confessor, and may have considered him to have been a Scot, instead of his having been

grows to majestic proportions; the grey pillars rise high on every side, and the eye can scarcely take in the whole width from the door to the choir in one glance."—"The Rhine from its Source to the Sea." Translated from the German by G. C. T. Bartley, M.P., chap. iv., pp. 63, 64. London, 1888, 4to.

<sup>8</sup> See "*Gallia Christiana*," tomus v., col. 864.

<sup>9</sup> See L'Abbé Hunckler's "*Histoire des Saints d'Alsace*."

<sup>10</sup> This was written in the eleventh year of King Pipin's reign, A.D. 763. The text is given by Guillemin, in his *History of the Bishops of Strasbourg*, p. 106.

a native of Gaul or Belgium.<sup>11</sup> However, such conjectures rest on no very solid foundation.

ARTICLE III.—**ST. SARAN MAC TIAGHARNAIGH OF LESAN, ON MOUNT CALLAN, AND OF CLUAIN DA-ACRA IN CHEACHAIR.** The name, Saran mac Trenaich, is found in the Martyrology of Tallagh,<sup>1</sup> at the 19th of September; and this entry seems referable to the present date. The O'Clerys state, that the present holy man was the son of Tighernach, son of Maenach. At the end of those saints he commemorates at the 21st of September, Marianus O'Gorman<sup>2</sup> celebrates with eulogy this holy man, invoking his intercession and that of others in the following manner: "Sárán,<sup>3</sup> the goodley gem, Tigernach's son,<sup>4</sup> whom I choose: may they fly with me past tribulation to starry heaven as I ask!" At this date, we read in the Martyrology of Donegal,<sup>5</sup> that Saran was of Lesan—said to be identical with Lessan, Londonderry County<sup>6</sup>—in the Sliabh Callann, and of Cluainda-acra, in Cechair. There is a repetition, at this date, of his name, paternity and places, in the Irish Ordnance Survey Copy of the O'Clerys' Irish Calendar.<sup>7</sup> A corresponding account is to be found in a manuscript copy of that Calendar, once in Mr. O'Curry's possession. The foregoing entry in the Martyrology has been extracted to furnish it.

ARTICLE IV.—**FEAST OF ST. CAIDOC, ABBOT OF LANNCARVAN, IN WALES.** The Acts of this Holy Abbot have been already given, at the 24th of January,<sup>1</sup> which seems to have been the correct date for his festival, in Great Britain. However, in the diocese of Vennes, in British America, his chief celebration appears to have been assigned to the 21st of September.<sup>2</sup> St. Cadoc or Cado, styled Bishop and Martyr, is said to have been a son of Gladuse, the daughter of Brecan, and to have had his festival at this date.<sup>3</sup>

ARTICLE V.—**ST. MANINIUS, OR NANINUS, CONFESSOR.** A St. Maninius occurs at the 21st of September in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare.<sup>1</sup> We are inclined to believe, that this is the

<sup>11</sup> The Bollandists add: "Miracula posterioribus seculis patrata omnino vera esse possunt, etiamsi commissus credatur error ejusmodi. Priora vero æque ac martyrium et gesta omnia, prout relata sunt, planè suspecta videntur. Suspicionem nostram auget dies, quo martyrio sublati dicitur Landelinus, cum hic sit ille ipse dies, quo facta est elevatio Landelini abbatis."—"Acta Sanctorum," tomus vi., Septembris xxi. Among the premitted feasts, p. 183.

ARTICLE III.—'Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>3</sup> The following is the Irish text:

"Saran <sup>1</sup> rogemm,  
mac Tigernaig togammm.  
nom-eclac rech imneo  
co pinonem map rogammm."

<sup>4</sup> The Irish comment on the text runs:

Saran mac Tigernaigh meic Maenaigh ó Lesan i Sliabh Callann ocus o Clúain dá

acra isin Cechair. Thus rendered into English:

Sárán, son of Tigernach, son of Maenach, from Lessán in Sliabh Callann and Clúain dá Acra in the Cechair.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

<sup>6</sup> MS. note to William M. Hennessy's Copy.

<sup>7</sup> Now preserved in the Royat Irish Academy. It runs thus:

"Saran mac Tiagharnaigh mac Maonaigh, o lepan i Sliabh Callann acur ó Cluain da acra i nOcláir."

ARTICLE IV.—'In the First Volume of this work, Art. ii.

<sup>2</sup> See Albert le Grande, "De Sanctis Britanniae Armoricae."

<sup>3</sup> See L'Abbé Trevaux's edition of "Les Vies des Saints de Bretagne," par Dom Guy-Alexis Lobineau, tome i., pp. 60 to 62.

ARTICLE V.—'See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 51.

same saint, who has been called Naninus, Confessor, at the same day of the month, in the Carthusian Martyrology, and in Henry Fitzsimon's Catalogue.<sup>2</sup> The Bollandists<sup>3</sup> commemorate him on this day, following Ferrarius,<sup>4</sup> but they suspect, that the name is a corruption of Ninian, whose Acts had been already given at the 16th of this month.<sup>5</sup> As we have seen at the day preceding, Thomas Dempster has given a festival to St. Ninian, and at this date to Naninus, a confessor.<sup>6</sup> But, as the Bollandists remark, he frequently multiplies saints and without authority.

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ARTICLE VI.—ST. PAMPIL OR PAMPHILUS, MARTYR AT ROME.—At the 21st of September, Marianus O'Gorman enters the feast of St. Pampil or Pamphilus.<sup>1</sup> He suffered Martyrdom at Rome, and the Bollandists relate whatever they could collect regarding him, at this same date.<sup>2</sup>

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ARTICLE VII.—ST. ALEXANDER, BISHOP AND MARTYR.—In the Martyrology of Marianus O'Gorman, at the 21st of September, is entered the feast of Alexander airdeirc, rendered "conspicuous Alexander."<sup>1</sup> The interesting Acts of this holy martyr are published by the Bollandists,<sup>2</sup> and they are preceded by a previous commentary,<sup>3</sup> with notes appended, by Father John Perier, S.J., at this day. He suffered martyrdom under the Emperor Antoninus, and his Acts were written by an eye-witness, the Priest Crisientianus.

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ARTICLE VIII.—ST. CLEMEINT OR CLEMENS. At the 21st of September, Marianus O'Gorman has a feast for Clemeint or Clemens.<sup>1</sup> We find in no other Calendar a saint of his name, at this date.

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ARTICLE IX.—REPUTED FEAST OF CIRICC, OR CYRICUS. At the 21st of September, Marianus O'Gorman has entered "Ciricc caraim," rendered "Cyricus, whom I love."<sup>1</sup> In no other Calendar, that I know of, is there such a festival at this date; but, a St. Cyricus, a Thracian, hermit and confessor, is honoured on the 27th day of March, and a St. Cyricus, a martyr at Rome—whose period has not been ascertained—is venerated on the 4th of July.

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<sup>2</sup> See *ibid.*, cap. xii., p. 56.

<sup>3</sup> See "Acta Sanctorum," tomus vi., Septembris xxi. Among the pretermitted feasts, p. 183.

<sup>4</sup> "Nanius episcopus bis annunciat apud Ferrarium, ante in Hibernia, deinde in Scotia. \* Ferrarius enim laudat Canisium, qui Ninianum habet duobus diebus, numquam Naninum, sicut etiam in aliquot catalogis Sanctorum Hiberniæ Naninus ad hunc diem ponitur, Maninus etiam uno loco dictus, sed nuspian Ninianus."—*Ibid.*

<sup>5</sup> See also at that date in the present volume, Art. i.

<sup>6</sup> See "Menologium Scotticum" in Bishop Forbes' "Kalendars of Scottish Saints," p. 212.

ARTICLE VI.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Septembris xxi. De S. Samphilo Martyre Romæ, Sylloge. De Memoria in Martyrologiis, Cultu et Reliquiis. In five paragraphs, pp. 236, 237.

ARTICLE VII.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Septembris xxi. De S. Alexandro Episc. Mart. via Claudia in Italia.

<sup>3</sup> In eighteen paragraphs.

ARTICLE VIII.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE IX.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE X.—CLAUDUS. Marianus O'Gorman commemorates Claudus molaimm, rendered "Claudus, whom I praise," on the 21st day of September.<sup>1</sup> In no other Calendar is to be found such a saint's name, at this date.

ARTICLE XI.—LAUDUS. At the 21st of September, Marianus O'Gorman has entered a feast for Laudus.<sup>1</sup> This is noted, likewise by the Bollandists, at the present day,<sup>2</sup> under the various names of Laudus, Laudonus, and Lautonus, on the authority of some additions to Usuard, and as noticed by Canisius, Ferrarius, Saussay, Castellan, as also in the Florarian and Parisian Martyrologies. However, with the Roman and other Martyrologies, they defer his chief commemoration to the day succeeding.<sup>3</sup>

ARTICLE XII.—ST. MATTHEW, APOSTLE. In the Church of Ireland, the festival of St. Matthew was commemorated, on the 21st of September, and St. Ængus at that date, alludes to him with a special eulogy.<sup>1</sup> A Latin note is found appended.<sup>2</sup> This distinguished Apostle and Evangelist—also called Levi—was at first a tax-gatherer, and called early in his mission by our Divine Lord to become His disciple. After Christ's Resurrection, he preached among the Jews, and wrote his Gospel in the Hebrew tongue. He subsequently preached in Ethiopia, and his labours in that missionary field were confirmed by the performance of many miracles. He converted its King and the whole nation to the Christian religion. However, on the death of that potentate, because St. Matthew had induced Iphigenia to lead a life of celibacy, her father, Hirtacus, caused him to be slain while celebrating the Holy Mystery of the Altar, on the 11th of the October Kalends. His body was translated to Salernum, where a church dedicated to him had been erected by the Sovereign Pontiff Gregory VII. There he was held in special veneration, and his tomb was frequented by great numbers of his pious votaries. On this day, likewise, Marianus O'Gorman records the festival of Matthew, an Apostle of Jesus.<sup>3</sup> The Chain Book of the City of Dublin,<sup>4</sup> which is preceded by a Calendar of the well-known saints venerated in the Church,<sup>5</sup> has the Feast of St. Matthew, Apostle and Evangelist, at the xi. of the October Kalends, (September 21st) with a notice that he had an Office containing Nine Lessons. This number also corresponds with that set down at this date, in the Roman Breviary.

ARTICLE X.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

ARTICLE XI.—<sup>1</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>2</sup> See "Acta Sanctorum," tomos vi., Septembris xxi. Among the pretermitted feasts, p. 185.

<sup>3</sup> They remark, that Saussay in his Series of Saints joins St. Laudus and St. Possessor in the same *cultus*.

ARTICLE XII.—<sup>1</sup> In the "Leabhar Breac" copy of his Felire, we have the stanza —

Snaorúim iníab fluaḡach  
íorpaḡ napaḡ noibíech  
inḡmian ḡeal colíḡoach  
macha mup tḡen toróíech.

Thus rendered into English by Dr. Whitley Stokes: "May the hostful sage protect us

into a high, sparkling station! the sun white with beauty, Matthaens a rampart, strong, shining!"—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxviii.

<sup>2</sup> Thus: "*Matha* .i. euangelista qui apud Etiopiam marterio coronatus est."—*Ibid.*, p. cxlvi.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 180, 181.

<sup>4</sup> See the "Calendar of Ancient Records of Dublin, in the Possession of the Municipal Corporation of that City," by John T. Gilbert, F.S.A., M.R.I.A., vol. i., p. 215. Dublin, 1889, Royal 8vo.

<sup>5</sup> Many of the Saints specially venerated in England are in it, but only a few of the Irish patrons.

## Twenty-second Day of September.

ARTICLE I.—ST. COLUM, OR COLOMB CRAG, PRIEST AT ENACH  
COUNTY OF LONDONDERRY.

[SIXTH CENTURY.]

THE present servant of God<sup>1</sup> seems to have been born early in the sixth century. Already has allusion been made to him in the Life of St. Columbkille.<sup>2</sup> The parentage of this St. Columb—surnamed Crag—is unknown; but by Colgan he has been considered identical with a very wise and venerable man, who was the friend of St. Fintan Munnu,<sup>3</sup> in the younger years of the latter, and probably also a spiritual director. However this may be, when Fintan Munnu desired to take a voyage from Derry to Iona, in order to visit St. Columba, he sought the advice of Columb Crag, who then resided at Eanach,<sup>4</sup> and northwards from Derry. By our saint, Fintan was confirmed in that purpose, in the earlier part of June, A.D. 597. Soon arrived monks from Derry, who brought news to Eanach from Iona, that the great archimandrite was dead. All who heard this shed tears in abundance. Nevertheless, when informed, that Columbkille had appointed St. Baithan<sup>5</sup> as his successor, Columb Crag asked Fintan what he then desired to do. The latter replied, that he should still persist in his purpose of going to Iona to place himself under the rule of that pious and wise man Baithen as his Abbot. The Church of Columb Crag was at Enach, in the northern part of Ireland, at this time, when he was regarded as a venerable old man. As to whether he had been a superior of monks we have no record left. About two miles to the north-east of Derry, this church of Enagh—between the two small Loughs of Eastern and Western Enagh—was situated in the present townland of Templetown,<sup>6</sup> parish of Clondermot, and barony of Tirkeeran, County of Londonderry.<sup>7</sup> There is a cemetery containing the interesting remains of an ecclesiastical building.<sup>8</sup> The ruins of this church measure ninety-one by twenty-one feet, with a transept on the south twenty-three feet square. Here the O'Cahans had their chief residence,<sup>9</sup> and from them the whole tract from the Foyle to the Bann got

ARTICLE I.—<sup>1</sup> See an account of him in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 2, pp. 18 to 23, with accompanying notes.

<sup>2</sup> See the Sixth Volume of this work, at June 9th, Art. i. Life of St. Columbkille, chap. xvii.

<sup>3</sup> His festival occurs on the 21st of October, at which date some notices of him may be found.

<sup>4</sup> It was near a castle, belonging to the O'Cahan family. See Colgan's "Trias Thaumaturga." Quarta Vita S. Columbæ, lib. i., cap. ii., n. 22, p. 393.

<sup>5</sup> His feast is held on the 9th of June, and

at that date, an account of him is presented in the Sixth Volume of this work, Art. iii.

<sup>6</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheet 14.

<sup>7</sup> See Acts of Archbishop Colton, in his "Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII." Edited by Dr. Reeves, n. (6), p. 28.

<sup>8</sup> In former times, it was a chapel of Clondermot in the corps of Derry Deanery and Diocese.

<sup>9</sup> In Speed's Map of Ulster it is called Anoghe and placed on the west edge of the lake. Mercator and Bleau call it Anagh.

the name of O'Kane's country.<sup>10</sup> Their castle was situated on an island in Lough Enagh.<sup>11</sup> The two small Loughs of Enagh<sup>12</sup> lie between the mouth of the Foyle and Faughan Rivers, and near the western bank of the latter stream, which has a romantic course in its rise from the Eagle's Nest rocks,<sup>13</sup> at the base of Sawel mountain, on the boundary of Tyrone County. At present, there are no ruins or any traditions about St. Columb Crag, at Templetown.<sup>14</sup> There are few townland denominations more numerous in Ireland than those known as Anna, or Annagh—the modern equivalent



Enagh Lough, County Londonderry.

for Enagh. The compounds of this form are still more numerous.<sup>15</sup> It therefore would not be easy of accomplishment to identify this exact locality, but that Colgan gives us a further clue, by calling the present Saint Columba Cragius, superior of Enagh, or the church of Cluainenaich, near Derry, in

<sup>10</sup> In the middle ages, the O'Kanes were called Chiefs of Kienachta and Creeve.

<sup>11</sup> In 1555, this castle was destroyed by Calvach O'Donnell, as related in Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1540, 1541, and n. (h), *ibid.* It was afterwards re-edified. In 1591, Tyrone and the present County of Londonderry had been converted into shire ground by Queen Elizabeth. In 1603, an Inquisition held at Anagh, this very place, found that O'Kane had endowed the church and its herenach in perpetuity, with "2 quarteria terræ omnis generis proxime dictæ ecclesiæ adjacentia."

<sup>12</sup> The accompanying illustration of Lough Enagh is from a photograph, representing one of its best views, and kindly furnished

by the Rev. William O'Doherty, C.C., of St. Columb's Church, Derry. It has been drawn on the wood and engraved by Gregor Grey.

<sup>13</sup> "Several of the lateral glens in the upland part of its course have much romance of character, and a large proportion of the low country which it washes is amongst the finest in the county. Large tracts of its vale are owned, and have been considerably improved, by the London Incorporated Companies."—"Parliamentary Gazetteer of Ireland," vol. ii., p. 197.

<sup>14</sup> Statement of Rev. William O'Doherty, in a letter to the writer, dated Derry, May 6th, 1899.

<sup>15</sup> See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 17 to 22.

Ulster.<sup>16</sup> For this statement, too, he cites the authority of Adamnan.<sup>17</sup> St. Columb Crag survived St. Columbkille, but whether or not he lived into the seventh century is unknown. In the Martyrology of Marianus O'Gorman, at the 22nd of September, there is a festival for Colomb, vehement, delightful (?) as the Calendarist pleases to style him;<sup>18</sup> while the scholion observes he was a priest from Enach.<sup>19</sup> According to the Martyrology of Donegal,<sup>20</sup> Colum, Priest of Enach, was venerated at the 22nd of September. In the year 1197, this church of Cluain-i Eanach was plundered by Rostel Pyton, a partisan of John De Courcy and the English of Ulidia, during a predatory excursion.<sup>21</sup>

ARTICLE II.—ST. COLMAN, SON OF CATHBHADH, OF MIDHE-ISEAL. The anxious endeavours and desires of prudent parents should be directed to train their children, and make them walk in the paths of virtue. If such care were always taken, the world would rejoice in the example of saints. At the 22nd of September, the Martyrology of Tallagh<sup>1</sup> records a festival to honour Colman, son of Cathbhadh, of Midisiul. The O'Clerys state, that Aighlenn, daughter of Lenin, was his mother. That his parents had well fulfilled their duties towards their son seems to admit of little doubt. With the other saints venerated on this day, Marianus O'Gorman calls on godly, pure-coloured Colman, son of Cathbad, to help us.<sup>2</sup> The commentator adds, that he belonged to Midhisiul, interpreted Lower Meath.<sup>3</sup> At the same date, the Martyrology of Donegal<sup>4</sup> has an entry of Colman, son of Cathbhadh, from Mide isiul.

ARTICLE III.—ST. BARRFHINN, SAID TO HAVE BEEN A SON OF ERNIN. In the published Martyrology<sup>1</sup> of Tallagh, a festival for Barrfin is entered at the 22nd day of September. Nearly the same record is in that copy contained in the Book of Leinster.<sup>2</sup> On Little Island, on the River Suir, County of Waterford, a hermitage or monastery is said to have been founded in the sixth century by a St. Bairfionn, a disciple of St. Comgall.<sup>3</sup> However, we cannot state, that he is identical with the present holy man. The Martyrology of Marianus O'Gorman calls the saint here entered Barrfind mor, or "great Barrfind," while a commentator on that work states, he was mac Ernin, or "a son of Ernin."<sup>4</sup> A festival in honour of Barrthinn, son of Ernin, is found recorded in the Martyrology of Donegal,<sup>5</sup> at this date.

<sup>16</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 489.

<sup>17</sup> See Vita S. Columbæ, lib. i., cap. lxiv., and n. 22, *ibid.*, p. 373.

<sup>18</sup> His words are: "Colum dian comhaig." —Dr. Whitley Stokes' "Felire Hui Gormain," p. 182.

<sup>19</sup> Thus: "Sacart ó Enach." — *Ibid.*, p. 183.

<sup>20</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

<sup>21</sup> See "Memoir of the City and North Western Liberties of Londonderry," part ii. History, sect. i., pp. 22, 23.

ARTICLE II. — Edited by Rev. Dr. Kelly, p. xxxiv. In the Irish copy of the Book of Leinster we read Colman mac Cach i mroisul.

<sup>2</sup> Thus run the lines:—

Colman diada dathglan,  
Mac Cat [h] bad diar cobair.

—Dr. Whitley Stokes' "Felire Hui Gormain," p. 182.

<sup>3</sup> See *ibid.* and notes, pp. 182, 183.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 254, 255.

ARTICLE III.—<sup>1</sup> As edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: Βαρρῖνο.

<sup>3</sup> See "Journal of the Royal Society of Antiquaries of Ireland" for Quarter ending 30th September, 1897. Fifth Series, vol. iii., part 3, p. 348.

<sup>4</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 182, 183.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

ARTICLE IV.—ST. AEDH, OR AIDUS, SON OF SENACH. In the Martyrology of Tallaght,<sup>1</sup> at the 22nd of September, the name Aedh, mac Senaigh, is set down as having been venerated. In that copy found in the Book of Leinster, he is called Aed mac Senaigh, mac Erin.<sup>2</sup> With a eulogy he is entered, at this same date, in the Martyrology of Marianus O'Gorman.<sup>3</sup> Colgan alludes, likewise, to this Aidus, son of Senach.<sup>4</sup> The O'Clerys state, that he was one of the two<sup>5</sup> saints, who went with Moling of Luachair,<sup>6</sup> to ask for a remission of the Borumha tribute on the Leinstermen from Fionuachta, King of Erin. Forannan was the second saint, and Colman, of Cluain Credhail, was another of the two.<sup>7</sup> So runs the Calendarist's statement; yet, it must be acknowledged, there is much ambiguity in it.<sup>8</sup> He is described more fully than by the earlier Calendarists in the Martyrology of Donegal,<sup>9</sup> at this same date, as Aedh, son of Senach. In the Manuscript copy of the Calendar which belonged to the Irish Ordnance Survey Office, the name of Aodh mac Seanaig occurs at the 22nd of September.<sup>10</sup>

ARTICLE V.—MARTYRDOM OF ST. MAURICE AND HIS COMPANIONS. In the Feilire of St. Ængus, the Martyrdom of St. Maurice and Companions is set down, at the 22nd day of September.<sup>1</sup> A comment is postfixed,<sup>2</sup> in which it is stated, that they underwent martyrdom at the hands of the Emperor Maximian to the number of 12,600. This appears, however, to be an exaggeration of the number of those slain, according to the most reliable ancient accounts. Under the Emperor Diocletian,<sup>3</sup> who had been invested by his army with the Roman purple A.D. 284, Maximian had been created Cæsar, and to him was assigned the care and defence of the West.<sup>4</sup> While engaged on an expedition to Gaul, the Theban Legion—so called because it had been chiefly recruited in Thebais or Upper Egypt—was under the command of Saint Maurice, and composed almost exclusively of zealous Christians. When they had marched to Octodurum, then a considerable city on the

ARTICLE IV. — <sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus : Aed mac Senaigh mac Erin.

<sup>3</sup> Thus : "Aed minog mac Senaigh," which is rendered by Dr. Whitley Stokes, "gentle virginal Aed, son of Senach."—"Feilire Hui Gormain," pp. 182, 183.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Moedoci. Appendix, cap. i., p. 221.

<sup>5</sup> A note by Drs. Todd and Reeves, says at this word Two : "Δύο (two) is the word in the manuscript, but over it is written τρεῖς (three) to reconcile it with the sequel." Then we are referred to the 7th of October, at p. 269, in the work which they have jointly edited.

<sup>6</sup> See his Life, at the 17th June, in the Sixth Volume of this work, Art. i.

<sup>7</sup> Their names do not occur in this Calendar, but they are to be found in the tract mentioned, under Sarnat, at the 3rd of May, p. 118. So says Dr. Reeves, in a note at this passage, *supra*.

<sup>8</sup> See Dr. O'Donovan's note on Moling, in the "Annals of the Four Masters," at A.D. 696, vol. I., p. 298.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 252, 253.

<sup>10</sup> See p. 80.

ARTICLE V.—<sup>1</sup> In the "Leabhar Breac" copy we read :

πανταλειο μωρικ  
αμορρλουας cateat  
.c. viii. cainpluas ooc  
for oib milib deac

It is thus translated by Dr. Whitley Stokes : "Pantaleo, Mauricius, their great hosts, whosoever they are, a hundred and eight—fair host of youths—and twelve thousand."—"Transactions of the Royal Irish Academy," Irish Manuscript Series," vol. i., part i. On the Calendar of Oengus, pp. cxxxviii, cxxxix.

<sup>2</sup> At the words ρλουας occ. "i. dochuatar amartrai lamaxim imper i. dc. ar dib m. dec."—*Ibid.*, p. cxlvi.

<sup>3</sup> See an account of him in the "Dictionary of Greek and Roman Biography and Mythology," edited by William Smith, L.L.D., vol. i., pp. 1011 to 1014.

<sup>4</sup> See a full account of him in Muratori's "Annali d'Italia dal Principio dell' Era Volgare sino all' Anno 1750," tomo secondo, pp. 155 to 213.

<sup>5</sup> See "Acta Sanctorum," tomus vi., Septembris xxii. De SS. Mauritio Primicerio, Exuperio Senatore, Candido Campiductore,

Rhone, Maximian issued an order, that the whole army should join in offering sacrifice to the gods to procure a successful expedition. Whereupon the Thebean Legion withdrew three leagues distant to a place called Agaunum, now called St. Maurice, and there they encamped. The Legion consisted of about six thousand six hundred men well armed, but they had no idea of resistance by force, when they refused to obey the repeated orders of Maximian to return and join in that public sacrifice in the camp. They also stated their conscientious motives for not abjuring Christianity. Whereupon, the enraged tyrant directed the whole army to surround, and cut them to pieces. The relics of that noble band of martyrs were afterwards collected, and preserved with great reverence at Agaunum, and numbers of devout pilgrims flocked thither to invoke their intercession, and to be healed from various diseases. A monastery was founded at Agaunum, and it was dedicated to St. Maurice, at an early period; afterwards, in the sixth century, it was repaired and enlarged by King Sigismund. The history of St. Maurice and of the Thebean Legion has been learnedly and judiciously investigated in the great collection of the Bollandists,<sup>5</sup> by Father John Cleo or Clè, S.J. He gives a Previous Commentary<sup>6</sup> to their Passion, as written in an Epistle<sup>7</sup> of St. Eucherius,<sup>8</sup> Bishop of Lyons; as also an account of their martyrdom, taken from a Manuscript<sup>9</sup> belonging to the Church of St. Maximinus of Treves, and collated with other copies; while these are followed by a long digression<sup>10</sup> on the posthumous honour paid to the memory of those holy martyrs in France and in different other countries. To this there are additions in an Appendix,<sup>11</sup> by the same editor. Likewise is this festival commemorated by Marianus O'Gorman, at this day.<sup>12</sup> The feast of St. Maurice and his Companions is entered in the Calendar of the Chain Book, belonging to the Dublin Corporation, at the x. of the October Kalendar (September 22nd), with the additional observation, that they had an Office comprising Nine Lessons.<sup>13</sup> Their festivals are commemorated in nearly all the national calendars at this same date.

**ARTICLE VI.—ST. HYGBALD, ABBOT.** On this day of September, the English Martyrology commemorates St. Hygbald.<sup>1</sup> He was an Abbot in the province of Lindsey. The Venerable Bede calls him a most holy and most continent or mortified man.<sup>2</sup> He also speaks of St. Hygbald as having visited St. Egbert<sup>3</sup> in Ireland. He held a conference with St. Egbert

Victore Milite Veterano, Innocentio, Vitale, aliisque Legionis Thebæ Militibus Martyribus," pp., 308 to 403.

<sup>6</sup> In thirteen sections, containing two hundred and four paragraphs.

<sup>7</sup> Comprising twelve paragraphs, with explanatory notes.

<sup>8</sup> His festival occurs on the 16th of November.

<sup>9</sup> It is given in two chapters, containing seventeen paragraphs, with illustrative notes.

<sup>10</sup> This embraces twenty-two sections, containing two hundred and sixty paragraphs.

<sup>11</sup> Which is headed, Ad Gloriam posthumam S. Mauricii et Sociorum Thebæorum Martyrum; and this dissertation is comprised in fifteen sections of one hundred and twenty-nine paragraphs.

<sup>12</sup> In the following lines :

Maurice sunna seisiur  
Sesca sé cet curad,  
ar sé milibh molaid.

Thus translated by Dr. Whitley Stokes :  
"Praise ye Mauricius here, with six thousand  
six hundred and sixty-six champions."—  
"Felire Hui Gormain," pp. 182, 183.

<sup>13</sup> See John T. Gilbert's "Calendar of Ancient Records of Dublin, in the Possession of the Municipal Corporation of that City," vol. i., p. 215.

**ARTICLE VI.—**<sup>1</sup> See Bishop Challoner's "Britannia Sancta," part ii., pp. 139, 140.

<sup>2</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 3.

<sup>3</sup> See his Life at the 24th of April, in the Fourth Volume of this work, Art. i.

concerning St. Chad.<sup>4</sup> We can give no further particulars, regarding that holy man, who is venerated on this day.

ARTICLE VII.—ST. LOLAN, BISHOP AND CONFESSOR, OF KINCARDINE, SCOTLAND. Much uncertainty prevails regarding this holy man. At this date, the Breviary, Calendar<sup>1</sup> and Martyrology<sup>2</sup> of Aberdeen record the festival of St. Lolan, Bishop and Confessor. The latter states, that he lived at Kyncardin near Stirling, where he was also buried, and that as during life he walked in the paths of virtue and shunned vice, so was he celebrated in heavenly glory for the greatness of his miracles. Little or nothing seems to be known about him, in early Scottish authors.<sup>3</sup> The exact time when he flourished has also divided the opinion of modern writers. The legend of this saint is a strange one;<sup>4</sup> nor does it accord with any degree of probability. The Bollandist editor of Lolan's Acts, treats of his Lessons in the Aberdeen Breviary as abounding in silly fables,<sup>5</sup> which he had rather were expunged from that work, than repeated by him in print.<sup>6</sup> According to the Martyrology of Aberdeen, he was buried at Kincardine, near Stirling.<sup>7</sup> Were we to receive the account therein contained, Lolanus was a nephew of St. Servanus, born in Galilee of Caanan, whence he came to Rome, and there he was appointed *claviger* or key-bearer of the Roman Church. When he left Rome—it must be assumed—on his mission, Lolan came to a place called by the common people Planum. Then follows an incredible legend. Camerarius,<sup>8</sup> who styles St. Lolanus a bishop and confessor, also states, that he had great authority and favour under Duncan, King of Scotland, whom by his prayers and counsels he aided on the occasion of a Danish invasion by sea and land. The Danes were routed partly at Kinghorn, and partly at Culross.<sup>9</sup> In Adam King's Kalendar, at this date, he is thus commemorated: "S. Lolane, bishop and confess. In Scotlande vnder king dunkane."<sup>10</sup> Also, at the 22nd of September, he is recorded by Thomas Dempster.<sup>11</sup> At this day, Camerarius has no entry of his feast, which he defers, however, to the 24th

<sup>4</sup> He was bishop of Lichfield. See notices of him at the 2nd of March, in the Third Volume of this work, Art. i.

ARTICLE VII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints." "Lolani epi ix l.," *Kalendarium Breviarii Aberdonensis*, p. 121.

<sup>2</sup> The Martyrology of Aberdeen says at the x. Kl'. Octobris. "In Scotia Sancti Lolani episcopi et confessoris de Kyncardin prope Stirling." See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 268.

<sup>3</sup> Father Soller applied to Father Nicholas Wemyss, a Scottish Father of the Society of Jesus, to revise and correct what Dempster and Camerarius had introduced regarding the saints of his country. Accordingly he wrote a little book at Douay, and this manuscript was intitled "De indubitatis Scotiæ sanctis," and passing over the narratives of Dempster and Camerarius, he only took the Kalendar of Adam King for illustration and revision, appending to it his observations. In this *libellus*, he was unable to find very ancient authority for the *cultus* of Lolan, and in his comment on King's

entry at the 22nd of September, he states: "Nihil monstri de hoc Sancto confictum reperio; nec ullum vidi præter recentiores, inter se satis bene concordēs."

<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 378, 379.

<sup>5</sup> See "Breviarium Aberdonense," Pars Estiva, fol. cxiii.

<sup>6</sup> See "Acta Sanctorum," tomus vi., Septembris xxii. De S. Lolano Episcopo Conf. in Scotia, num. 6, p. 534.

<sup>7</sup> It states, "ibidem sepultus, qui sicut presentis vite virtutum tramite studuit obprobria denitare ita celestis glorie signorum magnitudine participem se probat celebrari."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 268.

<sup>8</sup> See "De Pietate Scotorum, lib. iii., p. 177.

<sup>9</sup> Bishop Forbes adds: "This must be a traditional picture of Duncan's contest with Thorfin Sigurdson."—"Kalendars of Scottish Saints," p. 379.

<sup>10</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 162.

<sup>11</sup> Thus: "In Scotia Lolani episcopi."—"Menologium Scoticum," p. 212.—*Ibid.*

of this month.<sup>12</sup> Lolan is said to have been bishop of Whitem, by Bishop Challoner, who places his festival at this day,<sup>13</sup> but without citing any authority for that statement. According to Bishop Challoner, St. Lolan is said to have departed to the Lord anno 1034 at Whitem.<sup>14</sup> According to his usual custom, Thomas Dempster attributes to Lolan not only many pious traits and miracles, but also the authorship of Commentaries on the Bible, Sacred Hymns, and other tracts.<sup>15</sup> Besides Kincardine, near Stirling, where he is honoured according to the Martyrology of Aberdeen, St. Lolan has a fair at Broughton in Stobo.<sup>16</sup> In the Retours of the Earl of Perth,<sup>17</sup> and in the Register of Combuskenneth,<sup>18</sup> are allusions to objects supposed to commemorate him. Such statements as the Bollandists were able to collect from Scottish authorities are included in their "Acta Sanctorum" at the 22nd of September.<sup>19</sup> His feast is noticed at the same date in the Petits Bollandistes.<sup>20</sup>

ARTICLE VIII.—THE SONS OF ERNIN, OF IMIS-MAC-N-ERNIN, OF LOCH CE, NOW LOUGH KEY, COUNTY OF ROSCOMMON. The island homes of our early religious were happily chosen, to direct their thoughts amid the beauties of nature surrounding them, to those more exquisite images of heavenly foreshadowings, excited by their removal from the distractions of worldly society. At the 22nd of September, Marianus O'Gorman commemorates the sons of Ernin,<sup>1</sup> without giving their proper names; and a commentator on his work states, that they were from Inis Mac n-Ernin on Loch Cé in Connaught.<sup>2</sup> The beautiful Lough Key, in the County of Roscommon, is the Loch here indicated. The island of Inis-mac-n-Ernin is now known as Church Island,<sup>3</sup> near the western shore of the lake, and north of Trinity Island.<sup>4</sup> It contains upwards of four acres, and a ruin of what was more anciently called the church of Inchmacnerin. Many distinct records

<sup>12</sup> At the 24th day of September he writes: "Sanctus Lolanus Episcopus et Confessor apud Duncanum Scotorum Regem magna in auctoritate et gratia."—*Ibid.* "Scottish Entries in the Kalendar of David Camerarius," p. 240.

<sup>13</sup> See "A Memorial of British Piety," p. 133.

<sup>14</sup> See "A Memorial of British Piety," p. 133.

<sup>15</sup> Thus: "Scripsit Commentarios in Biblia, lib. i., Des Republica Christiana, lib. i., Hymnos Sacros, lib. i., De inestimabili Dilectionis divinæ Effectu, lib. i., Passionis Christi Typum, lib. i., De Incarnationis Mysterio, lib. i. Quæ in bibliotheca Sconana extraxit furor hæreticorum, et igne consumpsit; vir tamen pius memorias apicum saltem vindicavit. Vixit anno MXXXIX. Colitur, templis ei variis regni locis erectis, die XXII. Septembris."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xi., num. 790, p. 429.

<sup>16</sup> See "Origines Parochiales Scotiæ," pars i., p. 201.

<sup>17</sup> In 1662 and 1675, we find "Sacra campana S. Olavi (vel Solani)" i.e. Lolani.—Retours, Perth, pp. 708, 880.

<sup>18</sup> There we read: "unum toftum et

compana Sti. Lolani et baculum sti. Lolani."

<sup>19</sup> See tomus vi., Septembris xxii. De S. Lolano Episcopo Conf. in Scotia. Sylloge de cultu et tempore, quo vixerit, in seven paragraphs, pp. 533, 534.

<sup>20</sup> See "Vies des Saints," tome xi., xxiie Jour de Septembre, p. 305.

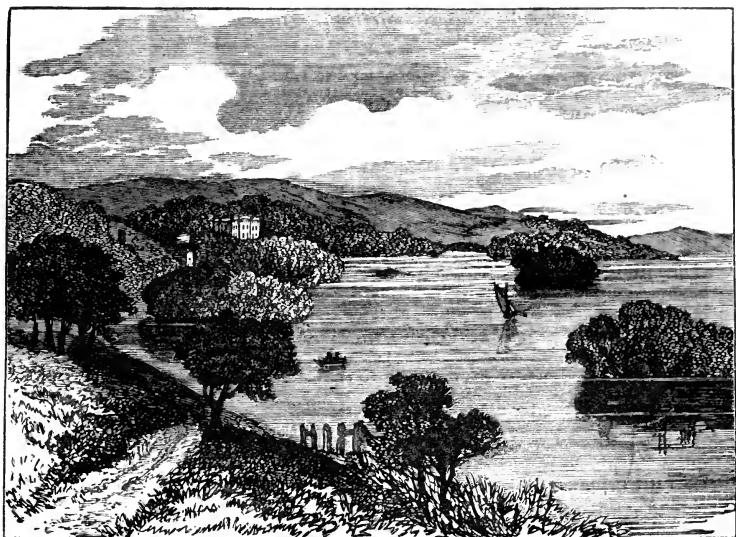
ARTICLE VIII.—<sup>1</sup> He calls them simply "meic Ernin." See Dr. Whitley Stokes' "Felire Hui Gormain," p. 182.

<sup>2</sup> His words are; "O Inis mac n-Ernin for Loch Cé i cConnactaibh."

<sup>3</sup> It is marked on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheet 6.

<sup>4</sup> It has been stated, that a church had been erected on this island so early as the eighth century, and that A.D. 1215, a monastery had been refounded by Clarus Mac Moylin O'Moillchonry, Archdeacon of Elphin, for Premonstre Canons. It was dedicated to the Most Holy Trinity. In the "Irish Penny Magazine" for November 9th, 1833, there is a beautiful description of Lough Kee or Rockingham Lake, with an illustration of the Shrine of the Holy Trinity, drawn by D. C. Grose, Esq. See vol. i., No. 45, pp. 357, 358.

of this place remain. That church also had its annalists, whose historic compilations are said to have commenced in 1013, the year before the battle of Clontarf, and to have ended in 1571.<sup>5</sup> Nothing can exceed the natural and artificial beauties of the extensive demesne spreading around the shores of this noble sheet of water, over which Rockingham House rises with fine effect.<sup>6</sup> The ancient castle of the MacDermotts, the chiefs of Coolavin, is



Lough Kee, County Roscommon.

yet to be seen in ruins, on one of the islands. The scenery around the lake is most varied and magnificent. The remains of Inchmacnarnan church only exhibit at present lofty and extensive walls, amid an intricate mass of rocks, trees, dwarf-ash, and thorns, closely wound together with ivy tendrils.<sup>7</sup> Veneration was given, at the 22nd of September, as we read in the Martyrology of Donegal,<sup>8</sup> to the sons of Ernin, of Inis-mac-n-Ernin, in Loch Cé, in Connacht.

ARTICLE IX.—FESTIVAL OF ST. LADELIN, A SCOT, DIOCESE OF FRIBOURG. This holy man flourished in the seventh century, and he is held to have been born in Scotland, by the Continental writers.<sup>1</sup> His parents were persons of distinguished rank. However, the presumption is rather that he had been an Irish Scot. His festival has been assigned to the 22nd of September, by some writers; others, as we have seen, place his feast at the day previous.

<sup>5</sup> This was a folio vellum MS. belonging to Mr. John Conry, and which Bishop Nicholson, of Derry, had seen in the last century. See "Irish Historical Library," part iii., appendix, number iv., p. 89.

<sup>6</sup> The accompanying illustration is copied from an approved engraving, and drawn on the wood, engraved by Gregor Grey.

<sup>7</sup> See D'Alton's "History of Ireland and Annals of Boyle," vol. i., pp. 43 44.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 254, 255.

ARTICLE IX.—<sup>1</sup> See an account of him, in *Les Petits Bollandistes*, "Vies des Saints," tome ix., xxii<sup>e</sup> Jour de Septembre, pp. 323, 324.

## Twenty-third Day of September.

### ARTICLE I.—ST. ADAMNAN, ABBOT OF IONA.

#### [SEVENTH AND EIGHTH CENTURIES.]

INTRODUCTION.—WRITERS OF ST. ADAMNAN'S ACTS—CHANGES OF HIS NAME—HIS PARENTAGE AND DESCENT—PLACE OF HIS BIRTH—EARLY LIFE SPENT IN IRELAND—BECOMES A MONK AT IONA—OCCUPATIONS IN THAT CAPACITY—REIGN OF FINNACHTA FLEADHACH OR THE FESTIVE OVER IRELAND—FOUNDATIONS ATTRIBUTED TO ADAMNAN IN IRELAND—ADAMNAN ELECTED ABBOT OF IONA—ALFRID'S EXILE IN IRELAND AND SUBSEQUENT RETURN TO NORTHUMBRIA—INVASION OF IRELAND BY THE SAXONS—ADAMNAN AT THE REQUEST OF HIS COUNTRYMEN UNDERTAKES AN EMBASSY TO THE COURT OF KING ALDFRID—HE PROCURES THE RELEASE OF THE CAPTIVES.

THE celebrity of this holy Abbot, both as a Saint and as a writer, has caused the introduction of his name in the pages of most general Ecclesiastical Histories, Calendars, and Martyrologies. Fortunate for us, his writings have survived to the present time, and have preserved some of the most precious memorials of centuries long elapsed. Moreover, they evince sufficient proof, not alone of individual scholarship, but of classical attainments and proficiency in the schools where he studied, and under the masters, who moulded his moral character and directed his intellectual pursuits. And long through the middle ages were literary treasures preserved in Iona, although many must have perished in the various raids, to which its monastery had been exposed in earlier times. It was the repository of most ancient Scottish records; it is said to have possessed books obtained from Rome; and it had the reputation of containing the Book of Livy,<sup>1</sup> now supposed to be lost,<sup>2</sup> together with other classical works, which have since perished.<sup>3</sup> As they may with justifiable pride revert to the virtues, the wisdom and the learning of past ages, so may our countrymen well point to the saints and sages and scholars, whose names are linked for ever with their best traditions at home and abroad.

The earliest authentic record of St. Adamnan's Acts is that given by Venerable Bede.<sup>4</sup> An Irish Life, said to be preserved in one of the O'Clery Manuscripts at Brussels, furnished those legends relating to St. Adamnan, which are contained in the Breviary of Aberdeen.<sup>5</sup> Trithemius has an

ARTICLE I.—<sup>1</sup>It is said that Æneas Sylvius—afterwards Pope Pius II.—intended when he was in Scotland to have visited the library at Iona in search of the lost Books of Livy, but he was prevented by the death of King James I. See Rev. Dr. J. F. S. Gordon's "Iona," p. 19.

<sup>2</sup>In 1525, it has been stated, that a small parcel of books had been brought to Aberdeen from Iona, and great pains were taken to unfold them, but owing to age and rottenness of the parchment little could be read. From what the learned could make out, by the style of one work, it seemed rather to have been a fragment of Sallust than of Livy. See Boethius, lib. vii., p. 114. Also

Paulus Jovius, as quoted by Ussher, in "Britannicarum Ecclesiarum Antiquitates," p. 597.

<sup>3</sup>The register and records of the island, all written on parchment, and probably other more antique and valuable remains, were all destroyed by that worse than Gothic synod, who at the Reformation declared war against all science. See Pennant's visit to Iona in 1772.

<sup>4</sup>See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xv., xvi., xvii., and xxi.

<sup>5</sup>"It is a sort of historical discourse on Job xxxviii., 3, intended for the saint's festival; but, it is a miserable production,

account of Adamnan, as observed by John Bale, who also enters him in the work intituled, "*Scriptorum illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant.*"<sup>6</sup> Lives or notices of Adamnan are to be found in the works of Gerrard John Vossius,<sup>7</sup> of Archbishop Ussher,<sup>8</sup> of Sir James Ware,<sup>9</sup> and of Father Hugh Ward.<sup>10</sup> Dean Cressy incidentally alludes to Adamnan, whose *gests* he leaves to the Scottish writers.<sup>11</sup> In Mabillon's and D'Achery's Acts of Saints belonging to the Benedictine Order, some short notices regarding Adamnan have been published.<sup>12</sup> Also is he alluded to by Mabillon, in his Annals of the Benedictine Order.<sup>13</sup> Natalis Alexander,<sup>14</sup> Dr. William Cave,<sup>15</sup> and Bishop Tanner,<sup>16</sup> have reference to him in their respective works. Adamnan's Life is contained in the voluminous "*Acta Sanctorum*" of the Bollandists, at the 23rd of September.<sup>17</sup> It was compiled by Father Constantine Suyskens, in a *Commentarius Historicus*.<sup>18</sup> In the "Three Fragments of Annals copied from Ancient Sources" by Dubhaltach Mac Firbisigh,<sup>19</sup> there are entries, which profess to give *data* for the life of St. Adamnan; yet some of those manifestly belong to the class of legends. The Rev. Dr. Lanigan has some critical remarks about Adamnan.<sup>20</sup> The most complete, elaborate and interesting biography of St. Adamnan,<sup>21</sup> that has yet appeared, is the Memoir compiled by the Rev. Dr. William Reeves.<sup>22</sup> Justly celebrated for his antiquarian research, and extensive learning, especially on all subjects connected with the early ecclesiastical history of Ireland, his biography has been prefixed to our saint's own "*Vita S. Columbæ.*" This Memoir has been most ably and critically edited for the Irish Archæological and Celtic Society. In this same work, which, as the learned editor well observes, has immortalized both the subject and the author, a great deal of interesting matter has been introduced, which tends to render a task imposed on any subsequent biographer of St. Adamnan less laborious and more satisfactory,

full of absurdities and anachronisms." The Rev. Dr. Reeves has declared, that anything worthy of notice in this production, had been translated to his own memoir of the saint. See his Adamnan's "Life of St. Columba," Appendix to Preface, sect. i., Memoir of St. Adamnan, p. xl., n (a).

<sup>6</sup> In the Second Part. *Centuria Decima-quarta*, Num. xxv., p. 197.

<sup>7</sup> See "*De Historicis Latinis*," lib. ii., cap. xxvii.

<sup>8</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xv., pp. 366, 367, cap. xvi., p. 381, cap. xvii., p. 499, *et seq.*

<sup>9</sup> See "*De Scriptoribus Hiberniæ*," lib. i., cap. iii., pp. 33 to 35. And also "*De Præsulibus Hiberniæ, Commentarius*," *De Episcopis Rapotensibus*, p. 73.

<sup>10</sup> See "*Sancti Rumoldi Martyris inclyti, Acta, &c.*" *Dissertatio Historica de Patria S. Rumoldi*, art. iii., sect. 4, pp. 217 to 220.

<sup>11</sup> See "*Church-History of Britanny*," book vii., chap. x., p. 419, and Book xx., chap. xv., pp. 509, 510.

<sup>12</sup> See "*Acta Sanctorum Ordinis S. Benedicti*," vol. iv., sec. iii., pars ii., A.D. 700 to 800. Appendix, pp. 499 to 522. His Life is written in seven paragraphs. His three Books on the Holy Places follow.

<sup>13</sup> See "*Annales Ordinis S. Benedicti*," tomus i., lib. xviii., sect. lxx., p. 618.

<sup>14</sup> See "*Historia Ecclesiastica Veteris Novique Testamenti*," tomus xii. *Sæculum Septimum*, cap. iv., art. x., sect. ii., p. 82.

<sup>15</sup> See "*Scriptorum Ecclesiasticorum Historia Literaria*," &c., vol. i., *Sæculum Monatheleticum*, p. 594.

<sup>16</sup> See "*Bibliotheca Britannico-Hibernica*," pp. 5, 6.

<sup>17</sup> See "*Acta Sanctorum*," tomus vi., Septembris xxiii. De S. Adamnato vel Adomnan Presb. et Abbate in Iona Scotia Insula, p. 642 to 649.

<sup>18</sup> Consisting of two sections, and forty-one paragraphs.

<sup>19</sup> Edited by John O'Donovan, LL.D., M.R.I.A. See pp. 70 to 115.

<sup>20</sup> See his "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., sect. v., pp. 96 to 100, and sect. xiv., pp. 136, 139, 140, and chap. xix., sect. iii., pp. 149 to 153.

<sup>21</sup> The work here designated is entitled: "*The Life of St. Columba, founder of Hy*; written by Adamnan, ninth Abbot of that Monastery," &c. By William Reeves, D.D., M.R.I.A., Curate of Kilconriola, in the Diocese of Connor. Dublin, 1857, 4to.

<sup>22</sup> Afterwards Protestant Bishop of the Diocese of Down and Connor.

than it should have been, had not the volume in question issued from the press. Hence the present writer feels great pleasure in bearing his humble testimony to that general impartiality, judgment and learning observable throughout the pages of this invaluable work.<sup>23</sup> He has culled materials for St. Adamnan's Life from this volume, for the most part; and, on a comparison of the Saint's present biography with that already given by the Rev. Dr. Reeves, there will be found little originality as to substance or arrangement. In availing himself however of materials furnished by his former learned friend, the writer has taken the liberty of introducing modifications, suited to the plan of his work, while retaining all the substantial parts of that narrative. Biographical notices of St. Adamnan are to be found in the works of Rev. Alban Butler,<sup>24</sup> Michaud,<sup>25</sup> M. Le Dr. Hofer,<sup>26</sup> Thomas Wright,<sup>27</sup> Le Comte de Montalembert,<sup>28</sup> William F. Skene,<sup>29</sup> Rev. S. Baring-Gould,<sup>30</sup> Rev. Dr. John Alzog,<sup>31</sup> and Alfred Webb.<sup>32</sup> In the "Dictionary of Christian Biography,"<sup>33</sup> an appreciative Article, by the Very Rev. William Reeves, D.D., Dean of Armagh, is but an abbreviation of the Life he had previously written, as prefatory to Adamnan's "Life of St. Columba," and which he had edited for the Irish Archæological Society. Also in the "Imperial Dictionary of Universal Biography" there is a notice.<sup>34</sup> There are accounts of St. Adamnan by Bishop Forbes,<sup>35</sup> by Rt. Rev. Patrick F. Moran, D.D., Bishop of Ossory,<sup>36</sup> by Rev. Dr. J. F. S. Gordon,<sup>37</sup> Henry Morley,<sup>38</sup> and by many other writers.

It is remarked, that in passing from their real to their phonetic forms, few names have undergone such transformations as those given to Adamnan. Thus it would be difficult to suppose, that Adamnan and Eunan were intended for the same person. Nor could it be imagined, that Adamnpanus and Thewnan are resolvable into a common original. According to Mabillon, this celebrated Saint was variously called Adamnanus, Adomnanus, Adamanus and Adamandus.<sup>39</sup> The Breviary of Aberdeen calls our Saint

<sup>23</sup> A few particular *salvos* to the foregoing textual statement will be alluded to elsewhere, in the pages of this work. An exception referred to may be found in the Additional Notes to Mr. Reeves' Adamnan's "Life of St. Columba," &c., N. (N) p. 344. It is one which has given just occasion for regret, and has tended to wound the religious feelings of many Catholic Members and Associates belonging to the society for which the work in question had been edited. Yet, the writer feels fully satisfied, the Rev. Dr. Reeves did not wilfully contemplate such a result, as a consequence of his recorded opinions. These are the more to be regretted, as they are not sustained by any amount of evidence or argument, sufficient to satisfy a rational inquirer into historic facts.

<sup>24</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix., September xxiii.

<sup>25</sup> See "Biographie Universelle, Ancienne et Moderne," tome i., p. 151.

<sup>26</sup> See "Nouvelle Biographie Générale," tome i., col. 232, 233.

<sup>27</sup> See "Biographia Britannica Literaria," &c., where an interesting biography of our

saint occurs, at pp. 201 to 206, under the head of the Anglo-Saxon Period.

<sup>28</sup> See "Les Moines d'Occident," tome v., liv. xv., chap. iii., pp. 10 to 15.

<sup>29</sup> See "Celtic Scotland," vol. ii., book ii., chap. iv., pp. 170 to 176.

<sup>30</sup> See "Lives of the Saints," vol. ix., September 23, pp. 358 to 360.

<sup>31</sup> See "Manual of Universal Church History." Translated by Rev. F. J. Fabisch and Rev. Thomas S. Byrne, vol. ii., period 2, epoch i., part i., chap. i., sect. 156, pp. 69, 70.

<sup>32</sup> See "Compendium of Irish Biography," pp. 1. 2.

<sup>33</sup> Edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. i., pp. 41 to 43.

<sup>34</sup> See vol. i., p. 27.

<sup>35</sup> See "Kalendars of Scottish Saints," pp. 264 to 266.

<sup>36</sup> See "Irish Saints in Great Britain," chap. iv., pp. 108 to 112.

<sup>37</sup> See "Iona," p. 61.

<sup>38</sup> See "English Writers," vol. i., book i., chap. ix., pp. 340, 341.

<sup>39</sup> See "Acta Sanctorum Ordinis S. Benedicti," tomus iv., sec. iii., pars ii., p. 499.

Adamnannus. At Forvey, in the parish of Slains,<sup>40</sup> on the east coast of Aberdeenshire, in Scotland, Adamnan is called Fidamnan. Adamnannus and Adomnannus are the usual forms of our saint's name in earlier records and Latin Lives. Amongst our Annalists, Adamnan is the name uniformly bestowed on our Saint, in the Annals of Inisfallen<sup>41</sup> and Boyle;<sup>42</sup> while Adomnan always occurs in the Annals of Ulster<sup>43</sup> and in those of Cambria.<sup>44</sup> In the Annals of Tighernach,<sup>45</sup> Adamnannus occurs three times, and Adomnan six: the Annals of the Four Masters<sup>46</sup> again have Adamnan twelve times, whilst Adomnan is found in a single instance in their pages. At St. Adamnan's festival day, September 23rd, the Irish Calendars and Martyrologies differ in their orthography; the Felire of Oengus, Marianus O'Gorman and O'Clery read Adamnan, whilst the Martyrology of Tamlacht has Adomnan. The Vision of Adamnan admits the former spelling four times and the latter once.<sup>47</sup> A prose description of Tara in the Dinnsenchus introduces Adomnan, the metrical Adamnan.<sup>48</sup> The Venerable Bede reads Adamnannus six times<sup>49</sup> while Alcuin has Adomnannus.<sup>50</sup> Fordun<sup>51</sup> and the Breviary of Aberdeen write the name Adamnannus. This orthography has also been adopted in the old Lives of St. Fechin of Fore, and of St. Gerald of Mayo, as contained in the work of Colgan.<sup>52</sup> The title of his tract, "De Locis Sanctis," has Adamnannus.<sup>53</sup> Thus, it may be seen, that in early records the chief variation of our Saint's name consists in the difference of Adamnan and Adomnan. In various Codices of St. Columba's Life, used by the Rev. Mr. Reeves in his modern edition, the same variety of spelling occurs. For instance, his Codex A. reads Adomnannus, in the four places where this word occurs;<sup>54</sup> Codex B. reads Adamnannus once,<sup>55</sup> and Adomnannus twice;<sup>56</sup> the Codices C. F. S. vary in like manner; while Codex D. always reads Adamnanus. From these several instances, it may be inferred, that there is no fixed practice for the spelling of our Saint's name; but as the etymology of this denomination favours the use of *a*, and as the substitution of *o* was probably intended to exhibit a phonetic value attaching to the original vowel, the Rev. Mr. Reeves deemed it advisable to adopt Adamnannus, where the word occurs, in his edition of St. Columba's Life.

<sup>40</sup> This parish is situated at Ythan Mouth. "Forvey is called Furni in the reprint of the Breviary of Aberdeen. There it is also coupled with St. Adamnannus's name."—See "Collections of Aberdeen and Banff," p. 388. The collections here alluded to were published by the Spaulding Club.

<sup>41</sup> At the years A.D. 617, 685, 693.

<sup>42</sup> Only at the year A.D. 657.

<sup>43</sup> At the years A.D. 623, 686, 691, 696, 703, 726, 729, 730, 835, 953, 1105.

<sup>44</sup> At the year 704, p. 8.

<sup>45</sup> These Annals have Adamnannus at the years A.D. 704, 727, 730, and Adamnan at the years A.D. 624, 687, 689, 692, 695, 697.

<sup>46</sup> These Annals have Adamnan at the years, A.D. 684, 703, 725, 742, 830, 925, 927, 988, 1010, 1040, 1057, 1105, Adamnan only occurs at A.D. 936.

<sup>47</sup> "The title is *ṡṡṡ ḏṡṡṡṡṡ ḡṡṡṡṡ*, but elsewhere in the tract there is the other reading. *Leabhar Breac*, fol. 127, a."

<sup>48</sup> See Petrie's "History and Antiquities of Tara Hill," pp. 112, 115.

<sup>49</sup> See "Historia Ecclesiastica Gentis

Anglorum," lib. iv., cap. 25, lib. v., cap. 15, 21.

<sup>50</sup> See "Opera," toms ii., vol. i. Epigram. cxlv., p. 219, a. Editio Andr Quercetani.

<sup>51</sup> See Fordun's "Scotichronicon," lib. i., cap. 6, lib. iii., cap. 27, 29, 38, 42, 49. "In lib. ii., cap. 10, we find Sanda spoken of as 'Insula Awyn, ubi cella sancti Adamnani.'"

<sup>52</sup> See "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Fechini, cap. xlvii., p. 139, and xiii. Martii. Vita S. Geraldii, cap. xv., xvi., p. 602.

<sup>53</sup> See Mabillon's "Acta Sanctorum Ordinis S. Benedicti," sec. iii., pars ii., p. 456.

<sup>54</sup> See "Var. Lect. i. I. (p. 16), 49 (p. 95), iii., 19 (p. 225), 23 (p. 238)." — Rev. Mr. Reeves' Adamnan's "Life of St Columba." Additional Notes. C., n. (v.), p. 257.

<sup>55</sup> See "Lib. i., c. 49, fol. 21, a. The text of i. I. is wanting in B."—*Ibid.* Additional Notes. C., n. (w.), p. 257.

<sup>56</sup> "Lib. iii., 19, 23, fol. 616, 676."—*Ibid.*, n. (x.), p. 257.

Adamnan is an Irish diminutive for Adam.<sup>57</sup> Under the effect of aspiration, Adam loses the force of its consonants, and assumes the various sounds of Au, Eu, O and Ou. Thus, when the diminutive termination is added, it produces the respective words, Anun,<sup>58</sup> Eunan,<sup>59</sup> Onan,<sup>60</sup> and Ounan,<sup>61</sup> and these are the forms of pronunciation which Adamnan's name has generally assumed in Ireland. Another Irish form of the name is said to be Syonan.<sup>62</sup> In the north-east of Scotland,<sup>63</sup> as in Aberdeen and Banff, there exists a tendency to prefix certain consonants to our Saint's names, either as an equivalent for saint, or to facilitate the pronunciation.<sup>64</sup> In the parish of Aloyne, towards the south of Aberdeenshire, Eunan becomes Theunan.<sup>65</sup> A fresh change takes place; for St. Adamnan's Well is called Skeulan Well, and his Tree is named Skeulan Tree. At Forvey in Aberdeenshire, Adamnan is called Fidamnan, and in Forglen,<sup>66</sup> in the north of Banff, Adamnan's Church is Teunan Kirk. At Dull, in Athol, and in the northern part of Perthshire, the form Eonan is preserved; as also at Kilcherran in Cantyre, where we find the compound Killewnane or Killownane.<sup>67</sup> As a consequence of this great diversity, both in the written and spoken forms of Adamnan's name, many respectable writers have created one or more additional Saints. Thus Sir James Ware even distinguishes between the individuality of Adamnan and Eunan. After stating St. Columbkille founded a monastery at Raphoe, he informs us, this structure was afterwards repaired by Adamnan, the celebrated abbot of Iona. It is then said, that St. Eunan erected the church of the Abbey into a Cathedral,<sup>68</sup> and that he was considered to have been the first Bishop of Raphoe.<sup>69</sup> The compiler of the "*Fasti Ecclesiæ Hibernicæ*"<sup>70</sup> adopts a similar opinion, by stating, that St. Eunan is commonly reported to have erected Raphoe Abbey Church into a Cathedral, and to have become its first bishop, although nothing certain appears to be known regarding him, nor the period at which he lived.<sup>71</sup>

The name of the Saint's father was Ronan or Ronat of the Cinel Enna. He was a son of Tinne, from whom are derived the Ua Tinne. The grand-

<sup>57</sup> It is thus interpreted, in Cormac's "Glossary": "Adomnan .i. homungculur, uirbecad anma Adaim. Adomnan, i.e. homungculus. It is a diminutive for the name Adam.—See p. i., Edition of John O'Donovan, LL.D., and Whitley Stokes, LL.D. Calcutta, 1868, 4to.

<sup>58</sup> The name is thus pronounced at Skreen, in Sligo, where we have Toberawnaun and Drehid-aunan.

<sup>59</sup> This is the pronunciation of Raphoe.

<sup>60</sup> On the "Ordnance Survey Townland Map of Londonderry," St. Onan's Rock is noted in the parish of Errigal, in that county. See Sheet 18. See "Acts of Archbishop Colton" in his "Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," edited by Rev. William Reeves, D.D., p. 81, n. (y.)

<sup>61</sup> In the district of Glenuller, the name is thus used in the spoken language.

<sup>62</sup> On the "Ordnance Survey Townland Map of Westmeath" (Sheet 31), we find Syonan, which is said to be formed from *Súrce Adamnain*, or the *Sedes Adamnani*.

<sup>63</sup> As in Aberdeen and Banff.

<sup>64</sup> Thus in one instance, St. Rule becomes

Trowel, and St. Anthony, Tantan. See "Collections on the Shrines of Aberdeen and Banff," p. 509.

<sup>65</sup> See *ibid.*, p. 663.

<sup>66</sup> See *ibid.*, p. 508. It is separated from Aberdeenshire by the Doveran River.

<sup>67</sup> See "*Origines Parochiales Scotiæ*," vol. ii., p. 15.

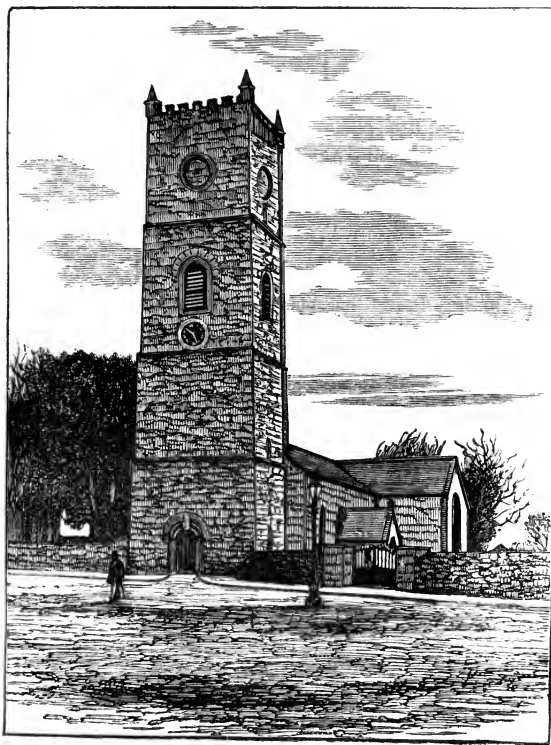
<sup>68</sup> Sir James Ware professes himself unable to discover when St. Eunan, the reputed first Bishop of Raphoe, lived. See "*De Præsulibus Hiberniæ, Commentarius*" "*De Episcopis Rapotensibus*," p. 73.

<sup>69</sup> See Harris' Ware, vol. i. "Bishops of Raphoe," pp. 269, 270.

<sup>70</sup> See vol. iii., p. 347.

<sup>71</sup> Such an error, remarks the Rev. Dr. Reeves, should not have been committed in the century, one of the ornaments of which had said: "I strongly suspect that St. Eunan, who is usually called the first Bishop of Raphoe, was no other than Adamnan." See Adamnan's "*Life of St. Columba*." Additional Notes. C., p. 257. It is needless to remark, that the latter eulogistic passage has reference to the learned Dr. Lanigan.

sire of our saint was a son to Aedh, the son of Colman or Colum, son to Sedna, from whom are derived the Siol Sedna. This Sedna was son to Fergus Cennfada, married to Erea, daughter of Loarn Mor. Fergus Cennfada was the son of Conall Gulban, from whom the Cinel Conaill descended.<sup>72</sup> Hence then, our Saint was seventh in descent from the last named monarch, who is regarded as head over one of the two great races of the Northern-Hy-Neill; and by virtue of his descent, he claimed kindred with St. Columba, as also with many of the sovereigns ruling over Ireland.<sup>73</sup>



The Protestant Cathedral, Raphoe.

Adamnan, is called the grandson of Tinne,<sup>74</sup> in some instances,<sup>75</sup> from the name of his paternal grandfather.<sup>76</sup> According to the tract attributed to Ængus on the Mothers of our Irish Saints, Ronnat, daughter of Seghine, son to Duach, son to Bairrindan of Enna's race,<sup>77</sup> was the mother of Adamnan, son to Ronan.<sup>78</sup>

Although there is no special record respecting the parish or province<sup>79</sup> in which he was born,<sup>80</sup> yet there is a strong probability, that Adamnan was a native of that territorial quarter, which was occupied by Conall's posterity. This was called Tir-Aedha.<sup>81</sup> The race of Enna, or the Cinel Enna, alluded to in the foregoing

pedigree, possessed that tract of land, lying between the Channels of Lough Foyle and Lough Swilly. It was called Tir-Enna or the "Land of Enna." It corresponds with the present barony of Raphoe. Within this district was situated the ancient church of Rath-both, now Raphoe, which is said to have been founded by St. Columba, but which now acknowledges Eunan as its patron,<sup>82</sup> the notion being that he repaired the

<sup>72</sup> See Rev. Mr. Reeves' Genealogical Table of the early Abbots of Hy, showing their affinity to one another, and their connexion with the chief families of Tyrconnell. It has been constructed from

the Naemhseanchus, and other ancient authorities.

<sup>73</sup> "Sanctus Adamnpanus preclaris ortus parentibus de nobilissima Conaldi regis progenie carnis duxit originem."—"Breviarium

church, and erected that foundation into a cathedral.<sup>83</sup> Such distinction most probably arises, from the circumstance of his natural connexion with the original occupants of that district. Tir-Aedha is now familiarly known as the barony of Tirhugh, and it is situated in the South-western part of Donegal County. The clan from which our saint sprung had settled there; and one of his principal commemorations has connexion with the church and parish of Drumhome.<sup>84</sup> Here St. Adamnan was regarded as patron. His parish is situated between the towns of Donegal and Ballyshannon, and it lies within the barony of Tirhugh. For several centuries after our Saint's demise, local tradition had preserved a recollection of his former abode at Drumhome. There was the well known as the Dabhach Adamhnain, or the washing-place of Adamnan.<sup>85</sup> It is said to have been a fountain, celebrated for the miracles there wrought, being situated in Tirconnel, between Donegal and Ballyshannon. In it, our Saint was accustomed to stand during the night, according to tradition. In his Life of St. Columkille, Adamnan himself almost implies, that he lived in this neighbourhood, when a youth.<sup>86</sup> Different statements occur as to the year of Adamnan's birth. The Annals of Inisfallen are decidedly in error, when they assign it to the year 617.<sup>87</sup> However, the Annals of Tighernach<sup>88</sup> and the *Chronicum Scotorum*<sup>89</sup> place

Aberdonense." Pars Estiva. Officium S. Adamnani, fol. iii., b. a. Reprint.

<sup>74</sup> Thus: *Adamnan na tinnbe*, "Vision of Adamnan," in the *Leabhar Breac*, fol. 127 a., 129 b. b.

<sup>75</sup> He is called Adamnanus Nepos Tinnei, in Colgan's "*Trias Thaumaturga*." *Septima Vita S. Patricii*, lib. i., cap. lxxix., p. 128. Again he is distinguished as "*Hua Tinne*," in lib. iii., cap. xcix., p. 167. This Ussher misrepresents by *Atiniensis*. See his *Works*, vol. vi., p. 375.

<sup>76</sup> Colgan and Lanigan were disposed to confound it with Maccuthenus. See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba."* Appendix to Preface, p. xlii., n. (n.)

<sup>77</sup> Enna was son to Niall.

<sup>78</sup> *Ronnac ingen Seirgine mic Duach meic Daíppinnóan do Chenel Enna mec neill macair Adamnan meic Ronan.*—"De Matribus Sanctorum Hiberniæ" as found in the *Book of Lecan*.

<sup>79</sup> Father Hugh Ward only states that Adamnan was born in the territory of Tyrconnell. See "*Sancti Rumoldi Martyris inclyti, &c., Acta, &c.*" *Dissertatio Historica de Patria S. Rumoldi*, Art. iii., sect. 6, p. 218.

<sup>80</sup> The Rev. Alban Butler says, that our saint was born at Rathboth, now Raphoe. See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. ix., September xxiii. I know not his authority for such a statement.

<sup>81</sup> Tir-Aedha means the "land of Aedh," being so called from Aedh, son to Anmire, who, together with our saint, belonged to the Siol Sedna race, or descendants from Sedna, grandson to Conall Gutban. One of the branches of this family, viz., the Cinel Luighdech, occupied the present barony of

Kilmacrenan, and another the barony of Tirhugh.

<sup>82</sup> The accompanying illustration represents the Protestant parish church of Raphoe—formerly the cathedral—and it is supposed to stand on the site of the ancient foundation. From a photograph kindly furnished by the Very Rev. Patrick Kelly, P.P., Raphoe, it has been drawn on the wood and engraved by Gregor Grey.

<sup>83</sup> See Archdeacon Henry Cotton's "*Fasti Ecclesiæ Hiberniæ*," vol. iii., Diocese of Raphoe, p. 346.

<sup>84</sup> This parish was anciently called *opuim thuama*, and it is mentioned in the *Calendar of the O'Clerys*, in connection with St. Adamnan, at the 23rd of September.

<sup>85</sup> Father Ward mentions the circumstance of having seen a well dedicated to St. Adamnan in this parish. "*Vidi qui ex loco quodam Dabhach Adamhnain*, ubi Sanctus pernoctabat in aquis, vimina ad restem nendum abstulisset, contemptis Sancti nomine et asylo, et mox rabiosa febre correptus, eadem nocte interit furiundus, exiliens manibus grabato, uti quodam agitatus demone."—"Sancti Rumoldi Martyris inclyti, &c., Acta &c." *Dissertatio Historica de Patria S. Rumoldi*, Art. iii., sect. 6, p. 219.

<sup>86</sup> See his *Vita S. Columbæ*, lib. iii., cap. 23, in Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* p. 238, and n. (o), *ibid.*

<sup>87</sup> See at that date: "*Nativitas Adamnani.*"—Dr. O'Conor's "*Rerum Hibernicarum Scriptores*," tomus ii. *Annales Inisfalenses*, p. 11.

<sup>88</sup> See *ibid.*, *Tighernachi Annales*, p. 187.

<sup>89</sup> See William M. Hennessy's edition, pp. 78, 79.

it at the year 624. The Annals of Ulster record the birth of our Saint at the year 623.<sup>90</sup> Adamnan was born in Ireland,<sup>91</sup> in or about the year 624,<sup>92</sup> according to a respectable authority.<sup>93</sup> Father Ward assigns his nativity to A.D. 626.<sup>94</sup> The Rev. Alban Butler<sup>95</sup> also coincides with this date. It is stated, that Adamnan was in the eighty-third year of his age, at the time of his death, which occurred in the year 704.<sup>96</sup> Consequently it should follow, that he was born in A.D. 621 or 622,

Little information remains for us, concerning the early history of Adamnan. A single anecdote which is told, and referring to his school-boy days, can hardly be considered quite authentic. We are informed in the *Life of Finnachta*, the Festive, a chief of the Southern Hy-Niall,<sup>97</sup> that this tanist had been invited as a guest to the house of his sister. Accompanied by a numerous cavalcade, he responded to the invitation. While riding along the road, they met Adamnan, who was then a school-boy, and who was carrying a jar of milk on his back. Travelling upon the same road, the boy turned out of the way, to avoid the horsemen. Then having knocked his foot against a stone, he thereupon stumbled, and the jar, falling from his back, was broken. Observing this accident, Finnachta said that the student should receive protection from him, and he prayed that Adamnan would not be sorrowful. Then Adamnan replied: "O good man, I have cause for grief, for there are three goodly students in one house, and three more of us are attendants upon them. We act in this manner: One attendant from among us goes out in his turn to collect sustenance for the other five. It was my turn to-day, but what I had gathered for them has been spilled upon the ground. What grieves me still more, the borrowed jar is broken, and I have not money to pay for it." This story is supposed to have been the creation of a later age, and intended to introduce the intimacy of St. Adamnan with Finnachta, and to account for their subsequent relations towards each other. Although it transports the youthful St. Adamnan from Donegal to Meath, there is nothing incredible in this narrative; for St. Columkille, before his time, studied at Clonard, in Meath,<sup>98</sup> and he read with Gemm in a plain of Leinster.<sup>99</sup> Neither was it considered inconsistent with the severity of monastic discipline, even for one nobly born, to derive his sustenance from eleemosynary sources.<sup>100</sup> It is supposed, there can be no doubt of St.

<sup>90</sup> Thus: "Nativitas Adomnani abbatis Iae."—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultonienses*, p. 41.

<sup>91</sup> This he acknowledges, in his "*Vita S. Columbæ*," where he says, in the last chapter of his work, St. Columkille's fame was divulged "*per totam nostram Scotiam*." That he meant Ireland is clear, for he distinguishes it from "*maximam Britanniam*" and other countries and islands of Europe.

<sup>92</sup> Colgan is of this opinion, resting his statement on the authority of the *Annals of Roscrea*, and some other ancient accounts. Tighernach, at 624, has *bar adomnain ab hle*, but the "*Chronicum Scotorum*" reads, *sem, nativitas*, instead of *bar, mors*.

<sup>93</sup> The Rev. William Reeves. He says, that the Annalistic date is not to be hastily set aside. I am at a loss to determine whether this remark has reference to the date of our saint's birth or death. In either case, various

dates are assigned. Placing Adamnan's birth at 624, and his death in 704, would make him live to the 80th year.

<sup>94</sup> See "*Sancti Rumoldi Martyris inclyti, &c. Acta, &c.*" *Dissertatio Historica de Patria S. Rumoldi*, Art. iii., sect. 5, p. 218.

<sup>95</sup> See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. ix., September xxiii.

<sup>96</sup> Such is the account in Dubhaltach Mac Firsigh's "*Three Fragments of Annals*," edited by John O'Donovan, LL.D., p. 115.

<sup>97</sup> Subsequently a monarch over Ireland.

<sup>98</sup> See some notices of St. Finnian, Abbot of Clonard, at the 23rd of February, in the Second Volume of this work, Art. ix. His Acts are reserved, however, for the 12th day of December, his chief feast.

<sup>99</sup> See Adamnan's "*Vita S. Columbæ*," lib. ii., cap. 25, p. 137, and n. d. (Dr. Reeves' Edition).

<sup>100</sup> Within our own memory similar prac-

Adamnan having received his monastic education either in Hy, or in some other monastery belonging to the Columban institution.<sup>101</sup> But the Breviary of Aberdeen falls into a strange anachronism, where it states that Adamnan received the monastic habit from St. Columba.<sup>102</sup> It is still more inexplicable, how Baronius<sup>103</sup> could have made both these saints contemporaries. Again, the Breviary of Aberdeen assigns very incorrectly to St. Columba the *jus patronatus*<sup>104</sup> of the Scottish Lismore, which the Bollandist editor of our Saint's Acts mistook<sup>105</sup> for the Irish Lismore.

It is probable our saint entered upon his religious profession at Iona cœnobium, under the abbot Seghine, who was the fifth in order of succession. He governed this monastery from 623 to 652, having died on the 12th of August, in the last named year.<sup>106</sup> Adamnan was probably about twenty-six years of age, at the time of this abbot's death. During Seghine's incumbency, and during that of the three abbots who succeeded, there can be no doubt, but our saint acquired such a reputation for the practice of all virtues, and such a character for learning, as recommended him for presiding over the Columban Order.

This institute had then attained its meridian glow of celebrity and influence. We are told, that Adamnan was versed in all liberal, sacred and ascetic knowledge; that he was acquainted with the Greek<sup>107</sup> and Hebrew languages;<sup>108</sup> and that the literature of his vernacular tongue was quite familiar to him. He knew perfectly well what had been written in it, concerning his country's acts, laws, and histories, besides those Druidic sciences, which had not been visited with condemnation by the Church.<sup>109</sup> He was not only a proficient in the Latin language, but he was capable of fully appreciating its

tices have prevailed in the middle and southern parts of Ireland, and are not, perhaps, altogether disused, even at the present time. The "poor scholar" was a well-known character to a late period, and has been made the subject of an affecting but exaggerated tale, by William Carleton. The mode of acquiring subsistence, however, differed from that related in the anecdote given; the practice was substantially the same. This and many other instances, recorded in the Lives of our early Saints, tend to show the conservatism of old habits and customs in Ireland.

<sup>101</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. v., p. 97.

<sup>102</sup> "Natus est itaque sanctus Adamnannus sicut beatus precinebat Columba quem a tenera infancia cunctis gratum divina reddidit gracia. Successu vero temporis a prefato beato Columba monichalem suscepit habitum et postea juxta abbatis sui perceptum ad Lismorensem devenit abbaciam." Now, St. Columba died, about the year 597 and St. Adamnan was not born at earliest date, before A.D. 623.

<sup>103</sup> This he does, in his edition of the Roman Martyrology, at the 9th of June.

<sup>104</sup> The Rev. Dr. Reeves says, that "St. Columba had no more jurisdiction in Lismore than in Applecross or Kingarth. Even when Lismore was made an episcopal seat,

it was kept distinct from Hy."—Adamnan's "Life of St. Columba." Appendix to Preface, &c., n. (u), p. xliii.

<sup>105</sup> See "Acta Sanctorum," tomus vi., Septembris xxiii. De S. Adamnato, &c., sec. i., num. 10, p. 644.

<sup>106</sup> See Chronicon Hyense, in the Additional Notes postfixed to the Rev. Dr. Reeves' Adamnan's "Life of St. Columba," pp. 373 to 375. The Annals of Innisfallen place his death at the year 642.

<sup>107</sup> See Father Ward's "Sancti Rumoldi Martyris inclyti, &c., Acta, &c." Dissertatio Historica de Patria S. Rumoldi, Art. iii., sect. 5, p. 218. That he was acquainted with the Greek and Hebrew languages may be inferred, from the circumstance of his introducing Greek words into the text of his "Vita S. Columbae." He discusses the meaning and orthography of some Greek names in his treatise, "De Locis Sanctis," lib. ii., cap. 27, and lib. iii., cap. 2.

<sup>108</sup> He treats about the Hebrew form of Tyre, and its Latin equivalent, and alludes to the mention of this name in historical writers, as if he were familiar with such subjects.

<sup>109</sup> He cites a verse of Juvenius, in lib. i., cap. 18, and quotes Josephus, under the title of "Tertius Judaica Captivitatis Liber." He also refers to the commentaries of St. Jerome, lib. iii., cap. 20, 29.

<sup>110</sup> An improvement seems to have been

elegancies of construction and classical phrases. His writings that remain to our time sufficiently testify to this proficiency. Our saint appears to have united bodily labour with his studies. On a particular occasion, he represents himself as forming one of a party engaged in procuring wood for certain monastic repairs.<sup>110</sup> They had drawn together a small fleet of those vessels which were called currachs, to the number of twelve,<sup>111</sup> in order to carry the wood to Iona from the mainland. This material for building was taken from a country situated about the mouth of a river, called Sale.<sup>112</sup> Whilst the sailors were rowing on a tranquil sea, a western wind suddenly arose, which proved unfavourable for the point to which their course had been directed.<sup>113</sup> Wherefore they ran for a neighbouring island called Arthrago, in the Scottish language, and here they sought a port of refuge. But being baffled for the present in achieving the object of their voyage, the navigators became impatient and began to complain. In a certain measure they accused their patron, St. Columba, in these terms: "O Saint, doth this delay of ours please thee? Through God's providence, we have hitherto expected from thee, that some consolatory assistance should be afforded to our labours, because we have considered that thou wert held in an exalted degree of honour by the Almighty." Having spoken these words, wonderful to relate! after a short interval, and in a single instant, the contrary west wind fell. Almost sooner than words could express it, a favourable Vulturus<sup>114</sup> arose. The sailors were ordered to square the sail-yards in the form of a cross, and having hauled the ropes, their sails were spread. On the same day those navigators reached Iona, with fresh and favouring breezes, and with scarcely any effort on their part. The wood was safely landed, with the men belonging to the different vessels. Adamnan takes occasion to say, that those slight complaints, urged against their holy patron, proved of no little benefit to their community. They proved, likewise, St. Columba's powerful intercession before the throne of God. This must have been very great, as ought appear from such a sudden change of the winds.<sup>115</sup>

made, before this, on the rude system of building with wattles. St. Columba used to study in a hut, "*tabulis suffultum*." See his Life by Adamnan, lib. i., cap. 25. St. Finan, in 652, erected a church after the model of Hy, "*quam more Scottorum, non de lapide, sed de robore secto totam composuit, atque harundine textit*;" that is, the walls were made of wooden sheeting, which was protected from the weather outside by a coat of rush-thatch. An improvement was again made on this system when a succeeding bishop, "*ablata harandine, plumbi laminis eam totam, hoc est, et tectum et ipsos quoque parietes ejus co-operire curavit*."—Venerable Bede, "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 25.

<sup>111</sup> The Rev. Dr. Reeves has collected a great number of instances in which he shows, how this number prevailed during the early ages of Christianity, in many departments of religious economy. See Adamnan's "*Life of St. Columba*." Additional Notes I., pp. 299 to 303, with accompanying notes. He also shows how it was largely applied in secular use.

<sup>112</sup> The Rev. Mr. Reeves has been unable to identify this Sale, with any of the modern

Scottish rivers. He says, that the river Shiel, which connects the fresh-water Lake of Lough Shiel with the sea, and forms part of a boundary line between the counties of Inverness and Argyle, is excluded from identification with the name mentioned in the text. A N.E. wind should be required, to convey the party from it to Iona; yet, it appears from the sequence, that a S.E. wind accomplished the object of their voyage. Dr. Reeves was inclined to infer, from the sequel of this narrative, that a N.E. wind was the one that favoured the navigators' course. Consequently Sale may have been identical with the river Shiel.

<sup>113</sup> The Rev. Mr. Reeves thinks, that this island lay to the S.E. of Hy, but could not identify it, as he acknowledges, unless it were Arran.

<sup>114</sup> This signifies a North-east wind, or according to some, a south-east wind. It is derived a *vulturis volatus*, *quoniam alte resonat*, or a Vulturus fluvio. See Ellis' revised edition of Ainsworth's Latin Dictionary, *ad vocem*. London, 1830.

<sup>115</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. ii., cap. 45, pp. 177, 178, with accompanying notes.

According to the Annals of the Four Masters,<sup>116</sup> Finnachta Fleadhach, or the Festive, in A.D. 674, began his reign as monarch over Ireland. This prince is sometimes called Finnshneachta in the same Annals, as also in those of Ulster. He succeeded Ceannfaeladh, son of Blathmac, who was slain in a battle fought at Airceltair. The chief incident of his reign appears to have been his remission of the Borumha Laigean, which had long oppressed the people of Leinster.<sup>117</sup> This action greatly displeased Adamnan, who had opposed it as a matter of policy; although, no doubt, it was done in a considerate and equitable manner. Finnachta belonged to the Southern Hy-Niall race, and he was a valiant<sup>118</sup> and hospitable prince.<sup>119</sup> We are told, in an old bardic composition,<sup>120</sup> that after the accidental introduction already mentioned, Adamnan was invited to the court of this prince. Subsequently our saint became the monarch's *annmchara* or spiritual director. This is supposed to have been a chief reason, why the saint became so distinguished during Finnachta's reign.<sup>121</sup>

We are informed,<sup>122</sup> that Adamnan founded many monasteries in Ireland,<sup>123</sup> before he undertook the care of Iona, and that these were under his own rule; the chief among them being Raphoe, the Pons Adamnani, Drumhome and Screen. If this be the case, he must have been sent in a missionary capacity from the parent house, to inaugurate other branches of the institute in Ireland; but, it seems most probable, that whatever monasteries he may have founded, these had been chiefly erected at intervals during the various visits he made as head of the Columban order. To this list of places where he was venerated, Colgan adds the Churches of Dunbo, Aregal, Boithfheabha, and Grelleach, in the diocese of Derry, as also memorials in other localities of Ireland.<sup>124</sup> Drumhome was the seat of a powerful branch of the Cinel Conaill, which was in this parish; and in it was also preserved the reliquary called the Cathach.<sup>125</sup> Adamnan was especially

<sup>116</sup> See Dr. O'Donovan's Edition, vol. i., pp. 282 to 285.

<sup>117</sup> It is said their exemption from this tribute was due to the pleading of St. Moling Luachra, a holy and celebrated bishop. He is said to have taken advantage of an ambiguous meaning attaching to the term *luan*, which signifies either Monday, or the Day of Judgment; thus converting the signification of a temporary respite into a perpetual surrender of the claim. The whole of this legendary story is sufficiently told in the Life of St. Molingus, or St. Moling Luachra of Teach-Moling, in the Sixth Volume of this work, at the 17th of June, the day for his feast. Art. i., chap. iii.

<sup>118</sup> Besides the victory obtained over Ceannfaeladh in 673, he destroyed Ailech, a stronghold of the Northern Hy-Niall, in A.D. 674; he defeated the Leinster-men at Loughgower, near Dunshaughlin, in Meath, and he gained the battle of Tailltin over Becc Boirche, in A.D. 677. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 282 to 283, and notes, *ibid.*

<sup>119</sup> The appellation Fleadhach is said to have been derived from *pleao*, "a banquet," and from the festivities which prevailed during his reign. See Jeffreys Keating's "History of Ireland," part ii.

<sup>120</sup> This composition is said to have been contained in a vellum M.S., which was formerly in possession of William Monck Mason, Esq.

<sup>121</sup> The Annals of Tighernach and of Ulster state, that Finnachta became a clergyman, in the year 687 or 688, but that he returned once more to his Kingdom, in 688 or 689. See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., *Annales Tigernachi*, pp. 214, 215, and *ibid.*, tomus iv. *Annales Ultonienses*, p. 64.

<sup>122</sup> By Fleming in his "Collectanea Sacra," *Dissertatio de Monastica S. Columbani Luxoviensis et Bobiensis Abbatis Professione*. Art. iii., sect. ii., num. 87, p. 435.

<sup>123</sup> See also Father Ward's "Sancti Rumoldi Martyris Inclyti, &c., Acta, &c.," *Dissertatio Historica*, de Patria S. Rumoldi, Art. iii., p. 219.

<sup>124</sup> See "Acta Sanctorum Hiberniæ," xxii. Februarii. De B. Malbrigido sive Brigidano, Abbate Derensi et Primate Ardmachano, p. 387, n. 7.

<sup>125</sup> At these and similar references, the Rev. Dr. Reeves refers to pages and passages in the body of his edition of Adamnan's "Life of St. Columba." See pp. 38, 284.

venerated at Drumhome, a parish in the diocese of Raphoe, barony of Tirhugh, and County of Donegal. It is the Dorsum Tomme, and it was probably in the neighbourhood of St. Adamnan's birth-place. In the diocese of Derry, parish of Errigal,<sup>126</sup> barony of Coleraine, County of Londonderry, is the townland of Ballintemple, where was the site of the old church. Here foundations remain, measuring 52 by 18 feet. South of this is the only local commemoration remaining in the parish, namely, an eminence called St. Onan's Rock.<sup>127</sup> In the parish of Clonleigh, diocese of Derry, County of Donegal, and barony of Raphoe, there is a townland called Ballindrait, supposed to have had some connexion with St. Adamnan.<sup>128</sup> It adjoins Raphoe on the east, and is the Pons Adamnani mentioned above by Fleming.<sup>129</sup> At present no ancient church is in that place. The hamlet of Greallach, now known as Templemoyle, in the parish of Cloncha,<sup>130</sup> diocese of Derry, barony of Inishowen, County of Donegal, was dedicated to St. Adamnan.<sup>131</sup> It is a small burial ground, with the faintest traces of a quadrilateral building. It is situated on a rocky slope, amid a wretched group of cabins. The parish of Dunbo,<sup>132</sup> in the same diocese, county, and and barony, was dedicated to St. Adamnan. The ruins of the old church, situate near Downhill, measure 63·2 by 27·6 feet. The parish of Bovevagh in the same diocese and county, barony of Keenaght, had St. Eugenius as the patron.<sup>133</sup> This name may be regarded as a Latin form of Eunan.<sup>134</sup> The old church measures fifty-one feet, by seventeen feet, six inches. The townland of Kilonan, in the parish of Derrygalvin, County of Limerick, is supposed to have been so called from a church formerly dedicated to St. Eunan or Adamnan.<sup>135</sup> Another foundation attributed to St. Adamnan was the monastery of Kill Rois,<sup>136</sup> in the territory of Fera Rois, which extended into the barony of Farney, in the County of Monaghan, and which took in a considerable part of the present County of Louth.<sup>137</sup>

On the death of Failbhe, eighth abbot of Iona, A.D. 678, according to the Annals of Ulster,<sup>138</sup> A.D. 679, according to the Annals of Tighernach,<sup>139</sup> or A.D. 677, according to those of the Four Masters,<sup>140</sup> Adamnan was elected superior, both in North Britain and Ireland, when appointed as next Abbot,

<sup>126</sup> Formerly called Airecal Adhamnain, or "the habitation of Adamnan."

<sup>127</sup> It is marked on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheet 18. At the time it was noted, there was not a man in the country that knew who St. Onan was.

<sup>128</sup> The Irish name is *Ōrōicet Adāinnain*, or the "Bridge of Adamnan." See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1607, vol. vi., p. 2353.

<sup>129</sup> See "Collectanea Sacra," Dissertatio de Monastica S. Columbanii Luxoviensis et Bobiensis Abbatis Professione. Art. iii., sect. ii., num. 87, p. 435.

<sup>130</sup> In the Irish Calendar at July 16th it is written *Cluain Cača*.

<sup>131</sup> See Archbishop Colton's "Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," n (z), p. 69.

<sup>132</sup> In this parish is the Munitio Cethirini.

<sup>133</sup> According to Archbishop King's List, local belief makes St. Ringan, that is, Ninian, the patron; but Colgan's authority, already cited, is superior, as he lived in an

age when these matters were better understood than now.

<sup>134</sup> See Archbishop Colton's "Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," n. (o), p. 85.

<sup>135</sup> The name seems to be formed from *cill adāinnain*, but without confirmation from any other ostensible local evidence.

<sup>136</sup> See "Some Account of the Territory or Dominion of Farney," by Evelyn Philip Shirley, chap. i., at p. 2.

<sup>137</sup> The Obits of two Priors, at this place, are recorded in our Annals, at A.D. 825, and at A.D. 845; and a church there called Magheross is noticed in Pope Nicholas' Taxation.

<sup>138</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 61.

<sup>139</sup> See *ibid.*, tomus ii., Tigernachi Annales, p. 210.

<sup>140</sup> The Annals of Clonmacnoise place his death in the year 674. It occurred on the 22nd of March, at which date, some notices of him may be found, in the Third Volume of this work, Art. i.

over the celebrated monastery belonging to the Columban institute, on the Island of Hy. His supreme jurisdiction thus extended over all the monastic institutions of St. Columkille. Almost contemporaneously, Aldfrid, the Northumbrian prince, known to the Irish by the name of Flann Fina,<sup>141</sup> and whose mother<sup>142</sup> is said to have been of Irish birth or descent,<sup>143</sup> had been obliged on the death of his reputed father, Oswy,<sup>144</sup> to leave his native country, and to become an exile in Scotia or Ireland.<sup>145</sup> There he was educated in piety and learning by some Irish monks.<sup>146</sup> Others will have it, that he sought a refuge in Hy;<sup>147</sup> but probably he visited both places.<sup>148</sup> An Irish poem,<sup>149</sup> of twenty-four ranns, said to have been composed by him in

<sup>141</sup> Thus at A.C. 704, Tighernach recording his death says: "ΑΥΡΥΤΗ ΜΑC ΟΡΡΥ .Ι. ΠΛΑΝΟ ΦΙΝΑ ΛΑ ΣΑΕΒΕΛΗ ΗΝΑΥΟΗ [he was called Flann Fina by the Irish] rex Saxon fuit." See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 222. So the Annals of Inisfallen, in the parallel place A.D. 694, have ΠΛΑΝΝ ΦΙΝΕ ΜΑC ΣΟΡΡΑ Rex Saxonorum quievit." See *ibid.* Annales Inisfalenses, p. 17.

<sup>142</sup> The surname Fina was derived from his mother. He is distinguished from ΠΛΑΝΝ ΦΙΝΝ, an ecclesiastic, whom the Gloss and the Felire of Ængus at January 14th, places at Inbher Neola [an phebla of the Foyle?] on the confines of Tir Connell and Tir Eoghain; or at Chuillinn beside Corcagh, as Marianus O'Gorman has it at the same day. Moreover, he is to be distinguished from Flann Finn, as chief of the Cinel Eoghain, in 698, whom the Annals of Ulster call Flann Albus at A.D. 699. Pinkerton greatly errs in confounding this Aldfrid with Alchfrid, a legitimate son of Oswy, and who was invested with regal power by his father, but who died at an earlier date.

<sup>143</sup> She is stated by Ængus, a writer of the eighth century, to have been from the princely house of Niall: ΦΙΝΑ ΙΝΣΕΝ ΧΙΝΟΡΑΕΛΑΘ ΜΑΤΑΙΡΗ ΦΛΟΙΝΟΥ ΦΙΝΑ ΜΙC ΟΡΡΑ. *Aliter* ΦΙΝΑ ΙΝΣΕΝ CΟΛΜΑΝ ΡΙΜΕ ΜΙC ΔΑΕΩΔΙΝ ΜΙC ΜΥΙΡCΕΡΤΑΙΣ ΜΙC ΜΥΙΡΕΩΔΙΣ, ΜΑΤΑΙΡΗ ΦΛΟΙΝΟΥ ΦΙΝΑ ΜΥΣ Saxon. "Fina, daughter of Cennfaeladh, was mother of Flann Fina, son of Ossa. *Aliter*, Fina, daughter of Colman Rimidh, son of Baedan, son of Muircertach, son of Muiredhach, was mother of Flann Fina, King of the Saxons. Tract on the Mothers of the Irish Saints in the Leabhar Lecain, fol. 43, a Manuscript classed H. 2. 16, in Trinity College, Dublin, p. 365 of the Catalogue. In the Clann Neill Genealogy Fina is represented as the great granddaughter of Muircertach, either through his son Baedan, or through Ailill, father of Cennfaeladh.—*Ibid.*, fol. 63.

<sup>144</sup> Oswy, King of Northumbria, died in 670, and was succeeded by his son Egfrid. Though an elder brother, Aldfrid was

superseded on the ground of illegitimacy, Whereupon it is related, "Hiberniam, seu vi seu indignatione, secesserat. Ibi, et ab odio germani tutus, et magno otio literis imbutus, omni philosophia composuerat animam. Quocirca, imperii habenis, habiliorem æstimantes, qui quondam expulerant ultro expetiverunt."—"Wilhelmi Malmesbiriensis," "Gesta Regum Anglorum," p. 52, edition of Thomas D. Hardy, 1840.

<sup>145</sup> Irish writers observe; "Non sui tantum literis excolendi causa in Hiberniam venit, verum etiam ut sanctis Hiberniæ deprecantibus limace qui in aurem ejus irrepsit, et capitis humoribus attractis intumuit educto, molestia et morbo ex ea recontracta immunis efficeretur."—Archdeacon Lynch's "Cambrensis Eversus," edited by Rev. Dr. Kelly, vol. ii., p. 236.

<sup>146</sup> See Dean Milman's "History of Latin Christianity," vol. ii., book iv., chap. iv., p. 267.

<sup>147</sup> Such is the account of a Lindisfarne Benedictine Monk. See the Bollandists' "Acta Sanctorum," tomus iii., Martii xx. Tertia Vita S. Cuthberti, lib. iii., sect. 6, p. 121. T. Innes endeavours to make it appear, that Aldfrid's place of retirement was Ycolmkill, and draws the startling conclusion: "We see that it was usual to the exactest writers to confound Scotland with Ireland in these times, when the name Scotia, and, as appears by this passage of Malmesbury and others, even the name Hibernia was common to both."—"Civil and Ecclesiastical History of Scotland," p. 278. Goodall finishes the climax; "per illas insulas minime Hibernia, literis nunquam celebris sed Hebrides, et ex iis Heii vel Iona insula præcipue designari videtur."—Fordun's "Scotichronicon," vol. i., p. 159, n. 4.

<sup>148</sup> Fordun writes: "Qui non paucis annis in Scotia et Hibernia discendo literas curam dedit."—"Scotichronicon" lib. iii., p. 51.

<sup>149</sup> It begins:

RODÉAL IN INIR FÍNN FÁIL  
IN ÉPINN PE IAR N-IMARDAIS.  
IM MAC BÀN, NÍ BAETH AN BHEATH.  
IMAT LAEC, IMAT CLEPEACH

reference to his sojourn in Ireland,<sup>150</sup> is still preserved.<sup>151</sup> The original has been printed by James Hardiman,<sup>152</sup> and a literal translation into English has been furnished by John O'Donovan,<sup>153</sup> with critical notes appended.<sup>154</sup> James Clarence Mangan has given a metrical version of this poem.<sup>155</sup> It may be supposed, that owing to an alleged relationship of his mother with the chief northern family, Aldfrid had been induced to seek refuge on the shores of our Island. It is also probable during the time of his exile, that prince had formed an intimacy with Adamnan, of whom he is called the *alumnus*.<sup>156</sup> This friendship thus early formed, afterwards proved serviceable to Adamnan, when his protégé ascended the throne. Ecgfrid had been slain by the Picts, in a fatal expedition undertaken against them, in the year 684<sup>157</sup> or 685,<sup>158</sup> near a Loch,<sup>159</sup> and at Dun Nechtain<sup>160</sup>—supposed to have been the modern

Flann fína mac Osa  
 Ἀρχιδότωρ Ἐρινν ἐολορᾶ  
 Ἀρὶ βῆν ἑ-ῤῥιότα ῤέν ἀρεcc  
 ῤυδῖρ ἁ ῤεῖρ μαῖρ το ῤαῖοεαο.

The translation into English is thus given :—

"It is natural in fair Inis-fail,  
 In Erin, without contention,  
 Many women, no silly boast,  
 Many laics, many clerics.

Flann Fina, son of Osa,  
 Arch-doctor in Erin's learning,  
 On the banks of the river Ren composed  
 [this];

Received his due as was natural."

—Rann 23.

<sup>150</sup> Charles O'Connor, senior, had a copy of "this poem in a very obscure character."

—"Rerum Hibernicarum Scriptores," toms iv., p. 129. Also in the Stowe Catalogue, vol. i., p. 95. Other ancient copies are mentioned by Edward O'Reilly in his "Chronological Account of nearly Four Hundred Irish Writers," p. xlviii.

<sup>151</sup> It is marked H. 2. 16, among the Manuscripts in Trinity College, Dublin.

<sup>152</sup> In his "Irish Minstrelsy," vol. ii., p. 372.

<sup>153</sup> See "The Dublin Penny Journal," vol. i., No. 12, pp. 94, 95.

<sup>154</sup> However, the translator omitted to observe, that the introduction of the denomination Dublin, in one of the stanzas, deprives the poem of an antiquity dating back to the seventh century.

<sup>155</sup> See "Poems by James Clarence Mangan;" with Biographical Introduction by John Mitchel. Irish Anthology, pp. 379 to 381.

<sup>156</sup> In a Brussels MS. 5301, p. 80, of Mac Firbis's Irish Annals, the death of Alfrid is thus recorded: Μοῖρτ φλαινν φιονα μῖc Ὀρρα ῤῥι SAXAN, Ἀν τεγῆαιo ἀμῖρᾶ, οὐλτα ἀοαῖνῆαι; ὅε quo Riaguil bennchuir cecent.

Ἰνῖρ ῤεῤῥᾶρ ὀμῖρῶε cαῖ,  
 Ἰμ ῤοῤῥᾶ ἁ ῤεῤῥᾶρ.  
 Μᾶνᾶο αῤῥᾶρ ῤᾶ μᾶc ὅε,  
 Cοῖτο ὅε ἁο ῤεῤῥᾶρ.

Ἰνῖρ ῤο βῖῤ mac Ὀρρα,  
 ἁ cαῖ ῤῥῖ cῤᾶῖοῤε ῤῤᾶρ,  
 Cῤᾶ το ῤᾶοᾶ αῤῖῤῥῤε,  
 ῤῥ ἦῖ Ἰνo ἦῖ Ἰρῖ ἡῤῥᾶ.  
 Ἰνῖρ ῤο βῖῤ mac Ὀρρα,  
 ῤᾶρ ἁ μῖρῖοῤ ῤοῤᾶ ὅεοῤᾶ.  
 ῤο cῤᾶῤ Cῤῖῤῥ Ἀρ ἡῤῖῤῥῤε,  
 ῤοῤᾶοῤῖῤῤῥ ὀμῖρῶε ῤεῤᾶ.

"The death of Flann Fionn, son of Ossa, King of the Saxons, the illustrious wise man, the foster-son of Adamnan; of whom Riaguil of Bennchor sung :

To-day Bruid fights a battle

About the land of his grandfather.

Unless it be too much to ask of the Son of God,

May he not perish in it.

To-day the son of Ossa falls

In battle with green swords,

Although he did his penance,

And shall lie in Hi after his death.

To-day the son of Ossa falls,

Who had the brown drinks.

Christ has heard our supplication,

He will save the splendid Bruide."

The writer appears to confound Aldfrid with Ecgfrid, as regards the battle. Tighernach places the death of Aldfrid in the year 704, and Bede at 705. Riaguil, of Bangor, is placed in the Irish Calendar, at June 11th, although he is not noticed in the Annals. See at that date, in the Sixth Volume of this work, Art. ii.

<sup>157</sup> The Venerable Bede places this event at A.D. 684. See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 26.

<sup>158</sup> With Bede's account coincides that of Mathew, of Westminster, except as to date, which he places in the year 685. He adds that Egfrid was succeeded by "frater ejus Aelfridus licet non de legitimo matrimonio susceptus, & in scripturis vir doctissimus, qui regni statum, in magna parte inclinatum laudabiter reparavit."—"Flores Historiarum," p. 224.

<sup>159</sup> This event is thus related by Simeon of Durham: "Extinctum regem apud Nechtanesmere, quod est Stagnum Nectani,

Dunnichen,<sup>161</sup> near the North Sea,<sup>162</sup> in Scotland. Aldfrid was afterwards restored to his country and to the possession of his hereditary rights.

At the year 683,<sup>163</sup> we have an account concerning a foray, which is said to have taken place in the month of June, when the churches and territories of Magh-Breagh were devastated.<sup>164</sup> Many spoils and several hostages were brought by the Saxons to their ships.<sup>165</sup> The Bollandist editor supposed, that Adamnan's first visit<sup>166</sup> to the Saxons had for its object a desire of pleading with Ecgrid.<sup>167</sup> Certain it is, however, that he had in view the release of some Irish captives, who had been carried away from Meath, by the Saxon general of that prince. From Adamnan's own account, we learn, that he visited Aldfrid, the year after King Ecgrid's death. Wherefore, this visit must have its date in the latter end of 685,<sup>168</sup> or the beginning of 686,<sup>169</sup> according to a learned authority.<sup>170</sup> The circumstances connected with Adamnan's journey are related in his Irish life, but with that disregard for historic accuracy, so characteristic of later Irish hagiology. The piratical expedition of the North-Saxons, and the plundering of Magh-Breagh so far as Bealach-duin—now Castlekeeran on the Blackwater,<sup>171</sup> and lying north-west of Kells—with the number of male and female captives made by them, are recorded. Then we are told, that the men of Erin requested Adamnan to go to Saxon-land, in quest of those unhappy people. Our saint accordingly

ejusque corpus in Hii, insula Columba sepultum."—"Historica Dunelmensis Ecclesiæ," pp. 3, 5. This lake formerly occupied the place of Dunnichen Moss.

<sup>166</sup> The Annals of Ulster, at the year 685, record: "Bellum Duin Nechtain in vicesimo die mensis Maii, die sabbati, factum est, in quo Elfrith mac Ossu rex Saxonum, xv. anno regni sui, consummata magna cum caterva militum suorum interfectus est; et combussit tula aman uain Ollagh." In 686, Tigernach relates this same event: "Cat uain nechtain [prælium Dun-Nechtain], xx. die mensis Maii sabbati die factum est, in quo Ecfrith Mac Ossu ex Saxonum xv. anno regni sui, consummata magna cum caterva militum suorum interfectus est ta [a] Brudhi mac Bili rege roptreim [Pictima]."

<sup>167</sup> A parish in Forfarshire, next Forfar, on the south-east, and which is mentioned as Dunnechtyn in a charter of William the Lion to the Abbey of Arbroath. See "Liber de Aberbrothoe, pp. 4, 10, 124, 165.

<sup>168</sup> The Saxon Chronicle, at A.D. 685, places the scene of this action near the North Sea, to which the situation of Dunnichen answers, as it is only twelve miles distant from the German Ocean. See the "Old Statistical Account of Scotland," vol. i., p. 419; also Chalmers' "Caledonia," vol. i., pp. 210, 255.

<sup>169</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 288 to 291.

<sup>170</sup> The Annals of Clonmacnoise relate this event at the year 680.

<sup>171</sup> The date given by the Annals of Ulster is 684, for the devastation of Breg plains, or Meagh-Breagh, by the Saxons. See Dr. O'Connor's "Rerum Hibernicarum

Scriptores," tomus iv., Annales Ultonienses, p. 62.

<sup>166</sup> Making mention of his visits to Alfrid, Adamnan calls him his friend, and he speaks of this visit as the first one after Ecgrid's war, in the "Vita S. Columbæ," lib. ii., cap. xlvii.

<sup>167</sup> See the "Acta Sanctorum," tomus ii., Junii ix. De S. Columba, Presbytero, Abbate, in Iona Scotie Insula. Commentarius Prævius, sect. i., num. 2, p. 190.

<sup>168</sup> The "Annals of the Four Masters" have it at A.D. 684, and mark it as the eleventh year of the reign of Finnacta. It was that, in which the dreadful plague, mentioned by them at said year, broke out, the commencement of which is affixed by Florence of Worcester to 685. See Colgan's "Trias Thaumaturga," p. 385. Having observed that this plague raged when he was on that visit, and that the Continent of Europe and the islands Scotia et Britannia—viz., Ireland and Britain—were laid waste by it, except those parts of North Britain inhabited by the British Scots and the Picts, these, he thought, were preserved from it through the intercession of St. Columba.

<sup>169</sup> Roderick O'Flaherty has a manuscript note to Adamnan's Vita S. Columbæ, lib. ii., cap. xlvii., referring to Tigernach's Annals, assigning this visit to A.D. 686, in his former copy of Colgan's "Trias Thaumaturga," which is now preserved in the Library of the Royal Society, Dublin.

<sup>170</sup> "He visited Alfrid more than once on some subsequent occasions; but this, his first embassy, was either in the latter end of 685, or in the beginning of 686."—Dr. Langan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. 5, n. 53, p. 98.

<sup>171</sup> Formerly called the Sele.

went to demand the prisoners, and put in at a place called Tracht-Romra.<sup>172</sup> The strand is said to have been long, and the flood rolling at this place. The current was so rapid, that if the best steed in Saxon-land were ridden by the best horseman, and started from the tidal water's edge when it begins to flow, so extensive is the strand and so impetuous was the tide, that he might only bring his rider to the shore by swimming. The Saxons, as related, were willing to allow Adamnan's landing upon their shore. "Push your currachs on the land," said Adamnan to his people, "for both land and sea are obedient to God, and nothing can be done without His permission." The clerics did as they had been told, when Adamnan drew a circle with his crozier around the currachs. Providence rendered the strand firm under their vessels, and a high wall of sea-waves was formed about them; so that the place where they were became an island. The sea even went to its limits past it, but did them no injury. When the Saxons had observed this great miracle, they trembled for fear of Adamnan, and granted his full demand. It was to this effect; that a complete restoration of the captives should be made to him, and that no Saxon should ever again go upon a predatory excursion to Erin. Our saint is then said to have brought back all the captives.<sup>173</sup> It is supposed, by a learned and acute writer<sup>174</sup> of our saint's life, that Adamnan possibly undertook this mission, at the instance of King Finnachta, on whose patrimonial territory this descent had been made by the Saxons, and perhaps also at the request of the Leinstermen.

The secret of Adamnan's success probably rests on the fact of his previous friendship with Aldfrid, which time had rather strengthened, together with the obvious justice of acceding to a reasonable demand.<sup>175</sup> The result of his embassy is reported by our Annalists. These state, that Adamnan conducted sixty captives to Ireland in 686.<sup>176</sup> It is sufficiently probable, our Saint had formed an acquaintance with the great Saint Cuthbert, Bishop of Lindisfarne, then or sometime previous to this period. The latter Bishop died on the 20th of March,<sup>177</sup> 687; and, it would appear, that the mutual good offices of Cuthbert and Adamnan had been vainly employed in endeavouring to effect a reconciliation between the Picts and Scots of Britain. These nations were almost constantly at variance.<sup>178</sup> It is possible, that Cuthbert and Adamnan had met together at the court of King Aldfrid, and on the occasion of our saint's first visit thereto. Perhaps, Adamnan had turned out of his direct way while going to or from the court of this prince, for the purpose of seeing the Lindisfarne abbot and community. However, there is no positive testimony to establish a suspicion, that Adamnan and Cuthbert were personally acquainted; although from their mutual agency in the same

<sup>172</sup> "The name is now unknown, but the graphic description is very applicable to Solway Firth. Fordun speaks of the "flumen Eske, quod dicitur Scotiswath, sive Sulwath."—"Scotichronicon," lib. ii., cap. 2, and lib. iii., cap. 7, 41. Ptolemy calls the Solway, *Ἰρὼνα εἰσχυρὸς*.

<sup>173</sup> This is attested by Venerable Bede, in his Ecclesiastical History.

<sup>174</sup> The Rev. William Reeves, D.D.

<sup>175</sup> The Annals of Clonmacnoise refer this event to A.D. 682. At the year 684, those of the Four Masters relate, that "Adamnan went to Saxon land, to request [a restoration] of the prisoners which the North Saxons had carried off from Magh-Breagh

the year before mentioned. He obtained a restoration of them, after having performed wonders and miracles before the hosts; and they afterwards gave him great honour and respect, together with a full restoration of everything he asked of them."—Dr. O'Donovan's edition, vol. i., pp. 290 to 293.

<sup>176</sup> This is attested by the Annals of Ulster, "A.D. 686. Adamnamus captivos reduxit ad Hiberniam lx."—"Annales Ultonienses," p. 64, in Dr. O'Connor's "Rerum Hibernicarum Scriptores, tomus iv."

<sup>177</sup> See his Acts, at the same day, in the Third Volume of this Work, Art. i.

<sup>178</sup> See Buchanan's "Rerum Scotticarum Historia," lib. v., p. 147.

negotiation, the writer would feel inclined to form such a conclusion. When our saint paid his first visit to King Aldfrid's court, a great mortality prevailed in several countries of Europe. However, the Picts and Scots in North Britain were providentially exempted from the ravages of this plague. Such exemption is attributed to the patronage and merits of St. Columba.<sup>179</sup> While on his legation to Aldfrid, it is stated, that Adamnan conceived a desire to celebrate Easter according to the Roman manner.<sup>180</sup> It is most probable, however, that this celebration took place on the occasion of a subsequent visit. Eugenius VI.<sup>181</sup> was then King of the Scots, and a contemporary with Aldfrid, King over the Northumbrians. A firm alliance had been established between both of these monarchs, who were bound together in friendship, originating from a mutual cultivation of studies, to which they had both been addicted.

## CHAPTER II.

THE VISION OF ADAMNAN—HIS SOJOURN IN IRELAND—RAPHOE AND ITS CHURCH DEDICATED TO THE PATRON SAINT—THE SHRINE OF ADAMNAN—VIRTUES AND ACCOMPLISHMENTS OF THE SAINT—BISHOP ARCULF'S VISIT TO IONA—ADAMNAN WRITES THE TRACT DE LOCIS SANCTIS—HIS LIFE OF ST. COLUMBA—ADAMNAN'S GENUINE WRITINGS AND THOSE ATTRIBUTED TO HIM.

THERE seems to be ground for believing, that the public mind for some time had been kept in expectation and alarm by prevailing diseases and portents,<sup>1</sup> observed or imagined. It was advantageously impressed and seriously disposed in fine, by the relation of a certain vision, attributed to Adamnan. Not only in the Books of Erinn were extraordinary phenomena recorded as occurring towards the close of the seventh century, but also in those of the neighbouring island of Britain.<sup>2</sup> The joys of Heaven and the pains of Hell

<sup>179</sup> See Adamnan's "Vita S. Columbæ," lib. ii., cap. 46.

<sup>180</sup> See Matthew of Paris' "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 318.

<sup>181</sup> We are told, during the reign of this King, that for seven days it rained blood throughout the whole of Britain, "converso etiam lacte, caseo, et butiro in sanguinem." This account appears to have been taken from the Saxon Chronicle, which refers such phenomenon to A.D. 685. Caradoc states, that in the fifth year of the reign of Ivor, King over the Britons, and who began his rule A.D. 689, showers of blood fell in Britain and Ireland. Those showers caused milk and butter to be converted into a sanguineous colour. The Annals of Clonmacnoise assign this portent in Ireland to A.D. 688; the Annals of the Four Masters to A.D. 690; and the Annals Tigernach to A.D. 693. The latter Annals state, that the blood flowed in streams for three days and three nights. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 217.

CHAPTER II.—<sup>1</sup> Among these may be mentioned the moon turned into the colour of blood, on the feast of St. Martin, A.D., 688; bloody rain falling in Lagenia, A.D. 689; famine and pestilence prevailing for three years in Hibernia, so great that man ate man; a great frost, so that the lakes and rivers in Erinn were frozen over, while the sea between Erinn and Alba was frozen to such an extent, that people used to travel to and fro on the ice; besides a mortality broke out among cows in Hibernia on the Kalends of February in Magh Treagha, in Teathbha, A.D. 696. See William M. Hennessy's "Chronicum Scotorum," pp. 110 to 113.

<sup>2</sup> During the reign of Rhodri Molvynog in Wales, at A.D. 685, is related a mortality in Ireland lasting for two years; at A.D. 687, in Armorica an earthquake; at A.D. 688, it rained blood in the island of Britain and in Ireland; at A.D. 690, the milk and butter turned to blood; and, at A.D. 692, the moon turned of a bloody colour. See "Brut y Twysogion; or the Chronicle of the Princes," edited by Rev. John Williams ab Ithel, M.A., pp. 2 to 5. With some

Adamnan is said to have witnessed, previous to the date for holding a very celebrated synod. The account is contained in a Tract styled the *Fis Adamnain*, or the Vision of Adamnan, an Irish composition of considerable antiquity,<sup>3</sup> as proved by its style. Copies of it are yet extant. Like the visions of St. Fursey,<sup>4</sup> it embodies a narrative, which passed current in conversation, as the realities of our saint's experience. This so-called Vision of Adamnan was written prosaically, partly in Latin, and partly in Irish.<sup>5</sup> This tract is a religious discourse on the text of the cXLVI. Psalm,<sup>6</sup> verses 5 and 6,<sup>7</sup> as taken from the Vulgate Version. Of these it opens with a paraphrase. A copy is to be found<sup>8</sup> in the *Leabhar Breac*,<sup>9</sup> a manuscript belonging to the Royal Irish Academy.<sup>10</sup> Another is stated to be in the *Bibliothèque Nationale*, Paris.<sup>11</sup> There is also a copy of it—a quarto vellum<sup>12</sup>—among the Royal Irish Academy's MSS.<sup>13</sup> An imperfect copy was also in the hands of John McNamara, Esq., Assistant Secretary to the Ibero-Celtic Society.

In the year 1870, appeared the first published original Irish text and literal English translation of Adamnan's vision,<sup>14</sup> furnished by Whitley Stokes, Esq.,<sup>15</sup> and transcribed from Mr. Joseph O'Longan's lithographic *fac-simile* of the *Lebor na Huidre*, a manuscript of the eleventh century.<sup>16</sup> In the tract, published by Dr. Stokes, the Irish text is given, but in English characters on one page, with a literal English version on the opposite. The prose tract itself is highly poetical in style of composition; it has much literary merit; and besides, it is one of the strangest among the mediæval visions, which begin with that of the Irish St. Fursey, and culminate in that well-known and sublime poem, the *Divina Comedia* of Dante. Dr. Stokes is of opinion, however, that this piece is not the genuine production of Adamnan. That it cannot be older than the eleventh century, he thinks deducible from various reasons assigned.<sup>17</sup> After some introductory

variations of date, these prodigies are recorded in the "*Annales Cambriæ*," by the same editor, at p. 8.

<sup>3</sup> John O'Donovan says, "There appears no reason to question the antiquity of the vision."—"Irish Grammar," p. 440.

<sup>4</sup> See, this account in his Acts, which are already given, and will be found, at the 16th of January, in the First Volume of this work, Art. i.

<sup>5</sup> The Irish part begins, "Ir ead in po tpa forur acap oligeat ainmcairveara fear n eunro fua lerauad a coirp acap a nanman, fua hinraibad plais acap zeinte acap oruibad oib, amul po forlraigeat do Adamnan .h. Thine, a comli de acap paccuic." "Here is set down laws and regulations of spiritual friendship for the men of Ireland, for the correction of their bodies and souls, for expelling from them plagues and infidels, and manslaughter, as it was revealed to Adamnan, the descendant of Tine, in the counsel of God and Patrick."—Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," p. i.

<sup>6</sup> The subject of this Psalm is an exhortation to praise God for his benefits.

<sup>7</sup> "Magnus Dominus noster, et magna virtus ejus: et sapientia ejus non est numerus.

"Suscipiens mansuetos Dominus: humiliani autem peccatores usque ad terram."

<sup>8</sup> The *ἱρ Ἀδωναν* consists of two parts, the Vision, and the Application. It occupies eight double-columned folio pages.

<sup>9</sup> At fol. 127 .a.

<sup>10</sup> This manuscript was written in the fifteenth century, and extracts of it are to be found in John O'Donovan's "*Irish Grammar*," at pp. 119, 341, 349, 350, 370, 381, 382, 440-442.

<sup>11</sup> Classed, Ancien Fond. No. 8175.

<sup>12</sup> Classed, No. 226.

<sup>13</sup> It is to be found in the Hodges and Smith Collection.

<sup>14</sup> It is intitled; "*Fis Adamnain*." Slicht Libair na Huidre. Adamnan's Vision. Transcribed and Translated from the Book of the Dun Cow. With notes. Fifty copies privately printed; Simla, printed at the station press by J. Elston, MDCCCLXX. Small 4to, 40 pages.

<sup>15</sup> He has extended the contractions of the original Irish and printed them in Italics.

<sup>16</sup> The original is preserved in the Royal Irish Academy's Library. The scribe of this MS. was murdered in the year 1106.

<sup>17</sup> These, he states, are: first from the philological evidence adduced in its characteristics of Middle Irish; next from

observations regarding certain visions vouchsafed to the Apostles and Disciples of Jesus Christ, and in which they were shown mysteries and hidden things of Heaven's kingdom, the vision relates what was manifested to Adamnan Ua Tinne, the high sage of the western world, when his soul passed from his body on the festival of John the Baptist,<sup>18</sup> and when it was carried to Heaven by his guardian angel to behold the angels there, and towards Hell, to behold its wretched hosts. At first are described his introduction to the brilliancy and radiance of the celestial courts, their economy and order; as also the glorious presence of the mighty Lord, with the Patriarchs, Prophets, Apostles, the Pure Virgin Mary, the Disciples of Christ, the Virgins and bright hosts of souls around the throne. Six gates of protection, each under the charge of special angels, have to be passed, before the soul is admitted to the presence of God. Having related all that was witnessed, in either place of abode, he especially noticed in that of torment those Aircinnechs, who, in presence of the saints' relics,<sup>19</sup> administered God's gifts and tithes, but who turned the profits from the strangers and poor of our Lord to their own private ends. Elsewhere, he brands those as "Sensual Aircinnechs." This narrative proceeds to state, that Adamnan's soul desired to remain in the happy region. There it heard from behind him, through a veil, the voice of his guardian angel, commanding it to be replaced in the same body from which it had passed; and that it should relate in ecclesiastical and lay assemblies and conventions, Heaven's rewards and Hell's pains, such as the conducting angel had revealed to him. Wherefore it was the precept, which Adamnan preached while he was alive. It was this precept, too, which had been preached in the great Convention of the men of Erin, when Adamnan's Rule was imposed on the Gaedhil; and when women were made free by Adamnan and Finachta Fledach,<sup>20</sup> son to Dunchadh, son to Aedh Slaine, the King of Erin, and likewise by the men of Erin. For it happened, that men and women went into battles and into conflicts indiscriminately, until Adamnan's regulations were imposed. In this descriptive tract, we find the glory of the Most High and the felicity of the Saints in Heaven portrayed; the middle state of Purgation is delineated; the dreadful pains and the inhabitants of Hell are also exhibited to us in all their hideous deformity. A considerable portion of the composition must be regarded as purely the product of the writer's imagination, and drawn in a great measure from the description of the Heavenly Jerusalem, as given by St. John the Evangelist in the Book of the Apocalypse.<sup>21</sup> In its present form,<sup>22</sup> it possesses internal evidence sufficient to prove, that it is

the author's mention of tithes, which according to Dr. Reeves were unknown in Ireland until after 703; thirdly, from his reference to the imperial edict of Domitian—a forgery according to Muratori of the period between 755 and 766—and, fourthly, from his anachronism about the Convention, at which Irish women were freed from liability to fight in battles. See p. 1.

<sup>18</sup> His Decollation is celebrated on the 29th of August.

<sup>19</sup> The word in the original is *martira*. It was the technical term among the Irish for a saint's relics. From *reliquie* comes the Irish *reilig*, "sepulchretum," and from *Martyres*, the *martairteach* of the Annals of Ulster at A.D. 721, 754, 1055, latinized

*Domus-martirum* by Tirechan in Liber Armacanus, fol. 15, ba.

<sup>20</sup> This is an anachronism; for the convention was held under his successor, Loingsech, son of Aengus. Finachta was slain in 693, according to Dr. O'Donovan's "Annals of the Four Masters." He was immediately succeeded by Loingsech. See vol. i., pp. 296, 297.

<sup>21</sup> See chap. xxi., xxii.

<sup>22</sup> It mentions *vechmāda*, "tithes," which were not known in Ireland, until long after the time of Adamnan. Again, it contains an anachronism regarding the Convention at which Irishwomen were freed from liability to engage in battle, by Finachta the Festive. Moreover, it fails in

not Adamnan's composition.<sup>23</sup> A second vision, or rather a supplement to the first vision follows. In it, the wickedness of Ireland's inhabitants, and also those mortalities with which they were visited, and must yet be visited, are recounted. It mentions such visitations, as the Scamhach, or "Leprosy;" the Bo-ar, or "Cow mortality;" the Digbail toraid, or "Blight of Fruit;" the Gorta, or "Famine;" the Nuno or "Scarcity;" and the Dunibadh, or "Human Mortality." It announces, that prayer and fasting are the only sure preservatives against an infliction of those various evils.<sup>24</sup> The second part of Adamnan's vision contains instructions for averting the mortality<sup>25</sup> that was apprehended, on the feast of the Decollation of John the Baptist.<sup>26</sup>

How far St. Adamnan extended his missionary labours and travels throughout Ireland has not been clearly ascertained, but some traces may be inferred from traditions that remain. When on a visit to Ireland, Adamnan is said to have preached to his relatives,<sup>27</sup> the descendants of Fiacha, son to Niall, and on a hill in the townland of Syonan,<sup>28</sup> which ever since has borne his name.<sup>29</sup> The place is in the parish of Ardnurcher, diocese and county of Meath.<sup>30</sup>

The church of Raphoe, originally founded by St. Columkille, seems afterwards to have been presided over by St. Adamnan—also called Eunan—who is regarded as the Patron Saint. Local tradition states, that Adamnan passed some time at this place, and memorials of him exist in that neighbourhood. At Rathboth or Raphoe, "the fort of booths or cottages," it has been thought, Adamnan or Eunan spent some of his closing years in Ireland, not uninfluenced, perhaps, by the opposition of the island monastery to its abbot's unremitting efforts to secure uniformity in the time for celebrating Easter with the rest of the Christian Church. There above every other place were his relatives powerful, and an episcopal See might have been established in his time; the silence of early writers on this matter not leaving it improbable, that he was then in episcopal orders. The bishop of Raphoe—as our ancient annalists state—was Coarb of Adamnan, or Coarb of Columba and Adamnan, the latter name being the distinctive one in that place.<sup>31</sup> In like manner, at Raphoe was shown an object called Eunan's

authenticity, as is sufficiently manifested, from a reference to the Imperial Edict of Constantine of a donation to Sylvester, Abbot of Rome.

<sup>23</sup> The language of the Vision is marked by many characteristics of Middle-age Irish; such as the confusion of *e* and *i* in desinence; putting *ae* for *oe*, *nd* for *nn*, *ur* for *air*, *er*, and *ll* for *la*, *ln*; prosthesis of *f*; metathesis of *cs* and *ts*; final *a* for *ae*, *ai*, *e*; in the article disuse of the neuter forms of the nom. and acc. singular, and use of *na* for the nom. plural m., the dual, and the dat. plural; in adjectives, use of the fem. form in the nom. plural masc.; and in the case of verbs compounded with prepositions, use of absolute instead of subjoined forms.

<sup>24</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Appendix to Preface, p. liii.

<sup>25</sup> The note on the Feilire of Aengus at this day states, that the Scuab a Fanait or Besom of Fanad was a plague which was to visit Ireland in the latter times, in revenge for the beheading of John the Baptist, as

prophesied by Columbille, Moling and Aileran. The Annals of Clonmacnoise, at 550, attribute the prediction concerning the Scuab Fanait to Bec Ma De, King Dermot mac Cerbhail's poet. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (z.), p. 196.

<sup>26</sup> The 29th day of August.

<sup>27</sup> This was the local tradition.

<sup>28</sup> It is *Suiré Adamnán* in Irish, that is, "Seat of Adamnain." The ruins of a castle exist here, but Macgeoghegan says that it was not church land.

<sup>29</sup> See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 703, vol. i., n. (u), p. 305.

<sup>30</sup> See Rev. A. Cogan's "Diocese of Meath, ancient and modern," vol. ii., chap. xix., p. 497.

<sup>31</sup> After a lapse of 1,300 years, since the death of St. Columkille, a great Festival was inaugurated and celebrated at Gartan, in the County of Donegal, the place of his birth. The observations contained in the text are arguments advanced by a dis-

Bed, in the seventeenth century; and a Round Tower, which the Bishops of Raphoe had converted into a Museum,<sup>32</sup> was there a short time previous. Before Adamnan had been promoted as Abbot of Iona, Colgan expressly calls him Abbot at Raphoe.<sup>33</sup> Whether he filled the latter position or not has been questioned; but, he was the person, by whose name the succession at Raphoe used to be distinguished.<sup>34</sup> He was particularly revered as the patron Saint of its monastery and church. It is considered as certain, that he had been closely connected with that place; and if not absolutely the founder of its church, he was, at least, an abbot there over its monastery.<sup>35</sup> It is strongly suspected, by the learned Dr. Lanigan, that St. Eunan,<sup>36</sup> who is usually called the first bishop of Raphoe, was no other than Adamnan;<sup>37</sup> not that he would allow Adamnan had ever been a bishop, for, were it so, he could not have become abbot of Hy, but that he was the ancient patron Saint of the place before it became an episcopal See, the period for such erection not being known. An object of veneration, called the Holy Cross of Raphoe, stood there formerly; perhaps it had some relation to the patron saint.<sup>38</sup> The cross in question was afterwards removed from Raphoe to Armagh, by John Prene, Archbishop of this latter See, about the year 1441.<sup>39</sup> An opinion has been entertained, likewise, that Adamnan was abbot at Raphoe, which perhaps had been founded by himself, before he was appointed to govern the whole Columban order. Whether or not he repaired the monastery, said to have been erected by St. Columkille at Raphoe, may be doubted, as we find no sufficient warrant for this statement.<sup>40</sup>

In the present century, a suitable memorial of religious zeal and devotion has been raised to commemorate St. Adamnan or Eunan at Raphoe.

tinguished prelate, to show that Adamnan of Iona was the same as Eunan, first bishop of Raphoe. See an interesting illustrated publication of the proceedings, intitled: "Cumne Columkille," or the Gartan Festival, being a Record of the Celebration held at Gartan on the 9th June, 1897, the Thirteenth Centennial of St. Columba," Second Introduction, pp. 10 to 12. Dublin 1898, 8vo.

<sup>32</sup> "Ostendebatur Raphoe, non ita pridem, lectus ejus. Ibi porro turris erat rotunda, colli imposita, in qua Episcopi Rapotenses Musæum olim habebant."—Sir James Ware, "De Præsulibus Hiberniæ Commentarius." Episcopi Rapotenses, p. 73.

<sup>33</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii.

<sup>34</sup> Thus Malbrigid, who died Archbishop of Armagh in 926, is called comorban or successor, not only of St. Patrick, but likewise of Adamnan, inasmuch as he had been abbot and not bishop at Raphoe as Harris states, before he was raised to the See of Armagh. See Harris' Ware, vol. i., "Bishops of Raphoe," p. 270.

<sup>35</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. v., n. 59, p. 99.

<sup>36</sup> Colgan never mentions this St. Eunan—supposed to be first bishop at Raphoe—nor could Ware discover any account of him. The first bishop of Raphoe, that we meet

with on Colgan's List, was Malduin Mac Kinfalaïd, who died about 930. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. vi., p. 509.

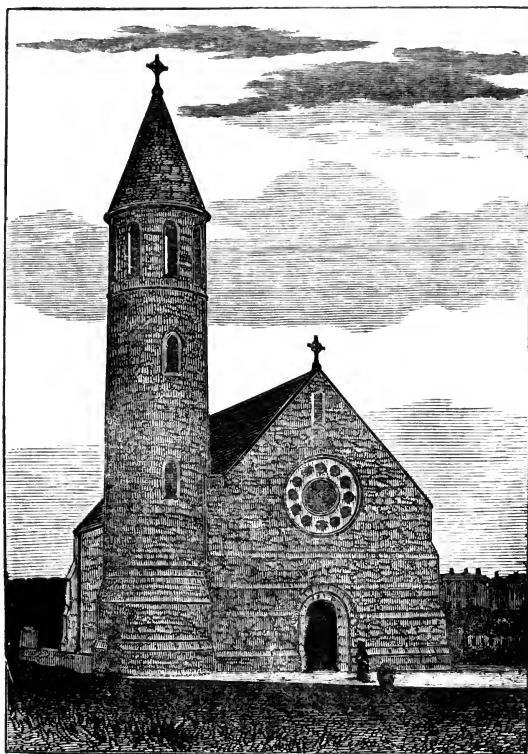
<sup>37</sup> The Rev. Dr. Lanigan adds: "It is a very remarkable circumstance, that the festival of the saint called Eunan, is kept on the 23rd of September. Now this was the very day, on which Adamnan died, and on which his memory was revered, not only at Raphoe, but in many other churches. The name Eunan, is, I allow, not favourable to the conjecture of his identity with Adamnan; but there might have been some reason for this variation of names, and a person better versed in the Irish language than I am might perhaps find some analogy between them."—"Ecclesiastical History of Ireland," vol. iii., chap. xiii., sect. v., n. 59, p. 100.

<sup>38</sup> In Dr. O'Donovan's "Annals of the Four Masters," vol. iv., pp. 750, 751, we read, under the year 1397, a certain Hugh MacMahon recovered his sight by fasting in honour of the Holy Cross of Raphoe, and regarding the image of the blessed Virgin Mary at Ath-Trim. In Harris' Ware, vol. i., "Bishops of Raphoe," p. 270, this Hugh MacMahon is incorrectly styled Hugh Matthew.

<sup>39</sup> See *ibid.*

<sup>40</sup> It is affirmed, however, in Harris' Ware, vol. i., "Bishops of Raphoe," p. 269.

While the Very Rev. Bernard Kelly, P.P. and V.F., was in charge of the Parish of Raphoe, he conceived the idea of erecting a new Catholic Church in honour of the Patron.<sup>41</sup> He entrusted the design to Mr. Heavy, Architect in Belfast, who drew the plans and prepared the specifications for an Irish-Romanesque structure of moderate dimensions, and of unassuming ornament, but of effective style. In 1878 the foundation stone was laid, with appropriate ceremony, and the building was soon afterwards completed.



Exterior of Catholic Church of St. Eunan, Raphoe.

The front of the church is entered by a circular-headed doorway, surmounted by a rose window of corresponding suitableness in the gable; higher still is a smaller window, and above it on the apex of the roof is a cross; while on the left-hand angle, a round-tower, reaching to the height of 94 feet, terminated by a tapering cap, and a neat iron cross 6 feet in height, presents an imposing appearance. In the upper compartment are round-headed opes to favour the sounds of a bell; beneath are two other windows of smaller dimensions to admit light to the different stages; at the base are projections in string courses on the outside; and there is a doorway within

which connects it with the interior of the nave. This latter extends from the entrance door 73 feet to the altar railing, while the width of the nave is 26 feet 4 inches. The masonry is finely dressed; the walls are of sufficient thickness to give an air of solidity to the entire erection; and buttresses are

<sup>41</sup> The accompanying view of the exterior of St. Eunan's Catholic Church, Raphoe, has been copied from an interesting and illustrated volume, issued to commemorate a remarkable event, which had a special interest and attraction for the people of Donegal. The book in question is intitled: *Cuimne Columcille*, or the Garton

Festival; being a Record of the Celebration held at Garton on the 9th June, 1897, the Thirteenth Centennial of St. Columba." Dublin, M. H. Gill and Son, 1898, 8vo. The photogravure, at p. 175, has been copied and transferred to the wood, engraved by Gregor Grey.

<sup>42</sup> The foregoing particulars were kindly

on the outside. The rounded chancel, or apse, within which the altar stands, reaches to 17 feet from the enclosing rail to the end window. The three windows within the chancel are each 6 feet in height, by 2 feet in width. A vestry is built on the epistle-side of the altar, while access to it is through a door on the exterior, as also through one on the interior. On either side-wall of the nave are three circularly-headed windows; each window is 11 feet in height, by 3 feet in width; and they are filled in with coloured glass. On the interior of the church, the roof is elegantly coved and ribbed; while it is sheeted with pitch-pine and varnished. It rests on brackets having a good appearance. On the appointment of the present



Interior of St. Eunan's Catholic Church, Raphoe.

respected parish priest, Very Rev. Patrick Kelly, in 1871, to meet the requirements of his people, it was found necessary to erect a gallery, which is a great accommodation for many of the congregation. Access to it is from a circular stair-way in the tower, and on it is an organ-loft and choir. The gallery is lighted from the rose window over the front entrance.<sup>42</sup>

It is related, that the illustrious Adamnan collected the Martra or Relics of the Saints into one Shrine. An ancient Codex<sup>43</sup> enumerates the twenty-six articles which were enclosed in it, consisting of manuscripts of

furnished to the writer by the Very Rev. Patrick Kelly, P.P., in communications dated March, 1899, with a photograph of the interior, from which the accompanying illustration has been reproduced and engraved on the wood by Gregory Grey.

<sup>43</sup> Contained in a Bruxelles Manuscript of the Burgundian Library, classed No. 2324=40, p. 26. This was copied by Michael O'Clery, in 1629, from "an old and difficult blackish manuscript of parchment."

the Gospels, hymns, and poems; articles of apparel belonging to the Saints of Ireland; and a few relics of St. Paul and the Virgin Mary; the aggregate of which must have filled a large box. This Reliquary seems to have been deposited in a place, originally called Cnoc-na-maoile,<sup>44</sup> but afterwards known from the foregoing circumstances as Scrin Adamhnain, or Adamnan's Shrine. At present, the place is denominated Skreen, a parish church<sup>45</sup> in the diocese of Killala, county of Sligo, barony of Tireragh. It is bounded on the north by Sligo Bay. There he is locally called Awnaun, and his well is situated a little to the east of the old church, at the other side of the road. From this well, the townland Toberawnaun<sup>46</sup> derives its name. Between it and the townland Soodry runs the Dunmorran Stream. Over this rivulet, in connexion with a *boreen*, is the Drehid Awnawn, or "Bridge of Adamnan," formed of a flag nine feet long, nine inches broad and two feet high, resting on two stones in the bed of the stream. It does not fill the whole breadth of the rivulet, so that at either end there is a vacant space between it and the bank. The natives say it was formed by the Saint, for his convenience in going from his church to the strand.<sup>47</sup> That shrine of Adamnan seems to have been portable,<sup>48</sup> for it was afterwards removed to Iona. There it was regarded as a very sacred object.<sup>49</sup> It seems probable, however, that there were two shrines called after Adamnan, the later, containing his own remains;<sup>50</sup> the other,<sup>51</sup> containing the miscellaneous objects mentioned in the catalogue. This latter was in after time coupled with his name, and preserved in his church of Skreen.

In the contemporary statements of Venerable Bede<sup>52</sup> and Ceolfrið, we have the highest testimony borne to our Saint's character, for his proficiency in ecclesiastical and secular learning,<sup>53</sup> and for all those virtues, which

<sup>44</sup> See the interesting notes on this name in John O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," nn. (s.t.), pp. 267, 268. Also, Addenda J., pp. 416, 417.

<sup>45</sup> The site of the church is an old grant. The Life of Farannan relates, that Tibraide, son of Maelduin, Lord of Hy-Fiachrach, bestowed upon St. Columba and his fraternity three pleasant portions of ground, one of which "locus isto ævo Cnoc-na-maoile dicebatur, postea a S. Adamnано Abbate, Scrin Adhamhnain, i.e., Scrinium S. Adamnani dictus."—Colgan's "Acta Sanctorum Hiberniæ," Februarii xv. Vita S. Farannani, cap. viii., p. 337.

<sup>46</sup> Resolvable into *TOBARI ADAMNAIN*.

<sup>47</sup> Some additions were formerly made to it, in order to complete the continuity of the path, but they were speedily removed, as foreign to the original design. The church derives its name from Adamnan's shrine, which was preserved there.

<sup>48</sup> That was the shrine which Cilline Droicthech, the fourteenth Abbot of Hy, son of Dicolla, brought to Erin to make peace and friendship between the Cinel Conaill and Cinel Eoghain.

<sup>49</sup> Colgan couples this shrine with the Church of Skreen, and observes: "Est ecclesia multorum reliquiis nobilis et veneranda, Diocesis Killaladen, in regione

de Tir Fhiachrach, de qua, vide plura in notis ad vitam S. Adamnani."—"Acta Sanctorum Hiberniæ." Februarii xv. Vita S. Farannani, n. 42, p. 340. He promised to give a Catalogue of the relics contained in this shrine, when he should deal with the Life of St. Adamnan; but needless to state, he did not live to fulfil that promise.

<sup>50</sup> Referred to in the Annals at A.D. 727 and 730. This would allow but twenty-three years' interval between his death and the enshrinement of his remains.

<sup>51</sup> The ancient Catalogue calls it a *τράπεζα*, which is the term used for the leathern satchels in which the early ecclesiastics used to carry about their books. In the present instance, the words in *τράπεζα* have the interlineal gloss i. e. *in pectore*, "the Shrine." It was probably of leather, for the recital commences thus: "O fair youth, noble is the *thea* thou hast taken upon thy back."

<sup>52</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xv., xxi.

<sup>53</sup> Mr. Pinkerton declares, he considers Adamnan's Life of St. Columkille, as "one of the most curious monuments of the literature of that age"; and again, as "the most complete piece of such biography that all Europe can boast of."—"An Enquiry into the History of Scotland," vol. i. Preface, p. xlviii.

become truly ornamental to the Christian priest. Alcuin, who flourished at a later period in the same century, ranks Adamnan with the most celebrated among his country's saints.<sup>54</sup> In the Vision, he is styled the noble sage of the Western World; <sup>55</sup> and his life ascribes the combined virtues of Patriarch and Apostle to him. Fordun says, that our saint was distinguished both for his virtues and miracles, and that he was scrupulously exact in citing authority for every statement he made, in writing on matters pertaining to history.<sup>56</sup> The Four Masters add, that he was a good man, according to the testimony of Bede, for he was tearful, penitent, given to prayer, diligent, ascetic, temperate; that he never used to eat except on Sundays and Thursdays; that he made a slave of himself to these virtues; moreover, that he was wise and learned in clearly understanding the Holy Scriptures of God.<sup>57</sup>

A holy bishop called Arculf, who was an intelligent native of Gaul,<sup>58</sup> and who was a highly credible witness for what he had seen in distant countries, spent nine months in the city of Jerusalem. During that time, he daily visited all the Holy Places in and around the city. It appears, that Arculf had travelled to Jerusalem, for the purpose of visiting its sacred localities. He traversed all Judea, besides visiting Damascus, Constantinople, Alexandria, and many islands in the adjacent seas. Returning to his own country in a vessel, and owing to the violence of a tempest, he was carried towards the western shores of Britain.<sup>59</sup> That prelate, was a learned Scripturian, and he had a full knowledge concerning those places, rendered so venerable because of their connection with the world's Redeemer. After many adventures, he came to Adamnan, by whom he was most joyfully received as a guest. The abbot, also, became a willing listener to accounts given by the bishop, regarding the Holy Land, and which he deemed worthy of being recorded.<sup>60</sup> Arculf related all he had seen, and delineated on waxed tablets<sup>61</sup> certain diagrams to illustrate his descriptions. This account was faithfully checked and revised, before it was committed to parchment for the purposes of readers.<sup>62</sup> Immediately afterwards, Adamnan consigned it to writing.<sup>63</sup> This treatise lay long in manuscript. After the publication

<sup>54</sup> "Patricius, Cheranus, Scotorum gloria gentis, Atque Columbanus, Congallus, Adomnanus atque Præclari patres, morum vitæque magistri, His precibus pietas horum nos adjuvat omnes."

—Alcuini "opera." Epigrammata, tomus ii., p. 219, Ed. Ratisbon, 1777, fol.

<sup>55</sup> Thus: "Adamnanus ua Chinnoe ardechnao iarrtair tomain."

<sup>56</sup> See "Scotichronicon," lib. iii., 49, 51.

<sup>57</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 304 to 307.

<sup>58</sup> M. Martial Delpit has published an octavo volume intitled; "Essai sur les anciens Pèlerinages à Jérusalem" in xxx pages, prefixed to the text of Arculphe's Pilgrimage. This was taken from a Manuscript of the thirteenth century, which belonged to a collection of the ancient abbey at Cadouin, in the Diocese of Périgueux. Besides this, he found another tract on a similar subject and an earlier account, by St. Anthony de Plaisanci, belonging to

the sixth century. The body of this edition contains 388 pages, and it was published at Périgueux, in France, A.D. 1870.

<sup>59</sup> This incident, mentioned by Bede, proves that Arculf visited Adamnan in Hy, and not in Ireland. No mention of it occurs, however, in the tract, "De Locis Sanctis," subsequently written.

<sup>60</sup> In M. Martial Delpit's "Essai sur les anciens Pèlerinages à Jérusalem" may be found, towards the close of the First Volume, the text of three Books of Adamnan, on St. Arculph's Pilgrimage to Jerusalem, with the various readings of MSS.

<sup>61</sup> This interesting record is an important item in the history of writing, as showing the collateral and respective uses among the Irish of waxed tablets and membranes for literary purposes, towards the close of the seventh century.

<sup>62</sup> Thus Adamnan writes in this tract: "Cujus mihi formam in tabula cerata Arculfus ipse depinxit;" and again, "juxta exemplar quod mihi Arculfus in paginola figuravit cerata depinximus."

<sup>63</sup> The venerable Bede adds; "Fecitque

of Cardinal Baronius' great historical work,<sup>64</sup> in which the author accepted implicitly the statements by Arculfus, he was severely criticised by Isaac Casaubon; when, in order to vindicate Baronius, the laborious Jesuit Jacob Gretser undertook to publish the entire treatise,<sup>65</sup> and in his Prolegomina to it, he vigorously assails Casaubon for having impugned the authenticity of Arculfus' statements on insufficient information.<sup>66</sup>

This treatise "*De Locis Sanctis*"<sup>67</sup> is mentioned by Venerable Bede, as Adamnan's genuine work. In the Vatican Library and at Corbey, manuscript copies of it are preserved, both of which have been used by Mabillon, who has published it. There are other copies at St. Germanus a Pratis,<sup>68</sup> of the eighth century; at Berne, of the ninth and tenth centuries;<sup>69</sup> at Saltzburg, of the ninth or tenth century;<sup>70</sup> and at Rheinau, of the eleventh century.<sup>71</sup> There is another in the British Museum,<sup>72</sup> of the fourteenth century.<sup>73</sup> The tract opens with a prologue;<sup>74</sup> invoking first the three persons of the Most Holy Trinity, before stating the title and original inception of the work. In this tract, Adamnan mentions the tombs of St. Simeon and of St. Joseph at Jerusalem, many relics of the Passion of Christ, the impression of the feet of our Saviour on Mount Olivet, covered with a round church having a hole open on the top, and over the place where the impression of the footsteps was to be seen. He also mentions grasshoppers in the deserts of the Jordan, and which the common people eat, boiled with oil; as also a portion of the cross in the Rotunda Church of Constantinople, and which was exposed on a golden altar during the three last days of Holy Week, when the emperor, court, army, clergy, and others went there to kiss the sacred wood.<sup>75</sup>

The two chief literary works associated with the name of Adamnan are the Tract intitled "*De Locis Sanctis*," and the "*Vita St. Columbæ*." Already have we briefly described and criticised the latter work, when recording the Life of the great Archimandrite.<sup>76</sup> In his account of Adamnan, John of Trittenham,<sup>77</sup> altogether omits his having been the author of St. Columba's Acts, while some of his less celebrated writings are noted. Cave

opus ut dixi, multum utile, et maxime illis, qui longius ab eis locis, in quibus patriarchæ et apostoli erant, secreti, ea tantum de his, quæ lectione didicerint, norunt."—*Historia Ecclesiastica Gentis Anglorum*, lib. v., cap. xv.

<sup>64</sup> See "*Annales Ecclesiastici*," tomus viii., Annus J.C. 699, sect. x., xi., p. 543.

<sup>65</sup> With the title: "Adamnani Abbatis Hiberniensis Libri tres de Locis Sanctis ex Relatione Arculfi, Episcopi Galli."

<sup>66</sup> See Leslie Stephen's "*Dictionary of National Biography*," vol. i., art. Adamnan or Adomnan (625?—704) by John T. Gilbert, p. 93.

<sup>67</sup> Gretser's edition of this work, published at Ingoldst., A.D. 1619, was printed from a manuscript sent to him by Father Rosweyd, "*ex intima Holandia*." See Prolegomina, p. 22.

<sup>68</sup> See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus i. *Epistola Nuncupatoria*, p. 142. It is described in the "*Nouveau Traité de Diplomatique*," tomus iii., p. 66, as "*de S. Germain des Prés, num. 844*," and as "*un petit in-folio, en écriture ordinaire du viii. au ix. siècle*."—

*Ibid.*, pp. 129, 132. Again we are told, "*ce MS. étoit dans la bibliothèque de Corbie*."—*Ibid.*, p. 355. It is probably the Corbey manuscript which was collated by Mabillon.

<sup>69</sup> Report of the Record Commission. Appendix A., pp. 31, 46.

<sup>70</sup> See *ibid.* p. 201.

<sup>71</sup> See *ibid.*, p. 203.

<sup>72</sup> It is classed Codex Cotton, Tiberius, D. v., pars ii., pp. 156 a to 184 b.

<sup>73</sup> Though copied by an ignorant scribe, and imperfect, it contains some valuable various readings. It has been collated by the Rev. Dr. Reeves.

<sup>74</sup> See Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," sec. iii., pars ii., p. 456. Venetiis, 1734.

<sup>75</sup> See the Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. ix., September xxiii.

<sup>76</sup> See at the 9th of June, in the Sixth Volume of this work, Art. i., the Life of St. Columkille or Columba, Abbot of Iona, and Apostle of Caledonia, chap. i.

<sup>77</sup> See "*Catalogus Scriptorum Ecclesiasticorum*," fol. l. a.

incorrectly states, that Surius, at the 9th of June, published Adamnan's Life of St. Columba; and that Serarius was the first editor of the tract, "*De Locis Terræ Sanctæ*," published at Ingolstadt, in 1619.<sup>78</sup> It seems strange, that the genuineness of Adamnan's *Vita S. Columbæ* should be called in question by Sir James Dalrymple. Defending the Presbyterian views of Church government,<sup>79</sup> in the spirit of sectarian controversy, he found it convenient to throw discredit on a certain anecdote,<sup>80</sup> therein contained. The Rev. Robert King states, that the fact of Bede being silent about Adamnan having written St. Columba's Life, if it be not sufficient evidence to disprove his authorship, seems to indicate, at least, that Bede was not aware of its being his composition.<sup>81</sup> Again, the Rev. Dr. Giles considers Adamnan only as the reputed author of a "*Life of St. Columba*," having strong doubts that he had written it.<sup>82</sup> However, as the Rev. Dr. Reeves observes, it is to be hoped his doubts originated in a different style of research from that which made Bede's *Columcille* an island,<sup>83</sup> and *Dearmach* the same as Derry.<sup>84</sup> A Prussian clergyman,<sup>85</sup> extending to a portion of British antiquities the enlightenment of German criticism, objected,<sup>86</sup> that trifles and fables are to be met with in the *Life* by Adamnan; while he considered, that the Prologue title to that *Life* induced suspicion of its having been written by Adamnan,<sup>87</sup> and he considered the style of that Preface<sup>88</sup> proved it to differ from what was to be found in the body of the Biography. However, a critic and scholar,<sup>89</sup> who studied with a full knowledge of the subject, remarks, that had the writer in question consulted a good edition<sup>90</sup> of Adamnan's "*Vita S. Columbæ*," he might have solved that difficulty regarding the Prologue and the remainder of the work. Had he gone further, he might have found the Bollandists' remarks upon this subject. As to the Apology, the matter is different from the biographical narrative; while the style and language are so similar to the rest, that only the architect of a paradox could discern any difference in the materials. Whatever may be thought about external proofs of genuineness, there is internal evidence in the *Life* on many points, to satisfy all just critics.<sup>91</sup> Where there is any slight variation, the *Life* tells

<sup>78</sup> See "*Scriptorum Ecclesiasticorum Historia Literaria*, vol. i., *Sæculum Monotheleticum*, p. 594.

<sup>79</sup> In an anonymous publication, bearing the title, "*A Vindication of the Ecclesiastical Part of Sir James Dalrymple's Historical Collections*, in answer to a late Pamphlet, intitled, *The Life of The Rev. Mr. John Sage*," p. 21. Edinburgh, 1714.

<sup>80</sup> Which occurs in lib. i., cap. 44.

<sup>81</sup> See "*Primer of the Church History of Ireland*," vol. i., book ii., chap. xi., p. 342.

<sup>82</sup> See Dr. Giles' edition of Bede's "*Ecclesiastical History*" in Bohn's *Antiquarian Library*, p. 264. London, 1847.

<sup>83</sup> The "*British Critic*" noticed this error in the translation of Bede, book v., chap. i. However, Dr. Giles corrected it in his second edition. See p. 248.

<sup>84</sup> See Bede, p. 114. The derivation of *Dalrieda*, namely, *Dal-Ri-Eta*, "the portion of King Eta," in p. 7; and the character of Hy as "one of the most fertile" of the Scottish islands, in p. 113, are not borne out by record or fact.

<sup>85</sup> Carolus Guilielmus Schæl.

<sup>86</sup> In a dissertation, he writes in reference to the *Life* by Adamnan: "*Hæc ipsa adeo fabulis est obscurata, ut vix credi possit, vii. Sæculo, quo litera apud Hyienses floruerunt, ejusmodi nugas esse conscriptas.*" — "*De Ecclesiasticæ Britonum Scotorumque Historiæ Fontibus*," p. 61, Berolini, 1851.

<sup>87</sup> He continues: *Prologi autem Vitæ suspicionem mihi faciunt, quorum titulum "Præfatio Apologiaque Adamnani Abbatis Sancti scriptoris" a librario esse præpositum nemo non videt, apologiam vero, quæ tam stylo ac sermone quam re aliena sit a Vita ipsa, ficticiam esse, facile apparet.*

<sup>88</sup> Pinkerton also takes the spurious title from Canisius' "*Variae Lectiones*," pp. 3, 456. See *Vita S. Columbæ*, p. 53.

<sup>89</sup> The Rev. Dr. Reeves.

<sup>90</sup> As, for instance, that of Colgan.

<sup>91</sup> Thus, 1. It was written by an ecclesiastic living in *Iona insula* (pp. 176, 181) styled *nostra* (pp. 12, 178), in which was *nostrum monasterium* (pp. 58, 72, 177); 2. By the superior of the Monastery (pp.

its own story, for it professes to be a compilation.<sup>92</sup> Of Adamnan's two admittedly genuine Latin Works, the tract "*De Locis Sanctis*" is the better written, and more flowing in style; yet it bears a striking resemblance to the other in language and construction, as also in the use of peculiar words and phrases. The reader will observe, remarks the Rev Dr. Reeves, a liberal employment of diminutives, so characteristic of Irish composition; and he will find them, in many cases, used without grammatical force, and commutable in the same chapters with their primitives. The same tendency is observable among verbs in the use of frequentatives and intensives. He delights in the distributive numerals, instead of cardinals, and in the adjective termination *ax* where admissible. He uses the pluperfect for the perfect, and the nominative instead of the ablative absolute. He occasionally employs Greek, or Greco-Latin words; and in a few instances, he introduces Irish and Hiberno-Latin expressions.<sup>93</sup> Proper names<sup>94</sup> he sometimes inflects according to the rules of Irish grammar. In a Latin narrative they present an anomalous appearance. Above all, the artificial, and often unnatural, interweaving of his words, in long sentences, and the oft-recurring ablative absolute in awkward position, will strike the reader as remarkable features of Adamnan's style.

In the Tripartite Life, it is twice stated, that Adamnan wrote a Life of St. Patrick.<sup>95</sup> To him are ascribed certain poems. Tighernach<sup>96</sup> cites some verses, attributed to him, as also the Four Masters.<sup>97</sup> His alleged Feilire, or 'Festilogy,' consisting of seven quatrains and a-half, comes under the head of spurious writings ascribed to Adamnan. The poem on the Remission of the Boromean tribute, containing fifty-two stanzas, though bearing his name, is hardly compatible with his religious character.<sup>97</sup> A work "*Historia Hibernorum ab Origine ad sua Tempora*," is mentioned by Ward,<sup>98</sup> as also an "Epitome metrica triginta Voluminum Legum Hibernicarum;"<sup>99</sup> but, like the preceding, they are probably some

16, 26, 223 *tit.*); whose immediate predecessor was Falbeus, and he a successor of Segineus (pp. 16, 26); 3. By one who conversed with those who had heard S. Columba's voice (p. 73); who conversed with a person who remembered the night on which S. Columba died (p. 238); who conversed with the acquaintances of St. Columba's friends (pp. 50, 85, 237), who conversed with a person who had witnessed the battle of Dun-Ceithirn in 629 (p. 95); who knew an early friend of the St. Fintan who died in 635 (p. 22); who conversed with the nephew of his predecessor, Virginius, who died in 623 (p. 225); who was living when the battle of Magh-Rath took place (p. 200); who witnessed the ravages of the great Pestilence (p. 182); who was a personal friend of King Aldfrid (p. 185); who lived when the house of Gabhran was declining (p. 201); 4. By one whose name was Adamnan (pp. 16, 95, 225, 238). Here is an accumulation of evidence which should satisfy any mind, and the more so, as it is for the most part undesigned and incidental, the internal counterpart of the writer's own declaration; "*Hujus ergo præmissæ narrationis testes, non bini tantum vel terni, secundum legem, sed centenni et amplius adhuc extant.*" (pp. 17, 182).

<sup>92</sup> We might as well deny the genuineness of Bede's "*Ecclesiastical History*," because an early chapter is borrowed from Gildas, and another from Constantius, without acknowledgment.

<sup>93</sup> Such as *Hi*, and *Hininglas*. Thus also *maic*, the genitive of *mac*.

<sup>94</sup> Thus, *Ferguso*, (p. 8); *Aido*, (pp. 11, 36, 41, 45, 82, 125) in the genitive; *Comgill*, gen. of *Comgall*, (p. 32); *Domnill*, gen. of *Domnall*, (p. 201); *Fechureg*, gen. of *Fiachrach*, (p. 45, 225); *Cellaig*, gen. of *Cellach*, (p. 65); *Colgion* and *Colgen*, gen. of *Colgu*, (pp. 65, 82); *Ainmurech*, gen. of *Ainmire* (pp. 91, 201); *Loigse*, gen. of *Loigis*, (p. 210); *Leathain*, gen. of *Liathan*, (p. 220); *Draigneche*, gen. of *Draignech*, (pp. 45, 255).

<sup>95</sup> See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, lib. i., cap. lxx., p. 128, and lib. iii., cap. xcix., p. 167.

<sup>96</sup> At the year 695.

<sup>97</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," at A.D. 742, vol. i., pp. 342, 343.

<sup>98</sup> It evidences the ingenuity rather than the piety of the writer, especially in one particular passage.

<sup>99</sup> See "*Sancti Rumoldi Martyris Incltyti, &c., Acta, &c.*" *Dissertatio Historica de*

compilations of more modern date and of no authority, so far as Adamnan's name has been attached to them. In addition to these foregoing works, we are told that he wrote a "Vita St. Bathildis, Clodovæi Francorum Regis Uxor." <sup>100</sup> Besides his "Varia Poemata," the Canons of Adamnanus <sup>101</sup> were said to be extant in the Cotton Library. <sup>102</sup> Also, they are reported as existing in Marsh's Library, at St. Sepulchre's, Dublin, in a MS. Book. <sup>103</sup> He is said to have been the author of some Epistles; and to have written a Book, "De Paschate legitimo," <sup>104</sup> as likewise a Rule for Monks. <sup>105</sup> The Rev. Alban Butler informs us, that the Book, which our Saint is said to have compiled on the right time for keeping Easter, was composed for the use of his monks, and that some time after, it disposed them to forsake their erroneous computation. <sup>106</sup> Nevertheless, we can hardly doubt, that some of the foregoing tracts may be regarded as spurious, or at least, that they are not the composition of our Saint.

### CHAPTER III.

THE VISIT OF ADAMNAN TO IRELAND DURING THE REIGN OF FINNACHTA FLEDACH, AND HIS RETURN TO IONA—AGAIN HE RE-VISITS IRELAND—REMISSION OF THE BOROMEAN TRIBUTE—ADAMNAN'S TEMPTATIONS—DEATH OF KING BRUIDE, AND LEGEND OF HIS RESUSCITATION FROM DEATH BY ADAMNAN—THE LIFE OF ST. COLUMBA WRITTEN IN IONA—SUPPOSED SOJOURN OF OUR SAINT IN DERRY—THE GREAT SYNOD AT WHICH FLANN FEBHLA, ABBOT OF ARMAGH, PRESIDED, AND AT WHICH ADAMNAN ASSISTED—HIS DISCIPLINARY RECOMMENDATIONS TO THE IRISH CLERGY AND LAITY.

How long Adamnan remained in Ireland during the reign of Finnachta Fledach<sup>1</sup> has not transpired. Doubtless, one chief object he had in view was the visitation of the various monasteries subject to his jurisdiction. However,

Patria S. Rumoldi, p. 218. Art. iii., Lovanii, 1662.

<sup>100</sup> Said to be a Manuscript, kept in London. Anglia, *ibid.* Sir James Ware says, he was informed by the Jesuit, Father Stephen White, that this Life was extant in St. Arnulph's Library, belonging to the Benedictine convent in the city of Metz, in Lorraine.

<sup>101</sup> In vol. iv. of the MSS., belonging to the Burgundian Library at Bruxelles, are two treatises attributed to this saint, viz., 1. S. Adamnani Canones, Fol. 78, 2, and S. Adamnanus de Serinio, Fol. 85.

<sup>102</sup> Sir James Ware writes; "Extant porro in libro vetere Canonum in bibliothecâ Cottonianâ *Adomnani Canones*, quorum primus his verbis sequitur, *Maritima animalia ad littora delata, quorum mortes nescimus, sumenda sunt sanctæ fide, nisi sint putrida*."—"De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 35.

<sup>103</sup> This is entitled, "Presidents of the See of Armagh", p. 395.

<sup>104</sup> "Or, (as the Title stands in a Manuscript Chronicle of the Monastery of St. Edmundsbury, formerly in the custody of

Sir Simon D'Ews) *Contra eos qui Pascha tempora illegitimo observabant*, i.e. against such who keep the Feast of Easter at an unlawful Time."—Harris' Ware, vol. ii. "Writers of Ireland," book i., pp. 46.

<sup>105</sup> See *ibid.*, pp. 45, 46.

<sup>106</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September 23rd. However, the Rev. Dr. Reeves observes, that he knew not from what source this admirable writer derived his information to authorize such a statement.

CHAPTER III.—<sup>1</sup> This monarch is classed among the Irish Saints, in our Calendars, at the 14th of November. "Ce Prince pieux voulant renoncer au monde et se consacrer au service de Dieu, entra dans un Monastère vers la deuxième année de son règne; mais la nécessité des affaires, jointe aux sollicitations des grands, le firent quitter le Couvent avant la fin de son noviciat, pour reprendre les renes du gouvernement."—L'Abbé Ma-Geoghegan's "Histoire de l'Irlande ancienne et moderne," tome i., Seconde Partie, chap. iii., p. 316.

having remained some time in his native country—but at what precise date we are not assured—Adamnan returned to Hy. It is remarked, that the object of his visit appears to have been of special importance, from the particular manner in which it is recorded by the annalists, whose every word is full of meaning. It occurred fourteen years after the death of his predecessor. It would seem, political as well as ecclesiastical matters engaged his attention, at that time. His friend, King Finnachta, the sovereign over Ireland, had incurred the Hy-Nialls' displeasure, if we are to attach credit to certain bardic accounts. Finnachta had impaired the false honours he was expected to uphold, by remitting the Lagenian tribute, that had been paid annually to each chief of the reigning dynasty. From the title Fledach, or "the Festive," which the monarch bore, we may well suppose that hospitality—which in those days meant prodigality—had encroached on his limited revenues to the great disappointment and dissatisfaction of his court retainers. These had formed no idea regarding retrenchment, in connection with that sort of right acquired by position and undisputed powers over a vanquished people. Finnachta's indulgence does not appear to have been extorted by force of arms, for he had fought and routed the Lagenians. Adamnan is said to have advocated the maintenance of this demand; and a poem of some length<sup>2</sup> is attributed to him. However, the unbecoming and puerile language of that composition proves it to have been not the work of Adamnan.<sup>3</sup> The Irish Life of our saint says, that a proclamation had been made by Finnachta to the effect, that Columcille's lands should not enjoy the same privileges as those of Patrick, Finnian and Ciaran. On this announcement, Adamnan said: "That King's life, who made this proclamation, shall be short; he shall fall by fratricide; and there shall never be a king of his race."<sup>4</sup> This prediction might seem to have been fulfilled in the result; for Finnachta fell in battle, being slain by Aedh, after he had enjoyed the sovereignty of Ireland for twenty years.<sup>5</sup> It is quite probable, that Adamnan zealously exerted himself to promote the new Easter observance, during this sojourn of his in Ireland. It is also likely, that the subsequent adoption of his wishes on this point had been prepared by his sermons and recommendations at that period.

Again, Adamnan proceeded to Ireland, long after the death of Abbot Failbe. This latter journey may be referred to about the year 692.<sup>6</sup> There is a curious coincidence between his Irish Life and Lessons in the Breviary of Aberdeen, as to certain temptations he encountered, and the manner in which the Demon made his assaults, coming to him in human form, and proposing abstruse and difficult questions.<sup>7</sup> The philosophy of these legends,

<sup>2</sup> Mr. Edward O'Reilly had in his possession a copy of this poem, comprising fifty-two verses. See "Chronological Account of nearly Four Hundred Irish Writers," p. l.

<sup>3</sup> In this Adamnan calls Finnachta, in Irish *cin uat cen ueru*, "the old grey king without teeth." The bard indulges in the following sentiments:—

"Were I a King of reddened spears

"I would humble mine enemies,

"I would exalt my high places,

"My combats should be frequent."

See the Book of Lecan at fol. 310 b; Book of Invasions, fol. 94 a.

<sup>4</sup> See Rev. Dr. Reeves' Adamnan's "Life

of St. Columba." Appendix to Preface, pp. xlviii., xlix.

<sup>5</sup> In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 296, 297, this defeat of Finnachta Fleadhach is assigned to the year 693.

<sup>6</sup> See the Chronicon Hyense, in the Additional Notes to Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 378. This is the date also given, in the Annals of Tighernach and in those of Ulster.

<sup>7</sup> The Breviary of Aberdeen relates, that a child was found, who "ante Dei virum ductus multa ei problemata praposuit. Tunc sanctus facto signaculo crucis inimicum effugavit, qui in specie infantis

says an ingenious writer, consists in their having arisen during an imaginative age, out of a prevailing and well-founded belief in Adamnan's learning and mental acquisitions. Diligence in his sacred calling was one of his many virtues. With true modesty, he apologises for his literary deficiencies, in one of his works.<sup>8</sup> He states, that he was daily occupied by great and almost insurmountable labours, and by a pressure of ecclesiastical business, for the due discharge of which, he felt no ordinary solicitude. His rare humility and genuine piety are manifest, from this and many other passages found in his works. A legend already given, in a previous part of this biography, and the title of his reputed *Feilire*, or *Festilogy*,<sup>9</sup> appear to have grown out of his character for filial affection. The energy of his physical and mental powers has left its impress on our insular traditions, as likewise the many journeys which he undertook, and various synods which he convoked.

The death of Bruide, son to Bile, King of Fortrenn, is recorded to have taken place A.D. 693.<sup>10</sup> He reigned twenty-one years,<sup>11</sup> being a contemporary with Adamnan. This prince was the most valiant of the Pictish Kings, since the reign of his namesake, who was Maelcom's son. We are told,<sup>12</sup> that the body of Bruide, son to Bile, King over the Cruthnigh, was brought to Hy, and that his death was grievous and sorrowful to Adamnan. The latter desired Bruide's corpse should be brought to him into the house that night, when Adamnan watched by it until morning. Next day, when the body began to move and its eyes opened, a certain pious man came to the door of that house. He said: "If Adamnan's object be to raise the dead, I say he should not do so, for it will be a degradation to every cleric, who shall succeed to his place, if he too cannot raise the departed." "There is something reasonable in that," said Adamnan; "therefore, as it is more proper, let us give our blessing to Buidhe's soul and to his body." Then, as we are told, Buidhe resigned his spirit to Heaven again, with the blessing of Adamnan and of the congregation at Ia.<sup>13</sup> Were we to attach any degree

beatum virum temptare voluit."—Lect. iii. (Prop. ss., Part. Estiv., fol. 114. bb). The Irish Life states, that "the demon came in human form to converse with Adamnan, for the men of Munster compelled him by force to come to Adamnan. And he came with many hard questions. One of the questions was, 'Was it in shape or without shape that the devil worshipped, and was it through knowledge or in ignorance that the devil worshipped?'" They also relate how the devil was brought to Hy in the shape of a corpse, to be buried, and how it rose up and spoke, putting, as the Life says, "many wonderful questions to the congregation, all of which Adamnan resolved."—Rev. Mr. Reeves' Adamnan's "Life of St. Columba." Appendix to Preface, n. (c), pp. lvii., lviii.

<sup>8</sup> Towards the close of his Treatise, "De Locis Sanctis," Adamnan says: "Obsecro itaque eos quicumque breves legerint libellos, ut pro eodem sancto sacerdote Arculfo divinam precenter clementiam, qui hæc de sanctis experimenta locis eorum frequentator libentissime nobis dictavit. Quæ et ego quamlibet inter laboriosas et prope insustentabiles sollicitudines constitutus, vili quamvis sermone describens

declaravi. Horum ego lectorem admono experimentorum, ut pro me misello peccatore eorundem craxatore Christum iudicem seculorum exorare non neglegat."—Mabillon's "Acta Sanctorum Ordinis S. Benedicti." sæc. iii., pars ii.

<sup>9</sup> Incipit Feilire Adamnain oia machair [for his mother] hic.

<sup>10</sup> At this year the Annals of Tighernac state: "Bruidhe mac Bile Rex Fortrend moritur."—William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," p. 73.

<sup>11</sup> According to the Chronicle in the Registry of St. Andrew's.

<sup>12</sup> In the Irish Life of St. Adamnan.

<sup>13</sup> Afterwards Adamnan said:—

"Many wonders doth he perform,—  
The King who was born of Mary,  
He takes away life.  
Death of Bruide mac Bile.  
Seldom after ruling a Kingdom  
That a hollow stick of withered oak  
Is about the son of the King of  
Alcluaite."

—See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Appendix to Preface &c., p. xliv., and n.n. (c, d.)

of credit to the foregoing legend, in connection with the recorded date of King Bruide's death; it should seem, that scarcely more than the interval of a year ought be allowed for Adamnan's visit to Ireland. However, the account is too absurd to merit any place in historic investigation.

It is supposed, that after his return to Iona, Adamnan wrote his *Life of St. Columba*. This instructive biography he intended for the edification of his society. It was probably written before another voyage undertaken in the year 696<sup>14</sup> or 697,<sup>15</sup> when once more he returned to Ireland. He makes no reference to any difference of sentiment between himself and his community regarding Roman observances, in this work; but he has allusions in it to the Paschal question, when he speaks of a prophecy attributed to St. Columkille at Clonmacnoise, in which it was predicted, that after some time discord should arise among Ireland's ecclesiastics on that very subject.<sup>16</sup> A writer<sup>17</sup> of our Saint's memoirs supposes, that he may have referred to the same matter, where speaking about those, who foolishly and ungratefully abused God's patience among the Picts and Scots of Britain.<sup>18</sup> Yet, the Bollandist editor, Baert, conjectures, that St. Columba's *Life* had been written, during Adamnan's sojourn in Ireland. He also supposes the brethren at whose instance this *Life* had been written were not the refractory monks of Hy, but those more docile inmates belonging to Durrow, and to other houses of his institute in Ireland.<sup>19</sup> The *Life* itself, however, bears the fullest internal evidence, that it had been written at Hy, and by a member of that insular community.<sup>20</sup> It is thought to have been composed during the interval between Adamnan's visits to Ireland in 692 and 697.<sup>21</sup>

Especially in the north-western districts of Ireland, popular traditions were most rife, that Adamnan had sojourned for a time in various localities; and memorials with which his name has been associated seem to lend probability to those accounts. That he spent some time in Derry, so dear to Columkille, is almost certain, especially as in it had been already established a great monastery of his order. Moreover, in Derry there was formerly a well dedicated to St. Adamnan; and we learn how the town had been burned from it to the burial-ground of St. Martin, in the year 1203.<sup>22</sup> The site of that well has been ascertained, and it is near one of the city gates still remaining in Derry.<sup>23</sup> On the 9th of June, 1897 and 1898, a grand

<sup>14</sup> According to the *Annals of Ulster*, at this year: "Adamnanus ad Hiberniam pergit, et dedit Legem Innocentium populis."—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultonienses*.

<sup>15</sup> According to the *Annals of Tighernach*.

<sup>16</sup> See "*Vita S. Columbæ*," lib. i., cap. 3.

<sup>17</sup> The Rev. Wm. Reeves.

<sup>18</sup> See "*Vita S. Columbæ*," lib. ii., cap. 46.

<sup>19</sup> "This, however," observes Dr. Reeves, "is a conclusion drawn from unsound premises, for it supposes, as some Irish accounts have done, that Adamnan quarrelled with his people; also that the Irish Columbans yielded, while the Hyensian ones held out. The one supposes Adamnan to have been expelled from his pastoral charge; the other is contradicted by Bede."—Adamnan's "*Life of St. Columba*," Appendix to Preface, &c., p. 1.

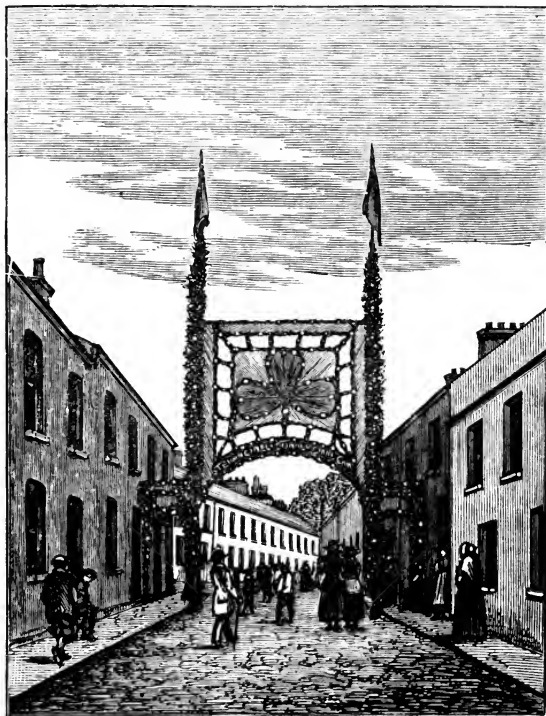
<sup>20</sup> The writer speaks of "*nostrum monasterium*," (lib. i., cap. 30, 37; lib. ii., cap. 45), and of "*nostra insula*," (lib. i., cap. i., lib. ii., cap. 45). He says, that the fame of St. Columba was not known exclusively "*in hac parva et extrema oceani Britannici commoratus insula*," (lib. iii., cap. 23). When writing, "*in his nostris insulis*," (lib. ii., cap. 46) he alludes to those of the Picts and Scots of Britain. He mentions "*Iova insula*," (lib. ii., cap. 45), without, however, our being enabled to infer with certainty from those two particular passages, whether the *Life* in question was there written.

<sup>21</sup> See Leslie Stephen's "*Dictionary of National Biography*," vol. i., Art. Adamnan or Adomnan, by John T. Gilbert, p. 92.

<sup>22</sup> See "*Memoir of the City and North Western Liberties of Londonderry*," part ii., History, sect. i., p. 23.

<sup>23</sup> Owing to the kindness of the Rev. William O'Doherty, C.C., St. Colum's

ceremonial had been carried out at the Long Tower Catholic Church, specially dedicated to St. Columba, in that city, and temporary arches had been erected at different places along the line of procession through the streets—one of those, the Howard-street Arch, indicating a spot near St. Eunan's Well.<sup>24</sup> Our Irish historians inform us, that a convention was assembled in Ireland, at which Adamnan, with the principal part of the Irish clergy, attended.<sup>25</sup> The



Site of St. Adamnan's Well, Derry.

Acts of that convention are said to have been extant in the old Book of Raphoe;<sup>26</sup> and that copies of it have been taken<sup>27</sup> and are still preserved in Bruxelles<sup>28</sup> and in Dublin.<sup>29</sup> It is probable, they were identical with the eight Canons bearing Adamnan's name, and which have been printed by Martene.<sup>30</sup> It is generally thought that synod was held in A.D. 695. It was attended by forty bishops or abbots.<sup>31</sup> This is supposed, however, to have been a different synod from that held at Tara, most probably in the year 697,<sup>32</sup> when, according to the Annals of Tighearnach, Adamnan brought a law with him into Ireland. Flann Febhla, Abbot of Armagh, presided over this synod.<sup>33</sup> Thirty-nine ecclesiastics were present at it; among

Church, Derry, a photograph of the adjoining street-site has been obtained by the writer. A representation of it has been drawn on the wood, and engraved by Gregor Grey.

<sup>24</sup> A full account of those celebrations has been compiled by the Rev. William O'Doherty, C.C., and issued in an elegantly illustrated volume, intitled "Derry Columbkille;" and the peculiar device caused that near St. Eunan's Well to be called the Shamrock Arch. It is pictorially represented and described at pp. 169, 170.

<sup>25</sup> It is remarkable, that the Rev. Geoffry

Keating's "History of Ireland" has no mention of this Synod.

<sup>26</sup> The title is, *Incipit Cain Adamnain ap plict pen lebanu Raeta bothae*, according to this old Book of Raphoe.

<sup>27</sup> One of these by Brother Michael O'Clery.

<sup>28</sup> In the Burgundian Library, the MS. alluded to is classed, No. 2324. The Acts of this Synod were entitled the *Cain Adhamnain*, or the "Canons of Adamnan," according to Colgan.

<sup>29</sup> In a manuscript belonging to Marsh's Library, Dublin, and called *Precedents of*

these was Ichtbrocht,<sup>34</sup> or Egbert,<sup>35</sup> supposed to have been the individual, who brought the Hyensians to Paschal conformity in 716,<sup>36</sup> and during the presidency of Abbot Dunchadh, who governed their community in quality of Abbot, from 710 to 717.<sup>37</sup> Also there were present Murchon or Murchu Mac Ua Maichtene,<sup>38</sup> who wrote a portion of St. Patrick's Memoirs, as contained in the Book of Armagh.<sup>39</sup> It is remarked, that with the exception of Flann Febhla, Abbot over Armagh, and Cennfaeladh,<sup>40</sup> Abbot over Bangor, the remainder of the clergy, attending this synod, came from Leinster and the south. Loingsech,<sup>41</sup> son to Aengus, monarch of Ireland, and forty-seven chiefs connected with various territories, represented the laity in this great assembly. Bruide mac Derile,<sup>42</sup> King over the Pictish region,<sup>43</sup> is last named among the latter class. These synodical enactments were afterwards

the See of Armagh, at p. 395 there are *Canones Adomnani*, copied from a MS. once possessed by Sir R. Cotton.

<sup>30</sup> In his "*Thesaurus Novus Anecdotorum*," toms iv., col. 18.

<sup>31</sup> Colgan declares, he had the Acts of it, in his possession, under the title, *Cain Adhmáin*, or the "*Canon of Adamnan*." See "*Acta Sanctorum Hiberniæ*," v. Martii. Vita S. Kierani. Appendix, cap. iv., p. 473.

<sup>32</sup> The Annals of Ulster have A.D. 696, for Adamnan's visit to Ireland, when he promulgated the Law of the Innocents among the people.

<sup>33</sup> It is strange that Colgan, in one passage of his work, should have confounded the Synod at Tara with the Convention at Drumceatt, held in the time of St. Columbkille. See "*Trias Thaumaturga*," n. 36, p. 384.

<sup>34</sup> The Rev. Mr. Reeves states, that the name is thus written in the original, which he had examined. Colgan understands it of Ecbertus Anglus.

<sup>35</sup> See an account of him, at the 24th of April, in the Fourth Volume of this work, Art. i.

<sup>36</sup> Venerable Bede tells us, that the last occasion on which the old Easter had been observed was at the festival of 715, after a duration of 150 years. The Roman tonsure was introduced among the Columban monks about the same time. This reformation was effected through the zealous exertions of a Northumbrian priest, named Egbert or Ecgbert, who for a long time was living in Ireland, to which country he exiled himself, for the sake of Christ. See "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. xxii.

<sup>37</sup> See *Chronicon Hyense*, in the Additional Notes to Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," pp. 379 to 381. The Acts of St. Dunchadh will be found, at the 25th of May, in the Fifth Volume of this work, Art. i.

<sup>38</sup> Murchu mac Ua Maichtene and his brother Meadhan, are noticed in the Irish Calendars, at June 8th, and at that date, their respective festivals may be found in

the Sixth Volume of this work, Art. v., vi. The Calendar of Cashel, as cited by Colgan, places their commemoration at Kill-Murchon, in the territory of Hi-Garrchon, in the eastern part of the County of Wicklow, and near the town bearing the same name. See "*Acta Sanctorum Hiberniæ*," v. Martii. Vita S. Kierani, n. 31, p. 465.

<sup>39</sup> The entry of this name in the Acts of Adamnan's Synod is of importance in the History of the Book of Armagh, as it seems to fix the date of *Muirchu Maccumachtheni*, whose name is attached to a portion of the Memoirs of St. Patrick in that volume, in these words: "*Hæc pauca de Sancti Patricii peritia et virtutibus Muirchu Maccumachtheni, dicante Aiduo Slebtiensis civitatis episcopo, conscripsit.*" (fol. 20, ba). The name of this informant also occurs in the acts of the Synod, in the form *Aedh epscop Sleibte*, whose day is Feb. 7, and whose obit is entered in Tighernach at 700, and in the Annals of Ulster at 699.—Rev. Mr. Reeves' Adamnan's "*Life of St. Columba*." Appendix to Preface, n. (e), p. li.

<sup>40</sup> See notices of this Saint, at the 8th of April, in the Fourth Volume of this work, Art. i.

<sup>41</sup> According to Dr. O'Donovan's "*Annals of the Four Masters*," this monarch reigned eight years; from A.D. 693, when Finachta Fleadhach was slain, to the year 791, when he and his three sons also were killed in battle. See vol. i., pp. 296 to 303, with notes, *ibid.*

<sup>42</sup> Called *бруиде мак дерилу иу Смуитенуаите*. He died in 706, in the eleventh year of his reign. The introduction of his name into the Acts is suspicious, unless we suppose him to have attended at this Synod as Aidan, son of Gabhean, did at Drumceatt.—Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*." Appendix to Preface, n. (h), p. li.

<sup>43</sup> He was the brother and immediate predecessor of Nectan. See William F. Skene's "*Celtic Scotland: A History of Ancient Alban*," vol. ii., book ii., chap. vi., p. 231.

called *Lex Adamnani*, or *Cain Adhamhnain*,<sup>44</sup> which means "Tribute of Adamnan"; because from it, a privilege devolved on him and on his successors of levying pecuniary contributions under certain conditions. At a subsequent period, when this assessment became a matter of consideration, an officer or agent<sup>45</sup> was appointed for its collection.<sup>46</sup> It is much to be regretted, however, that we have not a more authentic account than the foregoing. It is possible, that the question regarding the proper mode for celebrating Easter had been discussed at this synod, and that usages recommended by Adamnan had been adopted. The eight canons,<sup>47</sup> which bear Adamnan's name were also probably promulgated, during its session. These canons do not seem, however, to have had any connexion with the *Cain Adhamhnain*.<sup>48</sup> Although Colgan says, nevertheless, that the Acts of this synod only contained the *Cain Adhamnan* or *Canons of Adamnan*;<sup>49</sup> yet, the Rev. Dr. Lanigan is of the opinion, that matters of greater consequence were promulgated in its decrees. These Canons<sup>50</sup> are eight in number, and comprise some regulations with regard to fasting, as also a prohibition to eat the flesh of animals, which had fed upon carrion, or of beasts that died of themselves. They contain, also, a provision in the eighth Canon, whereby the owner of a horse or other animal grazing in land annexed to a town is obliged to pay a fine to any person, belonging to said town who may have been injured by such animal.<sup>51</sup>

A well-informed writer of our saint's Acts says, that if ecclesiastical topics were entertained at this synod, these were not considered of sufficient importance in Irish estimation to merit entry in a journal. The absorbing subject is said to have been, that civil enactment, which afterwards became a source of profit, and for this reason had special claims upon recorded acts. The same writer adds, that in the mystified Irish style, it is sometimes dangerous, and always difficult, to deal with their statements as historical records.<sup>52</sup> Nevertheless, it must be observed, that many of its canons are still extant;<sup>53</sup> and of these, some refer immediately to the priesthood, others have a reference

<sup>44</sup> The Brehon Laws make frequent mention of this Cain. But its particulars were not known, until the Brussels MS., containing an account of this Synod, had been discovered. In Dr. Petrie's "History and Antiquities of Tara," various kinds of Cain are mentioned. See pp. 173, 174.

<sup>45</sup> He was styled, the *Maori Cana Adamnan*, "Steward of Adamnan's Law."

<sup>46</sup> At the year A.D. 927, in Dr. O'Donovan's "Annals of the Four Masters," we have a record concerning the death of "Caencomhrac, son of Maeluidhir, Abbot and Bishop of Daire-Chalgaigh, and Steward of Adamnan's Law."—Vol. ii., pp. 620, 621.

<sup>47</sup> These exist in the Cotton MS. of Canons, but with considerable variations, under the title, *Incipiunt Canones Adamnani*, fol. 155 b.

<sup>48</sup> Martene printed the *Canones Adamnani* with other Irish Canons, from a MS. of the Bigot Library at Rotterdam, and which formerly belonged to the Monastery of Fescamp, in Normandy. See "Thesaurus Novus Anecdotorum," tomus iv., col 18, Luteici Parisiorum, 1717. Besides these,

in Martene a detached canon is to be found under the title, *Item Adompnanus* (*ibid.*, col. 11). It is of the same purport as the others, namely, relating to unclean food. It exists also in the Cotton MS., but without Adamnan's name. (Otho. E. xiii., fol. 126. b.)

<sup>49</sup> See "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Colgæ, p. 382.

<sup>50</sup> They are published in Martene's "Thesaurus Novus Anecdotorum," tomus iv., col. 18.

<sup>51</sup> Dr. Lanigan laments, that Colgan had not published those Acts, without appearing to be conscious at the time of a fact, that they are published elsewhere, as he himself acknowledges, in a subsequent note. See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sec. xiv., notes, 186, 187, pp. 139, 140.

<sup>52</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba."* Appendix to Preface, p. li.

<sup>53</sup> For this statement, Rev. M. J. Brennan writes: "Juxta MS. Vardæi in Archiv. Isidor. et D'Achery Spicil., tom. ix."—"Ecclesiastical History of Ireland," Seventh Century, chap. i., p. 112, note.

to the sanctuary, and to the respect which must belong to the Church of the Most High. The manner in which the episcopal election had been conducted in the ancient Irish Church is thus described in them: "The bishop is to be ordained with the consent of the clergy, and of the laity, and of the bishops of the whole province, but especially of the metropolitan, either by his epistle, or by his authority, or by his presence." The next canon prescribes the age required in Ireland for the reception of the different orders at this early period, in these terms: "A person attached to the sacred ministry from his youth must remain a lector or an exorcist until the twentieth year of his age; a sub-deacon, four years; a deacon, five; at thirty he may be ordained a priest, that being the age at which Christ began to preach; and at thirty, forty, or fifty, a bishop." "Again: "Should it be deemed necessary, at any time, to promote a layman considerably advanced in years to the episcopacy, he must be two years a lector, five years a sub-deacon, and after twelve years a priest, he may receive episcopal ordination." The tenth canon decrees: "No bishop shall, during his life, constitute his successor; but after his death, let a deserving man be elected by the proper persons." By way of preface, before entering on the canons which refer to simple priests, the synod decrees: "The Church now offers the Sacrifice in many modes to the Lord, first, for herself, secondly, for a commemoration of Jesus Christ, who said, 'Do this for a commemoration of me,' and thirdly, for the souls of the faithful departed." The next canon decrees: "That a priest may be absent but one day from his church; but should he be absent for two days, he must do penance for seven, on bread and water. In like manner, should he be absent one Sunday from the church, he must do penance for twenty days on bread and water; but if absent for two Sundays, he is to be removed from the dignity of his station." By the next canon "priests are not allowed to consider donations which are offered either with the Church or separately, as their own property, but rather as grants appertaining to the Church." By another: "The priest cannot receive the oblations of a public sinner." Again the synod decrees: "That the priest shall give to the Church whatever superfluities he may possess." According to a subsequent canon: "Any ecclesiastic who should be present at the public games was liable to degradation; and should an ecclesiastic be killed in battle or any quarrelsome engagement, he is not to receive the benefit of the sacrifice or the prayers of the Church." In conclusion: "Ecclesiastics are to be revered, they being the pastors of the faithful, and the servants of the Great Judge." In like manner, that due reverence be shown to consecrated places, the synod decreed: "Wherever you shall find the sign of the Cross of Christ, do no injury there." By an express canon: "All thieves and robbers are to be cast out of the Church."<sup>54</sup> Finally, the consecrated area of the Church is declared to have been marked by three divisions: the first boundary was that by which the laymen entered, and was called sacred; the second was allotted for females, and was called more sacred; and the third was for ecclesiastics, and was called most sacred. To the Acts of this synod the names of the Saints Mochonna and Adamnan are said to have been subscribed.

<sup>54</sup> The account given in the text is a literal translation from Latin notes extracted from

the Canons of Adamnan. See *ibid.*, pp. 113, 114.

## CHAPTER IV.

RETURN OF ADAMNAN TO IONA—HE AGAIN SAILS FOR IRELAND IN 696 OR 697, AND CONVENES A MORDAIL OR GENERAL CONVOCATION—THE SYNOD AT TARA AND PROMULGATION OF THE LAW OF THE INNOCENTS WITH OTHER ENACTMENTS—RETURN TO IONA—ANOTHER EMBASSY TO KING ALDFRID'S COURT—ADAMNAN IS THERE CONVERTED TO THE ADOPTION OF THE ROMAN USAGES—HE FAILS IN HIS EFFORT TO INTRODUCE THEM AT IONA, BUT VISITS IRELAND ONCE MORE, WHERE HE SUCCEEDS—HIS REPUTED CONNEXION WITH MAYO—HIS RETURN TO IONA AND DEATH—FESTIVALS—COMMEMORATIONS IN IRELAND AND SCOTLAND—ST. EUNAN'S CATHOLIC CATHEDRAL IN LETTERKENNY—RELICS OF ADAMNAN PRESERVED AT IONA—THEIR REMOVAL TO IRELAND—RETURNED TO IONA—ONCE MORE REMOVED TO IRELAND—CONCLUSION

AFTER the great Synod held in Ireland in 694 or 695,<sup>1</sup> it is probable that Adamnan again returned to Ireland. What has been called a Mordail or General Convention was proposed by our saint, when he visited Ireland,<sup>2</sup> as generally supposed, in 696 or 697. It was probably a meeting of influential clergy and laity. The acts of this assemblage do not tell us where or when it was held: thus while the Irish Life of Adamnan<sup>3</sup> states this convention to have been at the place now known as Ballyshannon; Colgan thinks it was at Derry or Raphoe, and the Rev. Dr. Reeves<sup>4</sup> that it might be inferred to have been at Leitir, near Birr,<sup>5</sup> on the confines of ancient Meath and Munster. When Adamnan visited Ireland on this occasion, the Annals of Ulster state, that he promulgated the Law of the Innocents among the people.<sup>6</sup> This also was known as the Cāin<sup>7</sup> or Adamnan's Law, because he procured its enactment.<sup>8</sup> His chief purpose appears to have been the procuring of a national enforcement, in which women were to be declared exempt from engaging in warlike expeditions.<sup>9</sup> It stated, that his compassion had been excited by a revolting scene he had witnessed in the case of two women,<sup>10</sup> who were engaged in one of those feuds which were frequently known at the

CHAPTER IV. — <sup>1</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., sect. 2, p. 503.

<sup>2</sup> At A.D. 696, the Ulster Annals state: "*Adamnanus ad Hiberniam pergit, et dedit Legem Innocentium populis.*" — Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 66.

<sup>3</sup> It tells us. "On another occasion, when Adamnan was at the Royal meeting [ἡ συνάσις] of Conall and Coirpe, at Eas Ruaidh, making his Law, the roydamna of the son of Ainmire, i.e. Flannabhra, son of Cumascach, came, having with him a female captive, who had killed a woman, to submit the case to Adamnan," &c.

<sup>4</sup> In his edition of Adamnan's "Life of St. Columba." Appendix to Preface, n. (z.) p. l.

<sup>5</sup> See also the "Dictionary of Christian Biography," vol. i., Art. Adamnan, p. 42.

<sup>6</sup> Whilst the Ulster Annals call it the Lex Innocentium, it is termed Lex Morientium, in the "Origines Parochiales Scotiæ," vol. ii., p. 283,

<sup>7</sup> Cāin Law was that which had been enacted and sanctioned by public assemblies. It was of universal obligation, and could be administered only by professional judges. See Laurence Ginnell's "Brehon Laws," chap. i., Ancient Law, p. 3.

<sup>8</sup> Thus we have similar instances in many of the modern Parliamentary and Decretal acts of legislators, and which are associated with the names of their respective authors.

<sup>9</sup> We are probably to regard this Law as the Cain Adamnan, according to what is stated in the Book of Lecan, that there are four Cains of Ireland, namely, the *Cain* of Patrick, not to kill the clergy; the *Cuin* of Dari, the Nun, not to kill cows; the *Cain* of Adamnan, not to kill women; the Sunday *Cain*, not to travel on it, fol. 166, p. a, col. 4. See "Transactions of the Royal Irish Academy," vol. xviii. Antiquities, sect. iii. On the History and Antiquities of Tara Hill. By George Petrie, Esq., R.H.A., M.R.I.A., pp. 171, 172.

<sup>10</sup> This is related, in the Leabhar Breac, and also in the Book of Lecan.

time ; but, it may well be supposed, he required no such legendary incident to influence his sentiments of religion and humanity.

After 697 Adamnan appears to have been at Iona. However, it is related, that the declining years of his life, from 697 to 703, were spent wholly in Ireland, and most likely in his monastery of Derry.<sup>11</sup> He was again sent by his Irish countrymen, as legate or ambassador, to his old friend, Aldfrid, King of Northumberland, some time in the year 701<sup>12</sup> or 702.<sup>13</sup> In his Memoir of St. Adamnan, the Rev. Mr. Reeves extracts a narrative, concerning our saint's proceedings, from Mac Firbis's Manuscript Annals. It comprises incidents from the first visit paid to Aldfrid's court, down to the last delay Adamnan made in Ireland. As that writer remarks, it is characteristic of native simplicity. With the object of his second visit we are unacquainted. Although disease was still ravaging that part of the country, himself and his attendants were preserved from contagion.<sup>14</sup> It is probable, from an incidental allusion, that our saint had been chosen to negotiate some affair of international policy.<sup>15</sup> The venerable historian Bede seemingly alludes to this second visit, when he states, that Adamnan, who was a presbyter and abbot over monks belonging to Iona monastery, had been sent by his nation on an embassy to Aldfrid, King of the Angles. He had likewise an opportunity of seeing the canonical church rites while he remained for some time in that province.

The Annals of Mac Firbis seem to confuse the incidents of Adamnan's first and second visits to King Aldfrid, as may be found in the following untrustworthy account: "A great spoil was carried off by the Saxons from Erin. Adamnan went to demand a restitution of the spoil, as Bede relates in his History. The greater part of the bishops of all Europe assembled to condemn Adamnan for having celebrated Easter after the fashion of Columcille, and for having upon him the tonsure of Simon Magus, i.e., *ab aure ad aurem*."<sup>16</sup> Bede says,<sup>17</sup> that though many were the wise men in that Synod, Adamnan excelled them all in wisdom and eloquence ; and Adamnan said, It was not in imitation of Simon Magus that he had this tonsure, but in imitation of John of the Breast,<sup>18</sup> the foster-son of the Redeemer, and that

<sup>11</sup> See Rev. William O'Doherty's "Derry Columbkille, p. 91."

<sup>12</sup> According to Matthew of Paris, "Chronica Majora," vol. i., p. 318. Edition of Henry Richards Luard, M.A.

<sup>13</sup> Bede, who mentions this embassy, does not mark the year. See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. 15. Smith, who follows Matthew of Westminster, in his "Flores Historiarum," assigns it to A.D. 701. The Rev. Dr. Lanigan conjectures, that it was rather perhaps A.D. 702, about two years before our saint's death. See "Ecclesiastical History of Ireland," vol. iii., cap. xix., sect. iii., and n. 25, pp. 149, 150.

<sup>14</sup> At the year 695, the devastation of Magh-Murtheimhe by the Britains and Ulidians is again recorded, in the "Annals of the Four Masters ;" and at the year 698, the banishment of Airthuille ua Crunnmaeil, chief of the Cinel-Eoghain, into Britain, is noted. See Dr. O'Donovan's edition, vol. i., pp. 298 to 301. Whether these incidents

may be supposed to have any relation to this mission or not can hardly be determined.

<sup>15</sup> Venerable Bede states: "Adamnanus presbyter et abbas monachorum, qui erant in insula Hii, cum legationis gratia missus a sua gente venisset ad Alfridum regem Anglorum," &c.—"Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xv.

<sup>16</sup> Mabillon describes this tonsure as formed "in fronte ab aure ad aurem intonso occipito."—"Annales Ordinis S. Benedicti," toms i., lib. viii., sec. iii., p. 207. We are informed by the Rev. Mr. Reeves, that the Book of Durrow gives a good representation of this tonsure, in a picture exhibiting an ecclesiastic, wearing a plaid chasuble.

<sup>17</sup> This is a mistake, for we find no such account in Bede. Perhaps, the writer was thinking of Colman's discussion, at the time he made his statement. "See Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv.

<sup>18</sup> The Irish name for St. John the Evangelist was Iohanner b'ruinne. It appears

this was the tonsure which he had upon him, and that though Peter loved the Saviour, the Saviour loved John; and that it was on the fourteenth of the moon of April, on whatever day of the week that should fall, the Apostles celebrated Easter. Then an old senior rising up said, 'Though Columcille himself were present here, we would not leave him until he should be of the same rule with ourselves.' Adamnan made answer unto him and said, 'I shall be of the same rule with you.' 'Be tonsured therefore, accordingly,' said the bishops. 'It will be sufficient that I do so,' said Adamnan, 'at my own monastery.' 'No,' said they, 'but immediately.' Adamnan was then tonsured, and no greater honour was ever shown to man than was given to him on this occasion; and that great spoil was restored to him, and he came straight home to his own monastery of Ia. It was a great surprise to his congregation to see him with that tonsure. He then requested of the congregation to receive the tonsure, but they refused, and he got nothing from them, *sed Deus permisit conventui peccare. i.e., ipsum Adamnanum expellere*,<sup>19</sup> qui misertus est Hiberniæ, sic Beda dixit; for Bede was along with Adamnan."

It seems most probable, that during the time of his latest stay at the court of King Aldfrid, Adamnan became fully impressed with the necessity of changing the old Irish disciplinary customs. Having examined the subjects in question, he became persuaded, that the Roman cycle was preferable to the old Irish one, and he had no objection to whatever religious observances were then followed in England. He also heard with respect the observations of Abbot Coelfrid in reference to his adopting the Roman tonsure.<sup>20</sup> At this period, the Irish Scots and some of the Britons in Britain<sup>21</sup> differed in discipline, from a general practice in the Western Church, on the subject of Paschal observance. Adamnan had an opportunity of forming acquaintance with many learned and holy men, during this visit he paid to Northumbria. By these, he was admonished, that it would only be expedient and reasonable for people, who were placed, as it were, in a remote corner of the world, to adopt this practice of the universal Church, as the proper mode for celebrating Easter, and regarding other matters. They besought him, to introduce the rites and practice he had seen and learned in the English churches, when he should have returned among his own people, and thus endeavour to procure their abandonment of contrary customs. In his letter to King Naiton,<sup>22</sup> Coelfrid has reference to this visit of our saint, when writing at a period long subsequent to its occurrence.<sup>23</sup>

to have been borrowed from accounts contained in the writings of this same Evangelist, at St. John, xiii. 23, 25, and xxi. 20. See "Proceedings of the Royal Irish Academy," vol. v., p. 52.

<sup>19</sup> There is no existing authority for this statement, except perhaps an inference from Bede's words, "graviorem cum eis cogeretur habere discordiam," cited in the text. Possibly Adamnan's protracted stay in Ireland suggested the idea of his expulsion from Iona. See the Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Appendix to Preface, n. (i), p. lvi.

<sup>20</sup> This inference may be drawn from the accounts of Matthew of Westminster, at A.D. 701, in "Flores Historiarum," p. 255; as also of Matthew of Paris, at the same year, in "Chronica Majora," vol. i.,

p. 318, edition of Henry Richards Luard, M.A.

<sup>21</sup> The Rev. Mr. Reeves suggests, that these were probably the Alcluid Britons, whose King, Rydderch Hael, had been on friendly terms with St. Columba. See his Adamnan's "Life of St. Columba." Appendix to Preface, n. (o), p. xlvi.

<sup>22</sup> Nechtan, who is the Naiton of Bede, did not become King over the Picts, until two years after Adamnan's death. As the letter was written to this King, Naiton, and as Baronius refers its composition to 699, he antedates it seven years, at the very least. See Baronius' "Annales Ecclesiastici," tomus viii., A.D. 699, sect. v., p. 542.

<sup>23</sup> Following Higden, Smith dates it at A.D. 710. See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xxi.

Speaking of many holy and worthy men, who differed from himself on the subject of Paschal observance, he mentions Adamnan by name, and calls him an abbot and an illustrious priest of the Columban Order. He adds, that being sent to King Aldfrid, as legate of his nation, Adamnan had a desire to see the monastery of Jarrow.<sup>24</sup> It was the house in which the writer of this epistle lived. Adamnan is praised for wonderful prudence, humility and piety, displayed by him, both in his discourse and morals. Coelfrid relates, that among other discourses which passed between them on this occasion was the following colloquy, concerning the peculiar Scottish tonsure, and the Irish mode of celebrating Easter. Coelfrid said: "O venerable brother, I beseech you, who believe that you tend to a crown of life knowing no end, yet contrary to the spirit of faith, why do you bear upon your head the image of a crown which has a limit?"<sup>25</sup> If you seek the companionship of holy Peter, why do you imitate the form of tonsure, borne by that man whom he anathematized? Why do you not rather manifest as much love as possible for his habit,<sup>26</sup> with whom you desire to live happily for ever?" Adamnan replied: "Beloved brother, thou knowest for certain, according to the custom of my country, that although I bear the tonsure of Simon;<sup>27</sup> with my whole heart I detest and repel Simonical perfidy, and that I desire to tread in the footsteps of the Prince of the Apostles, so far as my weakness will allow." Then said Coelfrid, "I believe indeed that such is the case; yet, however, is it an indication that you embrace in your innermost heart the Apostle Peter's sentiments, when exteriorly you exhibit, what you know to have been peculiar to him? For, I suppose your prudence will readily judge it much more suitable, that your features, now dedicated to God, should be distinguished from any appearance borne by him whom you abominate with your whole heart, and whose abhorred countenance you would shrink from beholding;<sup>28</sup> but, on the contrary, as you wish to follow the actions and words of him, whom you desire as a patron before God, it ought also be just that you imitate the fashion of his habit." Moved by these representations, and having inspected the decrees of the English churches, Adamnan approved of them.<sup>29</sup> Venerable Bede states, that on this occasion, also,

<sup>24</sup> To reach this place, anciently called Gyruus, Adamnan must have passed the north of England, much in the line of Hadrian's Wall.

<sup>25</sup> The Rev. Mr. Reeves remarks, that a contrast is here drawn between the frontal and coronal tonsure, in reference to their emblematic forms, and it is peculiar.

<sup>26</sup> It is the opinion of many ecclesiastical writers, that the Tonsure dates back to the time of St. Peter, chief of the Apostles.

<sup>27</sup> "The Cotton MS.," containing the Irish canons from which Ussher occasionally borrows, is one of those which suffered by the fire of 1731, and which were lately restored under the care of Sir F. Madden. Its mark is Otho E. xiii. At fol. 142 b is found the following rationale of St. Peter's tonsure: "Ut a Simone Mago Christianos discerneret in cujus capite cesaries ab aure ad aurem tonsæ anteriore parte cum antea Magi in fronte circumhabebant." At fol. 143 a occurs the passage cited from Ussher at p. 350, *infra*, where for *regi*, which is a

misprint in the late edition of Ussher's Works, the original has *tegi*; and for *Nil*, which Ussher reads, the original gives *Nailis* to express "of Niall."—Rev. Dr. Reeves Adamnan's "Life of St. Columba." Appendix to Preface, &c., n. (u), p. xlvii.

<sup>28</sup> Allusion is here made to Simon Magus. Ussher cites an ancient Cotton MS., containing a collection of Irish Canons, for the following: "Romani dicunt tonsuram a Simone Mago sumpsisse initium, cujus tonsura de aure ad aurem tantum continebat; pro excellentia ipsa Magorum tonsura, qua sola frons anterior tegi solebat. Auctorem autem hujus tonsuræ in Hibernia subulcum regis Loigeri filii Nil extitisse, Patricii sermo testatur; ex quo Hibernenses pene omnes hanc tonsuram sumpserunt."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 479.

<sup>29</sup> The writer adds: "Tonsuram quoque si tantum sibi auctoritatis subesset, emendare meminisset." Bingham states, that the Roman Tonsure was not known in the time

Adamnan presented a copy of his celebrated work on the Holy Places to the King.<sup>30</sup> This work is praised for its great utility, while those circumstances, which led to its composition, are related. On presenting the book to Aldfrid, the author was loaded with gifts, and sent back to his own country.<sup>31</sup> Venerable Bede devotes two chapters of his History to extracts from this work on the Holy Places, after giving substantially the foregoing account. It is worthy of remark, while the latter writer takes special notice of this work, written by Adamnan, he makes no mention about that still more celebrated one comprising the Life of St. Columba. What is even most remarkable, in a passing observation relating to the latter saint,<sup>32</sup> it would appear, that Bede had no information concerning Adamnan having written on such a subject.<sup>33</sup> Such silence presented some difficulty to the Bollandist editor. This, however, was removed, when he remembered, that the Life itself bears internal evidence of having been written some time after Adamnan's visit to Aldfrid.<sup>34</sup> This second interview, it has been thought, must have occurred about the year 688.<sup>35</sup> Influenced by the cogency of those reasons urged upon him, Adamnan endeavoured on his return to induce those subject to his jurisdiction in Hy, to adopt the Roman custom. But, all the influence of argument, and the weight derived from character, position and general considerations, could not induce them to abandon old usages, for what they supposed to be an introduction of new and strange observances.<sup>36</sup>

We are informed, that Irgalach ua Conaing, Lord of Cianachta,<sup>37</sup> in Meath, and a great grandson to Aedh Slaine, slew his own cousin Niall,<sup>38</sup> son to Creannach Sotail, A.D. 701. That Inisfallen Annals call him "King of Hy Neill,"<sup>39</sup> which is probably correct, as his son Cioneadh was monarch of Ireland from 724 to 728. This act excited the indignation of Adamnan, under whose protection Niall had been, and he denounced Irgalach, threatening a speedy retribution for his crime. He also adopted the ancient usage of fasting against the King.<sup>40</sup> At this juncture, Adamnan is represented<sup>41</sup>

of St. Jerome. See "*Origines Ecclesiasticæ*; the Antiquities of the Christian Church," vol. i., book vi., chap. iv., sect. 16, p. 229. Bergier tells us that it is difficult to affirm its origin. See "*Dictionnaire de Théologie*." *Art. Tonsure*.

<sup>30</sup> We are told by John T. Gilbert, that owing to the liberality of Aldfrid, King of Northumbria, several transcripts of the book "*De Locis Sanctis*" were made. See Leslie Stephen's "*Dictionary of National Biography*," vol. i., *Art. Adamnan or Adomnan*, p. 93.

<sup>31</sup> This has been issued by Father John Mabillon, in "*Acta Sanctorum Ordinis S. Benedicti*," tomus ii., sæc. iii., p. 502. To this, he added another tract, "*in Terram Sanctam Hædeporicon*," the author being one Bernard, a monk of St. Gall, and written about 870. See Cardinal Bellarmin, "*Operum*," tomus vii. *De Scriptoribus Ecclesiasticis*, p. 251.

<sup>32</sup> In another place.

<sup>33</sup> He observes of St. Columba, "*De cujus vita et verbis nonnulla a discipulis ejus feruntur scripta haberi*."—"*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. iv.

<sup>34</sup> He adds, "*Quandoquidem constat Adamnanum, post finitam legationem Angli-*

*cam, de virtutibus et miraculis S. Columbæ scripsisse, quæ in aliorum scriptis invenerat, et per totam vitam suam a senioribus audierat*."—"Acta Sanctorum," tomus ii., Junii, ix. *De Sancto Columba Presbytero Abbate, in Iona Scotiæ Insula, Commentarius Prævius*, sect. i., num. 3, p. 188.

<sup>35</sup> Following the computation of Bede.

<sup>36</sup> See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. xv.

<sup>37</sup> So he is styled in the *Cain Adhamnain*, although he could not have been lord by descent, as the *Cianachta* were of a different race from his.

<sup>38</sup> He gained a battle at Imlech over Congalach, son of Conaing, in 684, according to the "*Chronicum Scotorum*," pp. 108, 109, William M. Hennessy's edition.

<sup>39</sup> Dr. Petrie states, that Tighernach calls Iorgalach "King of Bregia," in his "*History and Antiquities of Tara Hill*," p. 148. This must be a mistake, however, or else the printed text has omitted the title.

<sup>40</sup> "Distress by way of fasting, now so strange to us because so long obsolete, was clearly designed in the interests of honesty, and of the poor as against the mighty. How or why it assumed this particular form is not known, and shall probably never be known."

to have been immersed in the river Boyne.<sup>42</sup> Muirenn, daughter to Cellach Caulaun, and sister to St. Kentigerna,<sup>43</sup> of Loch Lomond, is incorrectly said to have been the wife of Irgalach. The Irish Life of our Saint relates, that she was humble and obedient to the Lord and to Adamnan. It is remarkable, that her obit is entered in the Irish Annals, at the year 748. This is rarely the case, in the instance of women, not classed amongst the female Saints of Ireland. An ancient poem states, that the cursing of Irgalach took place in a Synod held by Adamnan at Tara.<sup>44</sup> The Dinnseanchus<sup>45</sup> places the site of Adamnan's tent within his rath. It was probably on this occasion, that our Saint procured the enactment of a law,<sup>46</sup> prohibiting women from taking part in battles. This Irgalach was slain by the Britons,<sup>47</sup> A.D. 702,<sup>48</sup> as stated in the "Annals of Tighernach."<sup>49</sup> The Annals of Ulster<sup>50</sup> state, that in 701 he was slain at Inismic Nesson, now known as Ireland's Eye, a small island to the north of Howth.<sup>51</sup> These occurrences, on record in the Irish Annals, almost proves our Saint to have been in Ireland about A.D. 701.

After the death of St. Gerald, Abbot of Mayo, we are told,<sup>52</sup> that Adamnan ruled that church and its community with great charity, that he caused books to be there written. He wrote a book of the Four Gospels with his own hand, and church bells he also fashioned. Thence he went to Iona, where he died happily in the Lord, and was buried. However, this statement must be rejected, as St. Gerald of Mayo long survived Adamnan.

In his exertions to promote the observance of the Roman Easter, Adamnan

—Laurence Ginnell's "Brehon Laws," chap. iv., sect. iii. Distrain by Fasting, p. 162.

<sup>41</sup> By the Irish Life.

<sup>42</sup> "This system of fasting against an obnoxious individual was a favourite mode with the Irish ecclesiastics of bringing down visitations on their enemies. The Brehon Laws contain directions on the course which is to be pursued in such a case. Irgalach resisted the influence of St. Adamnan's fasting by doing the same himself, until Adamnan, by inducing one of his people to personate him, put Irgalach off his guard, and thus got the mastery of him. The story is curious, not only as illustrative of this extraordinary system of fasting, but as indicating the low tone of moral feeling in the writer, who represents the saint as saying: 'It is better that one of his people should tell a falsehood for him, than that he should tell it himself.'"—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, n. (w), p. liv.

<sup>43</sup> See her Acts, which are already given at the 7th of January, in the First Volume of this work, Art. ii.

<sup>44</sup> There traces of an earthen enclosure, anciently called *raet na Senao*, "Rath of the Synods," may be seen, close to the wall of Tara churchyard, on the west.

<sup>45</sup> This poem contains a line, of which the following is a translation :

"The Synod of Patrick was held in the great Rath ;

The Synod of Brendan, and of Ruadhan ;

The Synod of Adamnan, afterwards,  
In cursing Irgalach."

—See Dr. Petrie's "Essay on the History and Antiquities of Tara Hill," pp. 115, 122, 151.

<sup>46</sup> Called after him *Cain Adamnan*, "Law of Adamnan," and *Cenna mna do marbao*, "not to kill women." It is probable also, that reference is made to this law in the Annals of Ulster, at A.D. 696, in these terms: "Adamnanus ad Hiberniam pergit, et dedit legem innocentium populis." And, again in an entry made by Tighernach, at the year 697: *Adamnan tuc pecht leir m eirne an bliadain rea*, "Adamnan brought a law with him to Ireland in this year."

<sup>47</sup> It is an error to say that he was killed by the Saxons, as Dr. Petrie does in his "History and Antiquities of Tara Hill."

<sup>48</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii, Tighernachi Annales, pp. 220, 221.

<sup>49</sup> In A.D. 700, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i.

<sup>50</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv, Annales Ultonienses, p. 68.

<sup>51</sup> In 681, the Britons fought with the Dalaradians at Rathmor, Magh Line, and in 696 they joined the Ulidians in wasting the coast of Louth. See *ibid.*, pp. 62, 66, 67. Possibly they had made a settlement in Ireland.

<sup>52</sup> See Colgan's "Acta Sanctorum Hiberniæ," xiii. Martii. Vita S. Geraldii, cap. xvi., p. 602.

may have attended Synods of the Irish clergy: indeed, it is scarcely to be conceived, that he could otherwise have effected such a change as Bede describes,<sup>53</sup> and the latter historian tells us, that while there he preached to the people, who were more docile to his disciplinary teaching than were the monks at Iona. By prudent exhortations, he announced to them the legitimate time for celebrating Easter.<sup>54</sup> He induced many who did not belong to the Hyensian Community, to correct their former erroneous practice, and to adopt the canonical and Catholic custom of Paschal observance.<sup>55</sup> Although the reception of Roman customs had taken place in the southern parts of Ireland, and for a considerable period before Adamnan sought to introduce them into the northern portions of our island; yet we may well believe, that the success of his Paschal advocacy must have required a considerable period for its completion, among a people naturally attached to old prejudices, as also among communities widely spread, and subject to a variety of antagonistic influences. We can hardly conceive, that so important a measure was brought about, without much exertion and preparatory solicitation; although the social improvement effected by Adamnan has been despatched by the Annals, in a few words.

It is stated, according to all the ancient authorities, that after the death of Diarmaid Mac Fergus Ceirbheoil in 565, Tara had been abandoned,<sup>56</sup> as the Royal residence of the Irish Kings.<sup>57</sup> We are told, that although their title had been taken after the death of Dermot from this distinguished place, yet those monarchs had subsequently no fixed or common residence,<sup>58</sup> but each chose for himself the one most convenient or agreeable, and it was usually, if not always, within their own hereditary principalities.<sup>59</sup> However, although no longer the residence of the kings, Tara was still occasionally selected as a place for ecclesiastical and lay assemblies. The memory of our Saint, in connection with this great assembly at Tara, is associated with many local features<sup>60</sup> on the summit of that remarkable hill,<sup>61</sup>

<sup>53</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xv.

<sup>54</sup> He exerted himself to induce the Northern Irish to adopt that computation, and he was so far successful, as to persuade almost all of them, with the exception of those, who were immediately under control of the monastic institute at Hy. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. iii., and n. 25, pp. 149, 150.

<sup>55</sup> The Rev. Dr. Ledwich, amidst a number of falsehoods, states, that Adamnan apostatized, and he blames that abbot for having brought over to Rome most of the Southern monks whom he represents as ignorant and bigoted. See "Antiquities of Ireland," pp. 79, 89.

<sup>56</sup> In consequence of the curse of St. Ruadhan, whose life has been already published in the Fourth Volume of this work at the 15th of April, Art. i.

<sup>57</sup> The cause assigned by the poets and chroniclers is related in the Annals of Clonmacnoise, as translated by Connall Mac Geoghegan in 1627. It is transferred to Dr. George Petrie's "History and Antiquities of Tara Hill," pp. 125 to 127.

<sup>58</sup> According to the Book of Clonmacnoise and the Leabhar Buidhe Lecan, col. 321.

<sup>59</sup> "Thus the kings of the family of the Northern Hy-Niall appear to have resided chiefly at their ancient fortress of Aileach, near Derry, and those of the Southern Hy-Niall, first, at the Rath, near Castlepollard, now called *Dun-Torgeis*, having afterwards become the residence of the Danish King, Turgesius, and subsequently at *Dun-na-Sciath*, on the margin of *Loch Ainninn*, now Lough Ennell, near Mullingar."—Dr. George Petrie's "History and Antiquities of Tara Hill," p. 128.

<sup>60</sup> Thus the Pupall Adhamhnain, or "Pavilion of Adamnan," the Suidhe Adhamhnain, or "Adamnan's chair," the Dumha Adhamhnain, or "Adamnan's Mound," and the Cros Adhamhnain, or "Adamnan's Cross" situated on the Eastern side of the Rath. These remain as topographical monuments to our Saint, even at the present day.

<sup>61</sup> All these objects are marked on the map in Dr. George Petrie's History and Antiquities of Tara Hill, p. 152. See "Transactions of the Royal Irish Academy," vol. xviii.

which commands such a beautiful and such an extensive prospect over the surrounding country.

It has been supposed,<sup>62</sup> that our saint sailed from Britain to Ireland, in the latter part of 703.<sup>63</sup> As we have already seen, in the earlier part of the seventh century, the Irish in the southern parts had agreed to adopt the Roman computation for the celebration of Easter, after the celebrated Synod held at Magh Lene.<sup>64</sup> However, those in the northern parts had not received it very generally until after the close of that century. At the Synod of Old Leighlin, although there had been a keen controversy on that special subject, the question regarding tonsure<sup>65</sup> does not seem to have been debated and determined until brought forward and urged by Adamnan as a reformer of the Irish custom. The Rev. Dr. Reeves appears to infer<sup>66</sup> that a practical introduction of the new tonsure must require a longer time, than would the establishment of the Easter observance.<sup>67</sup> Such need not necessarily be the case; and although there may be a difference in the respective dates of 716 and 718, between Bede and Tigernach, in relation to the introduction of those observances already mentioned, yet such variation would scarcely be worthy of notice, were it not, that Tigernach himself states, while the Easter observance was in Iona A.D. 716, the new tonsure and its adoption must be referred to A.D. 718.<sup>68</sup> For, it must be observed, that our Annals do not always agree with each other respecting the date of year in recording the same event. This difference of date is not less observable, when opportunity affords for comparing them with British chronicles. According to the Annals of MacFirbis,<sup>69</sup> in the year 704, the men of Erin consented to receive one jurisdiction and one rule from our saint respecting the celebration of Easter, on Sunday, on the 14th of the moon of April, and respecting the tonsuring of all the clerks of Erin after the manner of St. Peter, for there had been great dissension in Erin, up to that time; i.e. some of the clergy of Erin celebrated Easter on Sunday [next after] the fourteenth of the moon of April, and had the tonsure of Peter the Apostle, after the example

<sup>62</sup> By Rev. Dr. Lanigan.

<sup>63</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. iii., p. 150.

<sup>64</sup> See this matter more fully detailed, in the Life of St. Lasarian, Bishop and Patron of Leighlin Diocese, at the 18th of April, in the Fourth Volume of this work, Art. i., chap. iii.

<sup>65</sup> Archbishop Ussher cites an old book of Canons found in the Cotton Library for the ancient tradition in reference to the origin and introduction of that custom, in these terms, "Romani dicunt, quod Petrus primus clericus tonsurando usus est, gestans in capite imaginem coronæ spinæ Christi: idque quinque de causis. I. Ut adsimilaret Christi coronam. II. Ut Clerici a laicis in tonsura et habitu et operibus discernenter. III. Ut Sacerdotes veteris Testamenti reprobarent, in illo loco ubi columba super caput Christi descendit. IV. Ut derisionis gannituram in regno Romano propter Dominum sustinerent. V. Ut a Simone Mago Christianos discerneret, in cujus capite cæsaries ab aure ad aurem tonsa anteriore parte; cum antea Magi in fronte

circum habebant."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 479.

<sup>66</sup> From the circumstance recorded by Venerable Bede, that when Theodore of Canterbury exchanged the Greek for the Roman tonsure, he lay by for four months. See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. i.

<sup>67</sup> In allusion to the totality of Greek tonsure, the Rev. Mr. Reeves subjoins a note, in which he tells us, that St. Patrick's charioteer was called Totus Calvus, in the Book of Armagh. This name is glossed *Totumæl* (fol. 13 bb), and it is elsewhere written *Bodmailus* (fol. ii. ab). See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes, N. n. (k), p. 350.

<sup>68</sup> Tigernach writes at A.D. 718: "Tonsura corona super familiam Iae datur."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales.

<sup>69</sup> See "Three Fragments, copied from Ancient Sources by Dubhaltach Mac Firbisigh," edited with a translation and notes, from a manuscript preserved in the Burgundian Library at Brussels, by John O'Donovan, LL.D., pp. 110 to 113.

of Patrick; but others, following the example of Columbkille, celebrated Easter on the fourteenth of the moon of April, on whatever day of the week<sup>70</sup> the fourteenth should happen to fall,<sup>71</sup> and had the tonsure of Simon Magus.<sup>72</sup> A third party did not agree with the followers of Patrick or the followers of Columbkille;<sup>73</sup> so that the clergy of Erin used to hold many Synods. Moreover, we are told, that the clergy used to come to the Synods accompanied by the laity, so that battles and deaths occurred between them; while many evils resulted in the country as a consequence, viz., a great murrain of cows<sup>74</sup> and a very great famine, with many diseases, and the devastation of Erin by foreign tribes.

After Adamnan had visited the whole of Ireland, it is stated, that he proceeded to that plain where Gerald of Mayo dwelt,<sup>75</sup> for the purpose of contracting a religious friendship with that saint.<sup>76</sup> Gerald is said to have presented Adamnan with a tract of land, through which a clear fountain flowed, and to have recommended his church, so that after his decease, it might be defended from lay exactions. Adamnan promised compliance with St. Gerald's wishes, and his promise was fulfilled,<sup>77</sup> according to the Life.<sup>78</sup>

<sup>70</sup> The Annals of Ulster at 451 have "Pasca Dni., viii. Kal. Maii celebratum est."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 3. "In this year the 24th of April fell on Tuesday. That the 24th of April may fall on Sunday, B. must be the Dominical letter, which does not occur between 449 and 455."—Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Appendix to Preface, n. (d.) p. lv.

<sup>71</sup> The Venerable Bede states: "Quem [diem] tamen et antea non semper in luna quarta decima cum judæis, ut quidem rebantur, sed in die quidem Dominica, alia tamen quam decebat hebdomada celebrant."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>72</sup> For other particulars regarding this impostor and fanatic, the reader is referred to the "Cyclopædia of Biblical Literature," originally edited by John Kitto, D.D., F.S.A. Third Edition, greatly enlarged and improved, edited by William Lindsay Alexander, D.D., F.S.A., etc. Vol. iii., pp. 849, 850.

<sup>73</sup> The Tonsure of the Secundus Ordo, in which the founder of Iona (St. Columba) was reckoned, was ab aure ad aurem, that is, the anterior half of the head was made bare, but the occiput was untouched. This usage existed in St. Patrick's time, who may have found it in the country; it was adopted by St. Columba, and continued in his order until 718, when the coronal tonsure was received by the Society of Hy. This occurred two years after the Paschal change; for, though Bede refers the joint reformation to 716, the practical adoption of a new style of tonsure would require a longer preparation than a mere ritual observance. The Greek tonsure was total, and was styled *St. Paul's*, and the

Roman, which was coronal, was styled *St. Peter's*, but the Irish fashion in order to its being brought into disrepute, was opprobriously ascribed to Simon Magus; and when Coelfrid cast this up to Adamnan, the latter, instead of repudiating the name, is represented as acquiescing in the reproach, for his apology was *etsi Simonis tonsuram ex consuetudine patria habeam*. Another scandal circulated against it was of its introduction into Ireland by the swine-herd of Laeghaire, the Pagan King, who resisted Patrick. In the St. Gall copy of Adamnan there is a representation of St. Columba, but it gives him the coronal tonsure, a mistake into which a Continental manuscript of the ninth century might fall."—Rev. Mr. Reeves' Adamnan's "Life of St. Columba." Additional Notes., n. N., pp. 350, 351.

<sup>74</sup> Known as the Bo-ar mor, or "great cow mortality."

<sup>75</sup> See notices of him, at the 13th of March, in the Third Volume of this work, Art. iii.

<sup>76</sup> According to the Vita S. Geraldii.

<sup>77</sup> "The Life of St. Gerald states that he came to Ireland accompanied by three brothers, one of whom was Berikertus. He was the St. Beretchert of Tulach-leis, now Tullylease, in the County of Cork, whose day in the Calendar is Dec. 6, and whose obit is entered in the Four Masters at 839. If this date be correct, St. Gerald must come down to circ. 800."—Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Appendix to Preface, n. (b.), pp. liv., lv.

<sup>78</sup> It is however possible, that such story rested on an ancient tradition, that St. Adamnan traversed Ireland on ecclesiastical duty, spending some years there, and that having returned to Iona, after a delay of about seven years, he was shortly afterwards called away from this life.

But such a statement is open to the serious objection, that St. Gerald lived to a later period than Adamnan, as may be seen in most of our Annals.<sup>79</sup> Those of Tighernach place the death of St. Gerald at the year 732.<sup>80</sup> It is also related, that Adamnan spent the last seven years of his life in the presidency of the Saxon Abbey of Mayo.<sup>81</sup> This account is open to exception; for it is a suspicious circumstance to find Adamnan unable, as Bede states, to make any impression on the Columban communities which were subject to him, yet cordially received in a monastery of settlers, who had left their home and travelled to a strange country, to avoid acquiescence in that very system, which their honoured visitor was now endeavouring to promulgate. It is supposed, by an ingenious writer, that in all probability, Adamnan remained in Ireland from A.D. 697 until the year of his death.<sup>82</sup> The Life of St. Gerald of Mayo, although full of anachronisms, nevertheless contains a curious coincidence with the statement just made, since it allows Adamnan a seven years' residence in Ireland. For any person acquainted with the usages of monastic communities in the Catholic Church, there is no force in the objection, that Adamnan would not be likely, as the professed advocate of disciplinary innovation, to receive entertainment in a monastery, founded twenty years previously as an asylum for adherents to the old Easter usage.<sup>83</sup> These circumstances appear sufficiently established from Bede; namely, that Adamnan crossed over from Ireland to Hy, during the summer of that year, in which he died, and that for a considerable time previously, our Saint had lived in Ireland.<sup>84</sup> Admitting this foregoing supposition to be correct, that interval between 697 and 704, which latter was the year of Adamnan's death, is exactly commensurate with such a period.<sup>85</sup>

Adamnan remained in Ireland, where he celebrated Easter at a time prescribed by the Roman cycle,<sup>86</sup> in the year 704.<sup>87</sup> In those parts of the

<sup>79</sup> The date of St. Gerald is very uncertain. The Annals of Ulster at 731, have "Pontifex *Maigi* heu Saxonum Garralt obiit."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., *Annales Ultonienses*, p. 82. The Four Masters at A.D. 726 represent this entry by "Gerald of Magh-eo died." And their learned editor understands it as equivalent to "Gerailt, pontifex," &c. See "Annals of the Four Masters," vol. i., p. 324. Such an interpretation would stand, if there were an *i.* or *i.e.* before *Gerailt*. The passage plainly states that "the Bishop of Mayo—Saxonum of Gerald died," and this addition of Gerald's name is a prolepsis.

<sup>80</sup> Thus: "Pontifex *Muighe* heu Saxonum *Garalt* obiit."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., *Tighernachi Annales*, p. 238.

<sup>81</sup> See Colgan's "Acta Sanctorum Hibernie," xiii. Martii. Vita S. Geraldii Abbatis, cap. xvi., p. 602.

<sup>82</sup> Ussher says, at the year DCXCVII., "Adamnanum, vel Adomnanum potius hunc Hyensem abbatem, septem ante mortem suam annis in Hiberniam iterum perexisse, Ultonienses docent *Annales*."—Index Chronologicus, "Britannicarum Ecclesiarum Antiquitates," p. 540.

<sup>83</sup> This objection is urged by the Rev. Dr. Reeves; but, it must be considered, that the

differences in question only referred to a matter of discipline, and did not affect the communion of faith. Although, no doubt, serious disturbances may have arisen on occasions, and even between holy men, concerning merely disciplinary rites and observances; yet, in the present instance, the well-known prudence and moderation of Adamnan, in his effort to introduce the Roman and English custom, would naturally have tended to make him a welcome guest, amongst a community, many of whose members were of English birth. Consequently, these religious would be less disposed to present obstacles preventing a custom sanctioned by their fellow-countrymen in Britain, and especially, as conformity thereto was becoming very general in the land of their adoption.

<sup>84</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xv.

<sup>85</sup> Archbishop Ussher states; "In Maioribus vero urbicula, ut Geraldii nomine Deo dicata ad hunc usque diem superest Ecclesia; ita Adamnani et S. Cormaci tempore centum Saxonorum Sanctorum habitaculum ibidem extitisse, libri Ballinotensis collector confirmat."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 499.

<sup>86</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. iii., p. 150.

country and places exempt from the jurisdiction of Hy, his success was very considerable in bringing over the Irish to adopt the Roman Paschal system.<sup>88</sup> Afterwards he returned to his own island of Iona.<sup>89</sup> He endeavoured to persuade his monks there to adopt the Catholic observance of Easter-tide in their monastery. But he could not succeed in this effort,<sup>90</sup> neither there, nor in the houses dependent on its jurisdiction.<sup>91</sup>

Before the termination of A.D. 704, he departed from earth to heaven.<sup>92</sup> It is remarked, by Venerable Bede, how it had been wisely ordained by Divine Providence, that a man, so desirous of peace and unity, had been removed to the bliss of eternal life, rather than be compelled to have any difference with those, who would not be convinced by his reasoning, about a necessity for changing their old customs, on the return of the ensuing Easter.<sup>93</sup> Adamnan was the ninth abbot that took the Government of Iae monastery after Columkille, the first founder, and during his administration, those houses subject to his jurisdiction were in the highest state of efficiency and renown. The date for his death—assigned, however, to about the close of the seventh century—is left undetermined by Dean Cressy.<sup>94</sup> The Annals of Clonmacnoise place it at A.D. 700: this is also the date given in the "*Chronicum Scotorum*,"<sup>95</sup> where he is said to have departed in the seventy-eighth year of his age, and on the ninth of the Kalends of October. Smith was wrong in marking Adamnan's death at 702.<sup>96</sup> He reckoned only one year from that in which he supposed Adamnan was on his last embassy to Aelfrid; but it is plain from Bede's account of his subsequent proceedings, that a longer time must have elapsed between the said embassy and the death of our saint.<sup>97</sup> The Annals of the Four Masters,<sup>98</sup> with those of Ulster,<sup>99</sup> record his death, at A.D. 703. With this date agree Father Thomas Innes,<sup>100</sup> and the Rev. Robert King.<sup>101</sup> However, the true year for Adamnan's death is A.D. 704.<sup>102</sup> This is the year, according to Tighearnach<sup>103</sup> and Archbishop Ussher.<sup>104</sup> It has been followed by most of our modern writers.<sup>105</sup> According to the *Chronicon Hyensæ*, Adamnan, abbot of Iona, died during that year, in the seventy-seventh of his age, and in the twenty-fifth year of his incumbency.<sup>106</sup> Keating

<sup>87</sup> The reformed Easter fell on the 30th of March, during that year.

<sup>88</sup> See Thomas Moore's "*History of Ireland*," vol. i., chap. xiii., pp. 285, 286.

<sup>89</sup> According to Venerable Bede.

<sup>90</sup> See Matthew of Paris, "*Chronica Majora*," edited by Henry Richards Luard, M.A., vol. i., p. 318.

<sup>91</sup> See Thomas Moore's "*History of Ireland*," vol. i., chap. xiii., p. 286.

<sup>92</sup> See Thomas Wright's "*Biographia Britannica Literaria*," &c., p. 206.

<sup>93</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. xv.

<sup>94</sup> See his "*Church-History of Brittany*," book xx., chap. xv., p. 509.

<sup>95</sup> See William M. Hennessy's edition, pp. 114, 115.

<sup>96</sup> See the comment on his edition of Bede's History, at lib. v., cap. 15.

<sup>97</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xix., sect. iii., n. 30, p. 152.

<sup>98</sup> See Dr. O'Donovan's Edition, vol. i., pp. 304, 305.

<sup>99</sup> They write at A.D. 703. "Adamnanus

lxxvii. anno etatis sue Abbas Iae pausat."—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv., *Annales Ultonienses*, p. 69.

<sup>100</sup> See the "*Civil and Ecclesiastical History of Scotland*," *Chronological Memoirs*, p. 300.

<sup>101</sup> See "*Primer of the History of the Holy Catholic Church in Ireland*," vol. i., book ii., chap. xi., p. 341.

<sup>102</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., p. 305, n.

<sup>103</sup> "Adamnanus anno 77 ætatis suæ in ix. kl. Octobris, Abbas Iae obiit."—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii., *Tighearnachi Annales*, pp. 221, 222.

<sup>104</sup> See "*Britannicarum Ecclesiarum Antiquitates*," *Index Chronologicus*, p. 541.

<sup>105</sup> See Leslie Stephen's "*Dictionary of National Biography*," vol. i., Art. Adamnan or Adomnan, by John T. Gilbert, p. 92.

<sup>106</sup> See Rev. Mr. Reeves' Adamnan's "*Life of St. Columba*," *Additional Notes*, n. (O), pp. 376 to 378. As the Rev Mr. Reeves allows him to have been born in 624,

says,<sup>107</sup> that Adamnan died aged seventy-seven years. It is very probable that this is a mis-translation instead of the seventy-seventh year.<sup>108</sup> The Annals of Mac Fírbis state, that he died A.D. 704, in the eighty-third year of his age,<sup>109</sup> while Sir James Ware records his death at A.D. 704, in his seventy-fourth year, or as others state, in his eightieth.<sup>110</sup> The Rev. Alban Butler says, that his death happened in 705; but he cites no authority for such a statement.<sup>111</sup>

At the 23rd of September, in the Leabhar Breac copy of the Festilog of Ængus, there is a high encomium passed upon Adamnan,<sup>112</sup> especially for the lasting services he rendered to religion and civilization, in liberating the women from military service.<sup>113</sup> That is generally allowed, both in the Irish and Scottish Calendars, to have been the day of his departure from this life. At the same date, his feast occurs in the Martyrology of Tallagh.<sup>114</sup> In commemorating him, at the same day, Marianus O'Gorman alludes to his reform of the old Irish practice regarding the celebration of Easter.<sup>115</sup> The Martyrology of Donegal<sup>116</sup> at this date has a more than usually long notice of our saint.<sup>117</sup> The Irish annalists are all agreed in assigning the

and to have died in 704, our Saint consequently should have attained the eightieth year of his age.

<sup>107</sup> See his "History of Ireland," Book ii., p. 25, edition of 1723.

<sup>108</sup> "According to these statements, Adamnan must have been born not in 624 (see Note 5 to chap. xviii), but in 627 or 628."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. iii., n. 31, pp. 152, 153.

<sup>109</sup> See "Three Fragments of Irish Annals, copied by Dubhaltach Mac Fírbisgh," edited by John O'Donovan, LL.D., pp. 114, 115.

<sup>110</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 35.

<sup>111</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix., at the 23rd of September.

<sup>112</sup> Thus run the lines:—

Uo Adamnan iae  
Araoioleach toíoen  
Rohip íh-u uapal  
Saepao buan ban ngoeael.

Thus rendered in English by Dr. Whitley Stokes: "To Adamnan of Iona whose troop is radiant, noble Jesus granted the lasting liberation of the women of the Gael."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxix.

<sup>113</sup> To explain this passage, the foolish and ignorant Commentator has annexed in Irish, what has been thus translated by the editor: "Adamnan chanced on a certain day to be journeying through Mag Breg, with his mother on his back, and they saw two battalions smiting each other. It happened; moreover, that Ronait, Adamnan's

mother, saw a woman with an iron sickle in her hand, dragging another woman from the opposing battalion, and the sickle fastened to her breast. For at that time men and women alike used to be giving battle. Then Ronait sat down and said, 'thou shalt not bear me with thee out of this place until women are freed for ever from (things of) that kind, and from fighting and hosting.' Then Adamnan promised that. Now a great Convention chanced (to be held in Ireland, and Adamnan with the choice of Ireland's clerics went to that Convention, and therein he freed the women.

"Now these are the four laws of Ireland:—Patrick's law, not to kill clerics. Dari the Nun's law, not to kill kine. Adamnan's law, not to kill the women. The law of Sunday, not to transgress thereon."—*Ibid.* pp. cxlvi., cxlvii.

<sup>114</sup> See Rev. Dr. Kelly's edition: "Adomnani, Ab. Iae et S.," p. xxxiv. In the Book of Leinster copy we read, *adomnani ab iae.*

<sup>115</sup> These are his lines in Irish metre:—

Adamnan Ia ardabb,  
Cia crabad nar caemfuill,  
i nAlbain, i nHerind?

Thus translated into English:—

The lofty Abbot Adamnan of Iona;  
what devout practice did he not lovingly  
increase in Alba, in Erin?

—Dr. Whitley Stokes' "Félire Hui Gormain," pp. 182, 183.

<sup>116</sup> Edited by Rev. Drs. Todd and Reeves, pp. 254 to 257.

<sup>117</sup> In the table postfixed to the Martyrology of Donegal, we find introduced between brackets [Adhomair, i.e., Audomara], at the 23rd of September. See pp

feast of Adamnan, Abbot of Hi or Iona, to the ninth of the kalends of October, although they may differ, as to the year for his death. Thus, the "Chronicum Scotorum,"<sup>118</sup> the "Annals of the Four Masters,"<sup>119</sup> Rev. Dr. Lanigan,<sup>120</sup> Rev. S. Baring-Gould,<sup>121</sup> Le Comte de Montalembert,<sup>122</sup> John T. Gilbert,<sup>123</sup> and Rt. Rev. Patrick F. Moran, D.D., Bishop of Ossory,<sup>124</sup> have the date. At the 23rd of September, the Bollandists<sup>125</sup> enter a festival for Thenanus or Thennanus, Abbot in Scotia, and a preceptor of King Eugene VI., on the authority of the Breviary of Aberdeen, of Dempster and of Camerarius, as distinguished from Adamnan, whose acts are separately given on the same day. The Rev. Alban Butler has copied Sir James Ware,<sup>126</sup> in his account respecting our saint. He refers to the latter writer, to Suyskens, and to Colgan's MSS., at the 23rd of September for his previous statements.<sup>127</sup> At the 23rd of September, St. Adamnan is commemorated by Robert Chambers.<sup>128</sup> In Castellan's Universal Martyrology, he classes St. Eunan among the Aphermeri or those Holy Persons, whose festivals are not assigned to any fixed day. According to Dean Cressy, the English Martyrology assigns Adamnan's feast to the 2nd of September.<sup>129</sup> Already at the 7th of September,<sup>130</sup> allusion has been made to the ascribed festival of St. Adamnan or Eunan, called Bishop of Raphoe; while the Bollandists<sup>131</sup> and Rev. Alban Butler,<sup>132</sup> place his commemoration at the same day. Following a mistake made by Ussher,<sup>133</sup> Sir James Ware,<sup>134</sup> and Casimir Oudin,<sup>135</sup> have his death at the 23rd of October. Also Dr. William Cave<sup>136</sup> has com-

354, 355. This entry seems referable solely to our saint, and under a new form of name.

<sup>118</sup> See William M. Hennessy's edition, pp. 114, 115.

<sup>119</sup> See Dr. O'Donovan's edition, vol. i., pp. 304, 305.

<sup>120</sup> See "Ecclesiastical History of Ireland, vol. iii., chap. xix., sect. iii., p. 150.

<sup>121</sup> See "Lives of the Saints," vol. ix., September 23, p. 358.

<sup>122</sup> See "Les Moines d'Occident," tome v., liv. xv., chap. iii., p. 15.

<sup>123</sup> See Leslie Stephens' "Dictionary of National Biography," vol. i., p. 92.

<sup>124</sup> See Irish Saints in Great Britain," chap. iv., p. 112.

<sup>125</sup> See "Acta Sanctorum," tomus vi., Septembris xxiii. Among the pretermitted Saints, p. 538.

<sup>126</sup> As we have already seen, Sir James Ware incorrectly distinguishes Adamnanus, "celebris ille cœnobii Hiensis Abbas," from "*S. Eunanus* qui primus existimatur hujus sedis Episcopus."—"De Presulibus Hiberniæ Commentarius." De Episcopus Rappotensibus, p. 73.

<sup>127</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xxiii.

<sup>128</sup> See "Book of Days," vol. ii., p. 372.

<sup>129</sup> See his "Church History of Brittany," book xx., chap. xv., p. 509.

<sup>130</sup> See at that date in the present volume, Art. xi.

<sup>131</sup> In the "Acta Sanctorum," tomus iii., Septembris, p. 128, they remark, that the Mass of St. Eunan, Bishop of Raphoe,

bears this title: "In festo Sancti Eunani episcopi et Confessoris, ecclesiæ et diocesis Rappotensis patroni generalis." However, as this Mass contained none of the Saint's Acts, they pass him over with the remark, that as the Gospel in it is taken from the tenth chapter of St. Luke, alluding to the mission of the seventy-two disciples of Christ, it may be inferred, St. Eunan had been an apostolic man, who propagated the faith among his people.

<sup>132</sup> He has a "St. Eunan, first Bishop of Raphoe in Ireland," under September 7. The monastery founded there by St. Columb, and restored by St. Adamnan, being converted into an episcopal see, St. Eunan was appointed to govern it.—*Id.* The error about St. Eunan is repeated under St. Adamnan at September 23. In the Irish Calendar appended to the Dublin edition (R. Coyne, 1833) of his valuable book, the same supposed patron intrudes on another Saint's day. St. Adamnan's bed used to be shown at Raphoe. See Harris Ware, vol. i., "Bishops of Raphoe," p. 270.

<sup>133</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 541.

<sup>134</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 35.

<sup>135</sup> See "Commentarius de Scriptoribus Ecclesiasticis," col. 1666, Lips., 1722.

<sup>136</sup> He writes: "e vita migravit die 23 Octob. an 704, ætatis suæ 74, vel, ut alii, 80."—"Scriptorum Ecclesiasticorum Historia Literaria," vol. i. Sæculum Monotheliticum, p. 594.

mitted a similar obvious mistake, in recording the day assigned for his death. In the Benedictine Calendar, the festival of St. Adamnan is marked at the 23rd of September." While Camerarius mentions a "Sanctus Adamnus Episcopus, Northumbrorum Apostolus"—a man who never existed—at September, 25th he notices "Sanctus Thevuanus Abbas et Confessor" at September 26th,<sup>137</sup> adding that he was Abbot of Melrose,<sup>138</sup> The Martyrology of Aberdeen at the 23rd of September has set down the festival of our saint.<sup>139</sup> The Breviary of Aberdeen places the feast of St. Adampnanus, at the 23rd of September.<sup>140</sup> Adam King<sup>141</sup> and Dempster<sup>142</sup> commemorate a St. Thewnan, said to have been preceptor to King Eugenius VI., at this same day. Keith records the feast of a St. Theunan, at the same date.<sup>143</sup> In a Calendar of the Scotch Prayer Book for 1638, our saint's festival is set down at the 25th of September. An error is also said to have been committed in making him a bishop.<sup>144</sup> Aware of those inaccuracies, Innes says, St. Adamnan was called St. Deunan or Theunan, by the vulgar.<sup>145</sup> Sir Harris Nicholas is said to have collected the blunders of Ireland and Scotland, and to have made a tripartite division of Adamnan's sanctity by setting in his calendar,<sup>146</sup> I. Eunan, Bishop of Raphoe, at the 7th of September; II. Adamnan, Abbot; and III. Thennan, Abbot and Confessor—both of the latter are placed at the 23rd of September.<sup>147</sup>

The feast of St. Eunan is celebrated on the 23rd of September, as a Double of the First Class, with an Octave, in the Diocese of Raphoe. He is called a Bishop and Confessor in the Ordo, Breviary, and Missal, used by the Irish Catholic Clergy. Adamnan's name is of unusual form and of unfrequent occurrence, in Irish records. On referring to our Annals and Calendars, there are but three or four instances where it occurs.<sup>148</sup> To these may be added St. Adamnan of Coldingham,<sup>149</sup> who is mentioned by Venerable

<sup>137</sup> See "De Scotorum Fortitudine," p. 177.

<sup>138</sup> Thus: "Monasterio Mailrossensi diu præfuit hic Sanctus."

<sup>139</sup> It says at ix. Kl'. Octobris: "In Scotia Sancti Adampnani abbatis cuius reliquie in sancta Yensi insula mirandis clarent signorum prodigiis quem Sanctus Columba antequam nasceretur precinebat et doctorum catholicum futurum predicabat."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 268.

<sup>140</sup> See Calendar, ix. Kal. Octobris, Propria Sanctorum, Pars Estivalis, (?) fol. 114, b. a.

<sup>141</sup> See Calendar at September 23rd.

<sup>142</sup> See "Historia Ecclesiastica Gentis Scotorum," tom. ii., p. 613.

<sup>143</sup> See "Scottish Bishops," p. 378 (Edinburgh, 1824).

<sup>144</sup> Such is the opinion of the Rev. Dr. Reeves.

<sup>145</sup> See "Civil and Ecclesiastical History of Scotland," p. 300.

<sup>146</sup> See "Chronology of History," pp. 132, 147, 173.

<sup>147</sup> See Rev. Mr. Reeves' Adamnan's "Life of St. Columba," Additional Notes, c., p. 257.

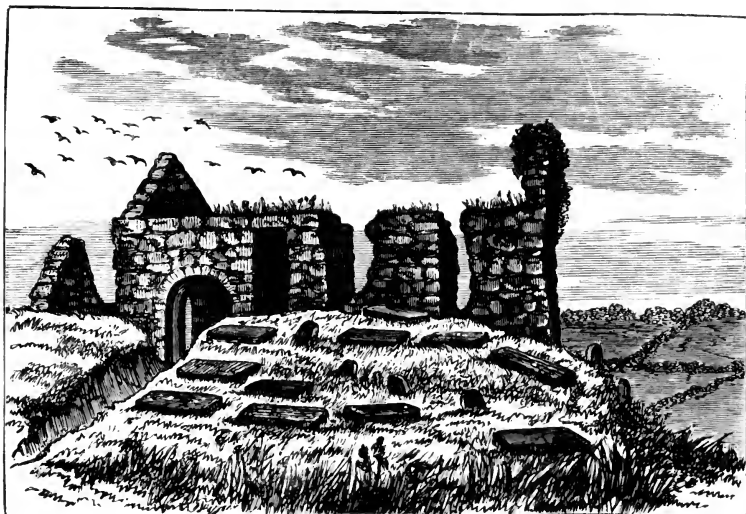
<sup>148</sup> The Calendars have none except our author. The Annals have, besides St.

Adamnan, bishop and abbot of Rath-maighe-aenaigh (An. Ult. 730; Four Mast. 725; and Adomnan mac Aldaileidh (An. Ult. 835), Ussher mentions S. Adomnánus as the successor of St. Ciaran in Inis-Aingin, now Hare Island, in Lough Ree in the Shannon (Wks., vi., p. 525), and O'Connor borrows from him (Rerum Hib., SS., vol. ii., p. 138, n. 42); but Ussher seems to have read the name incorrectly, for in the Life of St. Ciaran, whence he derived his information, the same individual is called 'Quidam vir de Momonia se de gente Corcobaiscind, nomine Domnanus.'—Cap. 28 (Cod. Marsh, fol. 147, a. a). Marian Gorman settles the question: 'Donnan pácairt o tnuir Aingin for Loch Ribh, 'Donnan priest, of Inis-Aingin on Loch Ribh' (Cal., Jan. 7). The Adamnanus of Inchkeith whom Fordun makes a contemporary of S. Servanus (i. 6), is by a violent anachronism, intended for our Adamnan; but Abp. Ussher was too desirous to swell the history of North Britain, when on such authority he represented Odomnanus as an abbot anterior to St. Columba, and fixed his date at the year 488. (Ind. Chron.)—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, sect. i. Memoir of St. Adamnan, n. (c), p. xl.

<sup>149</sup> See the Acts of this Saint, at the 31st

Bede.<sup>150</sup> This latter writer, however, more particularly distinguishes our saint, in the pages of his Ecclesiastical History.<sup>151</sup>

In addition to the places already mentioned, in which Adamnan had been specially venerated, the following are also associated with his name and memory in the northern province :—The Parish of Bovevagh, in the Diocese of Derry, barony of Keenaght, and county of Londonderry, had St. Eugenius—a Latin form of Eunan<sup>152</sup>—for patron. Local belief makes St. Ringan, i.e. Ninian, the patron; but as Colgan lived at a time when local traditions were better preserved than at present, his authority is to be more respected.<sup>153</sup> The old church which there remains measures 51 feet, by 17 feet, 6 inches.<sup>154</sup>



Bovevagh Old Church, Co. Londonderry.

It is surrounded by a grave-yard, which contains no very ancient tombs.<sup>155</sup> The form and style prove the church to be medieval. The parish lies on the western side of the river Roe.<sup>156</sup> The parish of Errigal, in the diocese of Derry, barony of Coleraine and County of Londonderry, was formerly called, from its patron, Airecal Adhamhnain, or "the habitation of Adamnan."<sup>157</sup> It is now best known through its village, Garvagh. The present Protestant parish church stands on a modern site.

of January in the First Volume of this work, Art. iii.

<sup>150</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. xxv.

<sup>151</sup> See *ibid.*, lib. v., cap. xv., xvi., xvii., xxi.

<sup>152</sup> See Primate Colton's "*Metropolitan Visitation of the Diocese of Derry, A.D. M.CCCXCVII.*," edited by Rev. Dr. Reeves, n. (o), p. 85.

<sup>153</sup> See his "*Acta Sanctorum Hiberniæ*," Februarii xxii. De S. Malbrigido sive Brigidano, Abbate Drensi et Primate Ardmachano, n. 7, p. 387.

<sup>154</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*." Appendix to Preface, p. lxiv.

<sup>155</sup> The accompanying illustration is copied from a Sketch of George Du Noyer by Gregor Gray, who has engraved it.

<sup>156</sup> See the "*Parliamentary Gazetteer of Ireland*," vol. i, p. 270.

<sup>157</sup> See Primate Colton's "*Metropolitan Visitation of the Diocese of Derry, A.D. M.CCCXCVII.*," edited by Rev. Dr. Reeves, n. (y), pp. 80, 81.

<sup>158</sup> It is the one connected with his name in the Breviary of Aberdeen: "*S. Adamp*."

Several churches and places in Scotland, bore the name of Adamnan. The peculiar veneration, in which his memory was held throughout his adopted country, is evidenced in the following enumeration:—A chapelry at Furvie,<sup>158</sup> in the parish of Slains,<sup>159</sup> on the east coast of Aberdeen, north of the Ythan Mouth, seems to have been the place for Adamnan's chief commemoration in Scotland. On the estate of Leask, there is another remnant of a religious house, evidently an old Catholic chapel, as the place where the altar stood is plainly discernible. It is small, but must be considered a fine old ruin.<sup>160</sup> It stands in the middle of a small plantation of stunted firs and alder, on a little eminence gently rising from a swampy bottom, with a rivulet half enclosing it on the south side. It is called Adamnan's chapel.<sup>161</sup> A parish named Forglen in the north-east angle of Banff, and separated from Aberdeenshire by the Doveran, was formerly called Teunan-Kirk, from a peculiar form of the patron's name.<sup>162</sup> The name of this parish in olden times was St. Eunan, or St. Eunein, after the saint of that name to whom the church had been dedicated.<sup>163</sup> The ruins of the chapel still remain,<sup>164</sup> at the mouth of a rivulet which falls into the Doveran. Innes takes him to be the very same Saint Adamnan, who in Irish is called Ainan, and the day is the same, September the twenty-third;<sup>165</sup> Teunan being formed from Saint Ainan, as Trowel and Tantan from Saint Rule and Saint Antony.<sup>166</sup> A parish called Aboyn, in the South of Aberdeenshire, on the north side of the Dee, had for its tutelary a Saint named Theunan.<sup>167</sup> About half-way between Aboyn Castle and the ruins of the ancient parish church, is a large old tree, now called the Skeulan Tree,<sup>168</sup> or St. Eunan's,<sup>169</sup> with a well at the foot of it called the Skeulan Well, or St. Eunan's, as known in the eighteenth century.<sup>170</sup> A large rock—not less than 800 feet above the sea-level—on one of the braes of Angus, in the parish of Tannadice,<sup>171</sup> is called St. Arnold's Seat.<sup>172</sup> Though apparently so far removed, this name has been formed from Adamnan.<sup>173</sup> In the parish of Kinneff, in Kincardineshire, there was

nani abbatibus patroni apud Furi Aberdeen, dyoces." *Propr. S.S. Part. Estiv.*, fol 114 b, a (Reprint), where the name is incorrectly given Furi.

<sup>159</sup> In the View of the Diocese of Aberdeen, it is stated under the parish of Slains: "Here stood of old the parish church of Furvie (dedicated to St. Fidannan, Abbot of Icolmkill), overblown by the sands."—"Collections," &c., p. 388.

<sup>160</sup> One gable and gothic window are still nearly entire, and the walls are overgrown with ivy. See "New Statistical Account of Scotland," vol. xii. Aberdeen, p. 593.

<sup>161</sup> A similar name is given to it, in the Old Statistical Account, vol. v., p. 276.

<sup>162</sup> St. Eunan is called Thewnan by Adam King, in his Calendar, at the 23rd of September. Dempster also calls him Thewnanus, but disassociates him, at the same date of festival, from St. Eunan; while his supposed St. Thewnanus Abbas is called the preceptor of King Eugenius VI., and the author of a book, "*Quorundam SS. Vitas.*"—"Historia Ecclesiastica Gentis Scotorum," tomos ii., lib. xviii., num. 1122, p. 613.

<sup>163</sup> See "Old Statistical Account of Scotland," vol. xiv., p. 530.

<sup>164</sup> See the "New Statistical Account of Scotland," vol. xiii., Banff, part I, pp. 83, 87.

<sup>165</sup> In this parish was formerly kept St. Columba's sacred banner, called the Breacbanach; and he too was regarded as a patron of the place.

<sup>166</sup> See "Collections on Aberdeen and Banff," vol. i., p. 509. Spalding Club, Aberdeen, 1843.

<sup>167</sup> See "Collections of Aberdeen," p. 633.

<sup>168</sup> See "New Statistical Account of Scotland," vol. xii, Aberdeen, p. 1060.

<sup>169</sup> This tree is still held in reverence.

<sup>170</sup> Thomas Innes tells us that he was born in Aboyn parish, and he mentions these objects alluded to as called in his day St. Eunan's Well, and St. Eunan's Tree. See "Civil and Ecclesiastical History of Scotland," Chronological Memoirs, p. 301.

<sup>171</sup> In Forfarshire.

<sup>172</sup> See "New Statistical Account of Scotland," vol. xi. Forfar, part i., p. 198.

<sup>173</sup> This appears by the following extract from a record of 1527: "Et sic eundo

formerly a ruin called St. Arnty's Hill, which is mentioned<sup>174</sup> as St. Arnold's Cell.<sup>175</sup> It is stated,<sup>176</sup> that St. Adamnan was Abbot in an Island called Inchkeith, in the Firth of Forth, and lying E.N.E. from Inch Colm, and that there he received St. Servanus and his companions, when they first came to Scotland.<sup>177</sup> The Island of Sanda in the Mull of Cantyre, is said to have been called Insula Awyn,<sup>178</sup> where Adamnan's cell was, and that it had been regarded as a place of refuge for transgressors.<sup>179</sup> According to Father MacCana, the whole of this island was sacred to St. Ninian, to whose monastery in Galloway it belonged, and there was a small building which bore his name. Near it was a repository or sepulchre of fourteen sons of an Irishman, named Senchan, renowned for sanctity. That chapel is now locally called Kilmashenaghan.<sup>180</sup> A stone wall was round that enclosure, in which were seven very large and polished stones that covered their venerated remains, and in the centre of those stones, there was an obelisk higher than the human form.<sup>181</sup> There was a denomination of land in the parish of Kilkerran, in Cantyre, variously written Killewnane<sup>182</sup> and Kilyownane.<sup>183</sup> There is a parish called Dalmeny in Linlithgow,<sup>184</sup> near Queen's Ferry, having a fine old Romanesque church. Here was a chantry of St. Adamnan.<sup>185</sup> At Campsie, in Perthshire, there was a croft of land called St. Adamnan's Acre.<sup>186</sup>

In Ireland, as in Scotland, it is observable, that the dedications of St. Columba and of St. Adamnan keep very close together. In Ireland, the churches of Raphoe, Skreen, and Drumhome are said to be founded by the former, yet under the patronage of the latter. In Scotland, Forglen is St. Adamnan's, but in it were St. Columba's lands of the Banner; St. Columba's Church of Tannadice has St. Eunan's seat; St. Columba's Church of Belhelvy neighbours to Furvy; Inis Colm's nearest land is Inch Keith; and St. Columba's Cramond has Dalmeny next adjoining on the west.<sup>187</sup> The great veneration, in which our Saint was held, both in Ireland and Scotland, is fully proved from the circumstance, that Adamnan was assumed as a Christian and surname, under various forms. Giolla-Adhamhnain, or

versus austrum usque ad caput montis, vocatæ Sancti Eunendi's Seit."—Record of 1527—Liber Respons, in Scacar. Reg. Scot. 1527–1539, General Register House, Edinburgh.

<sup>174</sup> In the Macfarlane Manuscripts.

<sup>175</sup> The Rev. Dr. Reeves puts the query: "Can this be a perversion of Adamnan?"—Adamnan's "Life of St. Columba," Appendix to Preface, p. lxvi., n. (s.).

<sup>176</sup> By John Fordun, in his "Scotichronicon," lib. i., cap. 6.

<sup>177</sup> This statement, however, is quite unchronological, as Servanus flourished long before the time of Adamnan.

<sup>178</sup> See John Fordun's "Scotichronicon," lib. ii., cap. 10.

<sup>179</sup> According to a manuscript account of this island by Father MacCana, and contained in the Burgundian Library, Bruxelles. It is classed No. 5307. It is called in Irish *abhain*, and Latinized *Avonia*.

<sup>180</sup> In Irish *Cill-ma-Seandain*. See "Origines Parochiales Scotiæ," part ii., p. 9.

<sup>181</sup> Father MacCana adds: "In illa insula fuit repertum brachium Sancti Ultani, quod

theçæ argenteæ inclusum, ante hoc bellum religiose servabatur a viro generoso ex inclyta Mac Donellorum familia." Could this be the reliquary now commonly called St. Patrick's Arm? Nothing is known of its history, and as to the Saint's name it has probably originated in a vulgar guess."—"Ulster Journal of Archæology," vol. ii., p. 209.

<sup>182</sup> No doubt formed from *Cill Adamnan*.

<sup>183</sup> See "Origines Parochiales Scotiæ," vol. ii., pp. 15, 16, 24.

<sup>184</sup> See Inquis. Spec. vicecom. Linlithgow, Nos. 135, 142, 155.

<sup>185</sup> From the crown-charter conveying the patronage "capallanice et altaris Sancti Adamani" infra ecclesiam parochialem de Dummany, 'it would appear to have been dedicated to St. Adamnan.—"New Statistical Account of Scotland," vol. ii. Linlithgowshire, part i., p. 102.

<sup>186</sup> See Inquis. Spec. vicecom. Perth, Nos. 64, 708, 880.

<sup>187</sup> See Rev. Mr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, pp. lxi. to lxxvii.

"Servant of Adamnan," became a Christian name of which we find examples in the Irish annals. About the twelfth century, there flourished a Giolla-Adamnan Ua Coirthen, Coarb of Columcille, as may be seen in a charter of Kells.<sup>188</sup> In the year 1164, Somharlid Mac Gille-Adhamnain was killed in battle, with his son and a great number of followers.<sup>189</sup> This chieftain is called Prince of Argyle,<sup>190</sup> and he was one of the Mac Donnell family. Giolla-Adhamnan subsequently became a favourite name in this family, and it passed into that branch of it called the Mac Neills of Barra. In the year 1495, we find a Gilleownan<sup>191</sup> Makneil, who was grandson to Gilleownan. We are told, that it became a surname, and that it is the origin of Mac Lennan, a name given to the old inhabitants of Glenshiel in Rosshire, and which has passed into that familiar form from Mac Gilla-Adhamnain. This appears to be the case, from a genealogy of the clan Mac Lennen.<sup>192</sup> This clan derives its denomination from Gilla-agamnan, son to Cormac, son to Oirbertach of Ferchar Abhradhruadh's race.<sup>193</sup> In the year 1323, Gilla-Adamnan O'Ferghil, or O'Freel, Coarb of St. Adamnan, died.<sup>194</sup>

In the diocese of Raphoe, St. Eunan is generally considered to be a different individual from Adamnan, and the error derives support from a custom which formerly prevailed of holding the commemoration of St. Eunan as patron of the diocese on the 7th of September.<sup>195</sup> Under its old patronage, supposing that a bishop's see must originate with a bishop, in after times, advantage was taken of Adamnan's phonetic name Eunan. Thus was Adamnan created a bishop, and Eunan became patron of the diocese, in that supposed capacity.<sup>196</sup> However, for a long period past, St. Eunan has been revered as a Bishop and Confessor, as also a patron of this diocese, in all the Catholic Church Offices; and as a result of an application from Most Rev. Patrick O'Donnell, Bishop of Raphoe, an Office, consisting of Three Proper Lessons and a Mass, revised and approved by the Sacred Congregation of Rites in Rome, has been sanctioned by Decree of His Holiness, Pope Leo XIII.,<sup>197</sup> for use of the secular and regular clergy there.<sup>198</sup>

When the Most Rev. Patrick O'Donnell had been consecrated Bishop of Raphoe, on the 3rd of April, 1888, one of the cares which chiefly engrossed his attention was the erection of a new cathedral dedicated to St. Eunan, Patron of the diocese. Measures were taken accordingly; the clergy and laity of the diocese were appealed to; large subscriptions were received and public meetings were held; contributions poured in from other parts of

<sup>188</sup> See "Miscellany of the Irish Archaeological Society," p. 140.

<sup>189</sup> See *Chronicon Manniæ*, in Johnstone's "Antiquitates Celto Normanicæ," p. 20.

<sup>190</sup> See *ibid.*, p. 12.

<sup>191</sup> See "Origines Parochiales Scotiæ," vol. ii., p. 367.

<sup>192</sup> The Mac Vurrich MS., communicated by W. F. Skene, Esq., to Rev. William Reeves, demonstrated this fact.

<sup>193</sup> See Rev. Mr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, pp. lxxvii., lxxviii.

<sup>194</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 538, 539.

<sup>195</sup> Pope Clement XII. approved of a Mass for Bishop Eunan's festival, on the 7th of September. This was printed in Paris, A.D. 1734.

<sup>196</sup> The Rev. Dr. Reeves gives the names of Irish Sees founded by Presbyters, in Adamnan's "Life of St. Columba," Additional Notes (N.), p. 335.

<sup>197</sup> Given under date Die 11 Maii, 1896.

<sup>198</sup> The Office is a Duplex of the First Class, with an Octave throughout the Diocese of Raphoe, commencing on the 23rd of September. The Lessons of the First Nocturn are taken from the Common of a Pontiff and Confessor; those from the Third Nocturn have the Seventh Lesson commencing with "Lectio Sancti Evangelii secundum Lucam," cap. 10, and afterwards taken from the Common Lessons for an Evangelist. In the Mass taken from the Common of a Confessor Pontiff, the Gospel alone is from the Common of Evangelists.

Ireland, from the United States, and from the most distant colonies of the British Empire ; and with solemn religious ceremonial, the foundation stone was laid. Mr. Haigue was selected as the architect. The following is a description of the Cathedral<sup>199</sup> dedicated to the Patron of Raphoe diocese, and which stands on an elevated site overlooking the town of Letterkenny, and commanding the country for miles around. The structure is one of



St. Eunan's Cathedral, Letterkenny.

noble proportions.<sup>200</sup> The architecture is the early pointed style, with lofty lancet windows, the severity of which is relieved by the introduction of trefoil heads. The building is cruciform, and at the intersection of nave and transepts, there are four lofty arches resting on massive square columns, ornamented with panels, and carved in high relief with subjects of religious history in Donegal. The aisles are divided from the nave, by an arcade of five arches on each side, supported on clustered columns, with

beautifully carved capitals and bases. The choir is in the form of an apsidal ending, with nine sides ; in each of which is an acutely pointed arch communicating with the ambulatory, which is lighted by nine lancet windows, and above the chancel arcade are thirteen windows filled with stained glass. The great western door has a lofty pointed arch, amply recessed and richly moulded. Above it is a magnificent seven-lighted window, with rose tracery. Similar windows of smaller size light the transepts. The tower stands at the north-eastern angle. It is to be surmounted by a spire, and the whole shall rise to an elevation of 240 feet ; or 120 feet for the tower, and 120 feet for the

<sup>199</sup> Taken from the *Freeman's Journal* of November 21st, 1898.

<sup>200</sup> The accompanying illustration, from an engraving of the exterior, kindly fur-

nished by the Most Rev. Patrick O'Donnell, D.D., Bishop of Raphoe, has been drawn on the wood and engraved by Gregor Grey.

spire. The Cathedral is 200 feet long; 100 feet wide across the transepts, and  $66\frac{1}{2}$  feet across the nave and aisles. At the entrance to the transepts, there is a departure from the pointed style, the doors being in the Hiberno-Romanesque, with characteristic Gaelic ornamentation. The view from the chancel along the long line of aisles to the entrance is very fine, while by looking the other way the effect of the arcade round the chancel is beautiful and impressive. The panel figures in alto relievo, in the columnar supports of the arches at the intersection of the nave and aisles, are very interesting.

The work is excellently executed, with great attention to detail and the finest workmanship. On the column at the right hand side of the nave there is a beautiful series of panels devoted to many striking incidents in the life of St. Columcille,<sup>201</sup> and on the left hand side is the Adamnan column,<sup>202</sup> devoted to illustrations from the life of the founder of the church and diocese of Raphoe. The arch has figures of the Blessed Trinity and other subjects. Above the spring of the arch from the Columban column is a panel representing Conal Gulban asking the saint to admit him to the ministry, and the saint refusing, prophesying the glory of his race, and pointing to the motto, "in hoc signo vinces." Above this is a panel representing St. Patrick at Assaroe, near Ballyshannon, when he was requested by Conall to bless his country, his people, and himself, and the saint blesses the son with more fervour than Conall, as one who was nearer by a generation to the great Columcille. The saint is represented breaking forth into the sublime prophesy regarding the future saint of Conall's line. The next panel represents

<sup>201</sup> The Columcille column in its lower panel shows the veil seen by the mother of the saint before his birth. The other panels illustrate some of the scenes in the life of the saint. In the first panel, a double one, the saint is seen at one side as a little boy at Kilmacrenan, near Letterkenny, taking lessons from the venerable priest, Cruthe-necan. At the right of the panel Columba is represented as a young monk, seriously engaged in copying the famous manuscript, which afterwards was the Cathach. In the roof above, a star is seen lighting the young student at his work. The second panel represents the saint, now a priest and an apostle, preaching the gospel to the people, surrounded by the Scottish chiefs, who were already to some extent become his disciples. The third panel shows the saint at the famous Feis or assembly of Drom-ceat, county of Derry, where he succeeded in protecting the rights of the bards of Erin, and getting Alba's exemption from tribute to Erin acknowledged. The fourth panel is the death scene. Diarmaid, the faithful body attendant of the saint, raises his head, and raising also his right hand, enables the dying saint to bless the fathers as they rush into the church with lamps in their hands. Between the panels are scrolls and symbols. The first is the figure of the Corr Mona or Crane. The beaten Crane which came to Columba at Iona was supposed to come from Gartán, his natal place in Donegal. There is a head of an Irish elk, the horns thrown back as in swimming, and there

are a group of the doves of Columba. The last is the figure of the white horse that wept over Columba before his death.

<sup>202</sup> The Adamnan column has panels dealing with the life of the Cathedral patron who succeeded St. Columba both in Raphoe and Iona. The first panel, a double one, shows on one side the boy Adamnan listening to St. Ernan, of Dromhome, relating the wonders that he saw on the night of Columba's death, and the other represents Adamnan being received as a novice in Iona by Suibhne, the fourth Abbot. The second panel shows the saint writing the life of St. Columba. The third panel represents an ordination scene, with St. Adamnan as first Bishop of Raphoe, receiving the young priests into the ministry. The panel at the bottom, to correspond with the veil-panel in the Columban monument, represents the glory of God in judgment, the rays of glory shooting high into the sky as in the sunburst, and bearing the inscription, "I.H.S." On the arch the figure at the apex is that of the First Person of the Most Holy Trinity, represented as looking down from Heaven upon the created world. On one hand is the Son, and on the other the Holy Ghost. The group is a bold outline in stone of the Adorable Trinity. The Holy Ghost holds the burning torch in one hand, and from the other hand drops the oil of sanctification. God the Son is represented carrying the Cross in one hand, and the other raised in an attitude of instruction.

the laying of the foundation stone of the Cathedral of Letterkenny by his Eminence Cardinal Logue, assisted by the Most Rev. Dr. O'Donnell. On the arch over the Adamnan column is a representation of Nuala O'Connor, of Ophaly, of the house of the O'Donnell Chief, receiving the Franciscans at Donegal. The next panel represents the flight of the Earls, and the next shows the Four Masters in Donegal Convent writing the Annals.<sup>203</sup> To aid in the completion of this noble Cathedral, a grand *fête* was organized, and designated the Aenach. It was held at Gartan on the 9th of June, the Thirteenth Centennial of St. Columkill, 1897.<sup>204</sup> It proved to be a magnificent religious and national demonstration, attended by His Eminence Cardinal Logue, Archbishop of Armagh, and Primate of Ireland; Most Rev. Dr. O'Donnell, Bishop of Raphoe, with a vast concourse of clergy and laity assembled from the most distant places.

After his death, the remains of Adamnan were religiously preserved by the monks in his monastery at Iona, and although some time must have elapsed, before their prejudices against him for his efforts to innovate on the disciplinary institutions of their great founder were removed; yet, in due course, he was revered as only second in greatness and sanctity to St. Columkille in all houses of their order. This was especially the case, after the year 716, when Egbert, the holy priest who received his education in Ireland, had paid his visit to Iona, when Dunchad was superior of Hy, and in fact of the whole Columban Order. Then the Roman Paschal cycle, together with the circular tonsure, advocated so strenuously by Adamnan in his life-time, were universally adopted.<sup>205</sup> St. Adamnan's remains were translated from Ireland, in October of the year 729.<sup>206</sup> The account of this transaction in our annals is so equivocal, that it might be inferred the holy Abbot died and was there buried, and that his body had then been removed for the first time to the parent establishment of his order. There is every reason to suppose those relics were encased in a rich shrine. Even, there is a poetical enumeration of relics, contained in a famous shrine of St. Adamnan, as yet extant.<sup>207</sup> It is alleged to have been composed by the Saint himself, but this does not appear to be probable. There is a brief preface to this poem.<sup>208</sup> However, this is to be understood of a shrine, which had been prepared during his life-time, and which enclosed the relics of other Saints he had placed there, and which, as we have already seen, he had deposited at Scrin-Adamnhan. In the year 831, according to the Annals of Ulster,<sup>209</sup> the Scrin Adomnain was taken away from Domnach Maghan or Donaghmoine, by the Gentiles. The Shrine of Adamnan was then in the keeping of Tuathal mac

<sup>203</sup> In accordance with the design carried out in previous volumes of this work, a frontispiece is prefixed, and designed to commemorate some particular spot, where Irish hagiology found writers and a home, in ancient and modern times. Thus, the frontispiece to the present volume represents the existing ruins of Donegal Convent, where lived the Four Masters, who gathered so many precious documents of Irish civil and ecclesiastical history in the seventeenth century.

<sup>204</sup> A detailed account of the proceedings may be found in the "*Cuimhne Columkille*" or the Gartan Festival, published in Dublin, 1898, 8vo.

<sup>205</sup> See Rev. M. J. Brenan's "*Ecclesiastical*

*History of Ireland*," Eighth Century, chap. i., p. 137.

<sup>206</sup> According to the *Annales Ultonienses* at this year is entered: "*Reversio reliquiarum Adomnani de Hibernia in mense Octobr.*" — Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultonienses*, p. 81.

<sup>207</sup> It is included in the ten *folia*, extracted from the Book of Leinster, and now preserved in the Franciscan Convent, Merchant's-quay, Dublin. These lines occur at column 5 on the page.

<sup>208</sup> It contains 18 stanzas.

<sup>209</sup> See Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultonienses*, p. 208.

Feradhaich,<sup>210</sup> known as Abbot of Rechra and Durrow.<sup>211</sup> This was the shrine that gave name to Scrin-Adamnan.

Few of our national saints deserve more of our reverence and gratitude than Adamnan, as may be judged from the foregoing incidents we have even imperfectly gleaned to furnish his memoir. The younger Pliny esteemed as happy those whom Providence had distinguished with abilities, either for doing such actions, as are worthy of being related, or for relating them in a manner worthy of being read. Doubly happy are those blessed with both of these uncommon talents.<sup>212</sup> Such remarks have a special bearing on the Life of St. Adamnan, since his activity of mind and body had been rightly directed to serve the highest interests of religion, and to preserve in writing for us, the Life of one, the greatest archimandrite of his age, as also an early record of the Holy Land. Both are of inestimable value to the historian and antiquary. The authenticity of those works may not be questioned, while our literary interest and desire for information are both excited and gratified by their fortunate preservation to our own times.

ARTICLE II.—ST. CONAING, OR CONNICH MIC LUACHAIN. The manuscript<sup>1</sup> and published<sup>2</sup> Martyrologies of Tallagh register a festival, at the 23rd of September, in honour of Connich, son of Luachain. He is also entered at this date in the Martyrology of Marianus O'Gorman,<sup>3</sup> whose commentator calls him Mac Lucunain, or the Son of Lucunain. In Colgan's opinion,<sup>4</sup> the present holy man appears to be identical with a certain Conagius, who is mentioned in the Acts of St. Mochoemoc, Abbot of Liathmor.<sup>5</sup> He is also thought to have been the Conangius O'Daithil, who is mentioned in the Life of St. Molagga.<sup>6</sup> At the year 660, we meet the death of Conaing Ua Daint, Abbot of Imleach Ibhair, or Emly, recorded. The Irish accords with the foregoing spelling of the name. St. Alveus was first Abbot and Bishop of Emly, as would appear from his Life.<sup>7</sup> The successor of St. Alveus, the present Conangius, appears to be the Saint bearing such name, whose Natalis was observed on the 23rd of September, and who is called son to Luachan, by the Martyrology of Tallagh, by Marianus O'Gorman, and by the commentator on St. Angus.<sup>8</sup> There was a chapelry of a St. Cuning,<sup>9</sup> in the parish of Carncastle, County of Antrim, supposed to have been Tulach or Killchonadhain, mentioned in the Tripartite Life of St. Patrick.<sup>10</sup> The present Saint's festival is found in the Martyrology of Donegal,<sup>11</sup> at this day.

<sup>210</sup> Thus noticed in the Irish Annals, at A.D. 832: "Tuathal mac Feradhaich raptus est a Gentilibus, et scrinium Adamnani de Domnach-moghan."

<sup>211</sup> His death is recorded at A.D. 850.

<sup>212</sup> See the Letters of Pliny the Younger. Melmoth's Translation, book vi., chap. 16.

ARTICLE II.—<sup>1</sup>In the Book of Leinster copy, Conich mac Luachanai.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 182, 183.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xiii. Martii, Vita S. Mochoemoci, cap. xxxv., and n. 38, pp. 595, 596, 598.

<sup>5</sup> See his Life, in the Third Volume of this work, at the 13th of March, Art. i.

<sup>6</sup> See his Acts in the First Volume of this work, at the 20th of January, Art. i., chap. iii.

<sup>7</sup> This Colgan promised to give at the 12th of September, at which date his Acts are to be found in the present volume, Art. i.

<sup>8</sup> See "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molaggæ, n. 27, p. 150.

<sup>9</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dro-more," n. (d), pp. 53, 54. Also Appendix GG, n. (w), p. 338.

<sup>10</sup> See Colgan's "Trias Thaumaturga, Septima Vita S. Patricii, pars ii., cap. cxxxiii., p. 147.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 256, 257.

ARTICLE III.—ST. COMNAT OR COIMNATAIN. At the 23rd of September, we find entered, in the published Martyrology of Tallagh,<sup>1</sup> a festival in honour of Coimnatain. A similar entry is in the Book of Leinster copy.<sup>2</sup> His place in history we cannot find. Also on this day, Marianus O'Gorman<sup>3</sup> commemorates Co[e]mnat, or Comnat. Simply the name Comnat, without any further designation, appears in the Martyrology of Donegal,<sup>4</sup> at this same date. There can hardly be a doubt, this latter person is identical with Coimnatain.

ARTICLE IV.—ST. SARAN. In the published Martyrology of Tallagh,<sup>1</sup> there is a Ciaran at this day; but we think, this must have been introduced for Saran, as we find it in the Book of Leinster copy.<sup>2</sup> In the Martyrology of Marianus O'Gorman,<sup>3</sup> Saran is entered at the 23rd of September. According to the Martyrology of Donegal,<sup>4</sup> Saran was venerated at the 23rd of September.

ARTICLE V.—ST. TECLA, VIRGIN AND MARTYR. The swan is said noiselessly to float over the silver lake, or to rest tranquilly in the brakes around it, until the time of death approaches, when enchanting notes are heard before it expires. So do the holy Virgins conceal until the final hour those latent harmonies of the soul, which break into hymns sempiternal among the choirs of the Blessed. In the ancient Irish Church, the festival of St. Thecla, Virgin and Martyr, was celebrated on this day. Although her memory has been preserved with great veneration from the earliest ages of the Christian Church, as a Martyr, who suffered at Seleucia in Isauria,<sup>1</sup> and although mentioned in nearly all the ancient Martyrologies and Calendars; yet her Acts as coming down to us are interspersed with fables, which the Jesuit Father John Stilting has shown in a learned disquisition in the Bollandist Collection of Saints' Acts.<sup>2</sup> The Martyrology of Marianus O'Gorman<sup>3</sup> celebrates the feast of St. Thecla, at the 23rd of September, and invokes her intercession. This holy Virgin is reputed to have been well-versed in profane philosophy and in various branches of polite literature, when she was converted to the Christian faith by the Apostle St. Paul at Iconium,<sup>4</sup> about the year 45. She became his disciple, and renounced the worldly prospects of marriage with a young and rich nobleman, who, incensed at her refusal, accused her to the magistrates with being a Christian. She

ARTICLE III.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *Comnatān*.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 182, 183.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 356, 357.

ARTICLE IV.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *Saran*.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 182, 183.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 256, 257.

ARTICLE V.—<sup>1</sup> A district in Asia Minor, of a wild, mountainous character, and but little known to the Romans. See Dr. William Smith's "Dictionary of Greek and Roman Geography," vol. ii., pp. 65, 66.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Septembris xxiii. De S. Thecla Virg. Mart. Seleuciæ in Isauria. *Commentarius Critico-Historicus*. This is comprised in seven sections, having one hundred and five paragraphs.

<sup>3</sup> In the following Irish verses:—

*Tecla oengel alimm,  
for oebnemh co hebhinn.*

Thus translated into English by Dr. Whitley Stokes: "White Tecla whom I entreat (and who dwells) delightfully in beautiful heaven."—"Felire Hui Gormain," pp. 182, 183.

<sup>4</sup> The chief city of Lycaonia, a province of Asia Minor. The Acts of the Apostles and Pliny describe it as a very populous city inhabited by Greeks and Jews. See Dr. William Smith's "Dictionary of Greek and Roman Geography," vol. ii., p. 12.

was condemned to be torn in pieces by wild beasts, and exposed in the amphitheatre, but she was miraculously preserved.<sup>5</sup> Afterwards, she attended St. Paul during several of his apostolical missions; but she is said to have passed the latter years of her life in devout retirement. The Martyrology of Donegal<sup>6</sup> records a festival in honor of Tecla, Virgin, at the 23rd of September. The Calendarist expresses his opinion that she is the Greek virgin and martyr whose festival on this day is celebrated by the Church.<sup>7</sup> She was buried in Seleucia, one of the chief towns of Isauria, and over her tomb a magnificent church was erected, under the first Christian Emperors. Although preserved from the violent death intended for her by persecutors; yet, by St. Isidore of Pelusium and the Greek writers St. Thecla has been called the protomartyr of her sex, and as such venerated from the earliest times. At this date, her name is noted in the Roman Martyrology.<sup>8</sup>

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ARTICLE VI.—REPUTED FESTIVAL OF ST. LOLAN, SCOTTISH BISHOP. At the 23rd of September, the Bollandists<sup>1</sup> refer to a Manuscript Kalendar, which gives a festival to Lolan, a Scottish Bishop; but, he seems to have been no other than the Lolan, Bishop and Confessor, of Kincardine, whose feast is generally assigned to the 22nd of this month, where notices of him have been inserted.<sup>2</sup>

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ARTICLE VII.—REPUTED FESTIVAL OF ST. HILDULPH. At the 23rd of September, the Bollandists notice a festival found in a Manuscript Kalendar belonging to the Church of St. Saviour at Antwerp.<sup>1</sup> For further particulars regarding him, the reader is referred to his Acts, which are given at the 11th day of July<sup>2</sup>—which is his chief feast—in the Seventh Volume of this work.

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ARTICLE VIII.—REPUTED FESTIVAL OF ST. KYNNERA OR CANERA<sup>1</sup> VIRGIN, AT INIS CATHAIGH. We know not on what authority, Bishop Challenor<sup>1</sup> has a feast of commemoration for St. Kynnera at Inis Cathaigh. She led a solitary life of great sanctity, in the South of Ireland. A further account regarding her may be seen at the 28th of January,<sup>2</sup> the day generally assigned as that of her chief festival.

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<sup>5</sup> This happened during the reign of Nero, according to the Roman Martyrology.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 256, 257.

<sup>7</sup> In a note, Dr. Reeves says at the foregoing passage, which is within brackets, that it has been entered in the more recent hand.

<sup>8</sup> See "Martyrologium Romanum," editio novissima. Nono Kalendas Octobris, p. 142.

ARTICLE VI.—<sup>1</sup> See "Acta Sanctorum,"

tomus vi, Septembris xxiii. Among the pretermitted feasts, p. 537.

<sup>2</sup> See at that date, in the present volume, Art. viii.

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus vi, Septembris xxiii. Among the pretermitted feasts, p. 537.

<sup>2</sup> Art. i.

ARTICLE VIII.—<sup>1</sup> See "A Memorial of British Piety," p. 134.

<sup>2</sup> In the First Volume of this work, Art. i.

## Twenty-fourth Day of September.

### ARTICLE I.—SAINTS CHUNIBALDUS OR CUNIALDUS AND GISLARIUS, PRIESTS AND MISSIONARIES IN BAVARIA.

[SEVENTH AND EIGHTH CENTURIES.]

THAT veneration had been entertained for Saints Chuniald and Gislar in Bavaria, from their own age down to the present, is an acknowledged fact; yet, no special record of their Acts—if any such existed—now remains. Various writers have assigned different days for festivals referring to the present holy companions of St. Rupert, Apostle of Bavaria. In some cases they are noticed singly, and in others their names are together united. Nor is it to be understood, that the present day represents the anniversary of their respective deaths.

Acts of Saints Chuniald and Gislar appear to have been prepared by Colgan, for the 24th of September, as we find from the posthumous list of his MSS.<sup>1</sup> The Bollandists have notices at this date of those Saints,<sup>2</sup> in a historic Sylloge,<sup>3</sup> having pretermitted their Festival, at the 8th of February.<sup>4</sup> To adopt such a course they were impelled; because, at the latter date, they had promised to defer their remarks on both to the 24th of September. The Manuscript Florarium Sanctorum<sup>5</sup> in their possession, and Hermann Greuen,<sup>6</sup> placed their Festivals at the 8th of February.<sup>7</sup> The Petits Bollandistes<sup>8</sup> have notices of St. Chuniald, Cunibald, Chunibald or Kuniald, and of St. Gislaire, Gislair, or Gisibaire, priests and confessors, at the 24th of September, which is generally received as the anniversary for the Translation of their relics. In the "Dictionary of Christian Biography,"<sup>9</sup> there are brief Acts of St. Chunialdus,<sup>10</sup> and of St. Gislarius, Gisilarius or Gizolarius<sup>11</sup>—as his name is variedly written—their periods being assigned to about the middle of the eighth century.

These holy men are constantly referred to by ecclesiastical writers, as compatriots and fellow-labourers with St. Rupert,<sup>12</sup> during his missionary career in Germany; and hence, accepting the very general tradition there prevalent regarding the country of their birth, we may suppose it took place in Ireland, at some time about the middle of the seventh century. Among writers, however, the country of their birth has been questioned. Some have thought—and among these the Bollandist Father Constantine Suyskens—

ARTICLE I.—<sup>1</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum!"

<sup>2</sup> See "Acta Sanctorum," tomus vi., Septembris xxiv. De SS. Chunialdo et Gisilario Presbyteris Salisburgi in Germania, pp. 708 to 713.

<sup>3</sup> Written by Father Constantine Suyskens, S.J., in twenty-five paragraphs.

<sup>4</sup> See *ibid.*, tomus ii., p. 152.

<sup>5</sup> At the 8th of February it enters "Cunibaldi confessoris et Gislarii episcopi."

<sup>6</sup> In his Additions to Usuard, Mengold, a

soldier, is strangely and erroneously placed between them, thus: "Chunibaldi confessoris. Mengoldi militis. Gislarii presbyteri."

<sup>7</sup> See notices of them, at that date, in the Second Volume of the present work, Art. xi.

<sup>8</sup> See "Vies des Saints," tome xi., xxiv<sup>e</sup> Jour de Septembre, p. 346.

<sup>9</sup> Edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A.

<sup>10</sup> See vol. i., p. 535.

<sup>11</sup> See vol. ii., p. 673.

<sup>12</sup> See his Acts at the 27th of March, in the Third Volume of this work, Art. ii.

that Saints Rupert, with his companions Chuniald and Gisilar, were natives of Gaul;<sup>13</sup> yet, the ancient Life of St. Rupert, edited by Canisius,<sup>14</sup> makes St. Rupert a native of Ireland,<sup>15</sup> and this tradition has been chiefly followed, as by John Colgan,<sup>16</sup> Carolus Cointius,<sup>17</sup> Matthew Rader,<sup>18</sup> and others. That old tract relates, that when Theodon, Duke of the Boii, with many of his nobles and a great number of people, had been baptised by St. Rupert, and when the bishopric of Juvavensis,<sup>19</sup> or Juvavum,<sup>20</sup> had been erected, after the death of Theodon, his successor Theodebert entertained a great respect for the Apostle. Accordingly, having brought many of the Bavarians to the true faith, finding the errors of paganism still prevailing in the kingdom of Noricum, Rupert then sought his country,<sup>21</sup> where he selected twelve disciples to accompany him. Among these are specially named Chunialdus and Gisilar. With them, and his niece Erendrude,<sup>22</sup> Rupert returned to Saltzburg. There he appointed her Abbess over a community of religious women. The others were destined for missionary labour. It is stated, that St. Gisilarius was priest and chaplain,<sup>23</sup> to St. Rupert, first bishop of Saltzburg. Thomas Dempster states,<sup>24</sup> that St. Rupert sent Gisilar—the name he bestows on Gisilar—to Britain, whence he returned with a contingent of holy men to labour in the Lord's vineyard. According to an ancient tradition, St. Kuniald was also a priest and chaplain<sup>25</sup> to St. Rupert.

St. Rupert, with his priests, resolved on entering the Noricum territory.

<sup>13</sup> The Petits Bollandistes, assigning those Saints to the eighth century, and generally following the statements of the great Bollandist collection, write: "On les a crus à tort écossais ou irlandais, tandis qu'ils étaient d'origine franque ou germane."—"Vies des Saints," tome xi., xxiv<sup>e</sup> Jour de Septembre, p. 346.

<sup>14</sup> See "Antiquæ Lectiones," tomus vi., p. 1107.

<sup>15</sup> No doubt, there are fables in that life, such as the parachronism, that St. Rupert had been baptised by St. Patrick. This caused Father Daniel Papebroch, at the 27th of March, when editing the Acts of St. Rupert, to regard that tract as being unauthentic, and therefore he conjectures merely, that those Saints were natives of Gaul or Germany.

<sup>16</sup> See "Acta Sanctorum Hiberniæ," xxvii. Martii, Appendix ad Acta S. Ruperti, cap. iii., pp. 767, 768.

<sup>17</sup> See Annales, tomus ii., at A.C. 582, num. 16.

<sup>18</sup> Although in "Bavaria Sancta," tomus i., at p. 40, St. Rupert is said to have been from Gaul; however, in his animadversions to that passage, in tomus iii., Rader states, that although Saints Chuniald and Gisilar were sent from eastern France to convert the Norici, yet that all were born in ancient Scotia or Hibernia. See p. 32.

<sup>19</sup> The ancient name of Saltzburg was Juvavia or Juvavum on the left bank of the Ivarus, a town in the interior of Noricum. At an early period, it seems to have been the residence of the native kings of Noricum. See Dr. William Smith's "Dictionary of Greek and Roman Geography," vol. ii., p. 103.

<sup>20</sup> Juvavum or Juvavium was the residence of the Roman Governor of the province, and the head-quarters of the fifth cohort of the first legion. *Notitia Imper.*

<sup>21</sup> The passage reads: "His ita gestis, videns vir Dei (S. Rupertus) Bavaricæ dignitatis culmen jugo Christi se subdidisse, sed gentilitatis errore plures involutos superesse, ad patriam suam repedavit, et inde cum duodecim ad prædicandum sibi sociis electis (inter quos erant eximii Kunialdus et S. Gisilarius, ambo præbyteri, ambo viri sancti) et secum virginum Christi Erndrudam, neptem suam adducens, quasi cum tot luminaribus ad urbem Juvaviensem regreditur."

<sup>22</sup> Also, her name is written Erentrudis and Erentrude. Her festival occurs, at the 30th June, at which date her Acts are to be found in the Sixth Volume of this work, Art. i.

<sup>23</sup> According to Canisius, "Antiquæ Lectiones," tomus vi., p. 1171.

<sup>24</sup> As authorities, he quotes the Martyrologium Carthusianum or Canisius, and Adam Walasser. However, Father Constantine Suyskens was unable to verify such quotations, as he found no similar entry in the two editions of the German Martyrology, edited in the name of Canisius, and to which he had access. Probably, however, Dempster intended a reference to the "Antiquæ Lectiones," of Henricus Canisius, where a Vita S. Ruperti was to be found.

<sup>25</sup> See Canisius, "Antiquæ Lectiones," tomus vi., p. 1171.

<sup>26</sup> At a subsequent period, Bishop Corbini laboured among the Bavarians. See

Setting out from Juvavum or Saltzburg, they began to preach among the Gentiles, with great zeal and with a success corresponding. After much labour and long journeyings, the people of that province renounced their errors. A new order of things began to prevail, with a change of heart. Having thus far accomplished the task he had undertaken, Rupert returned to Saltzburg, leaving his missionaries to glean the harvest of souls, and giving them to understand, that the time for his own death was then rapidly approaching. Hence we may infer, that Saints Chuniald and Gisilar, among the other labourers in the vineyard, most effectively prosecuted their mission among the Norici, who were gained over to Christ.<sup>26</sup> We have to regret, that no further record remains to present their Acts more in detail.

According to Dempster, St. Chunialdus flourished in the year 620,<sup>27</sup> while his Gisibarius—the form in which he writes the name of Gisilarius—flourished in the year 630 or thereabouts.<sup>28</sup> However, it seems much more probable, that neither of our Saints were born in the years thus mentioned, while they flourished a century later. No account of the year when they departed this life has been found; but it seems to have been towards the middle of the eighth century. Much less is it allowable to state, that St. Gisilar was buried at Saltzburg, on the 24th of September, about the year 628,<sup>29</sup> since the exact date for his death and interment cannot be known with any degree of certainty.

When St. Virgil<sup>30</sup> presided over the See of Saltzburgh he had it in contemplation to honour our Saints, together with their father in Christ, St. Rupert, by erecting a church of wonderful size, in that city, and this work he commenced in the year 767. It took five years to have it completed, and ready for dedication to St. Rupërt, his fellow-countryman. The reason why the festival of our Saints is kept on the 24th of September seems to have arisen from the fact of their translation,<sup>31</sup> when St. Virgilius<sup>32</sup> dedicated that church in honour of St. Rupert or Rudpert, the Patron, in the year 773—as it is stated—and in the twenty-sixth year of the reign of Duke Thassilo. On the day mentioned, and in the same year, the relics of St. Rupert and of his two companions were translated to a new shrine. This translation of their relics is placed by Mabillon, at the year 774,<sup>33</sup> relying on certain old Annals of Ratisbon.<sup>34</sup> Thenceforward, the episcopal seat was transferred from the monastery of St. Peter, to the church newly built and dedicated to

Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xx., sect., lii., p. 65.

<sup>27</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. iii., num. 265, p. 158.

<sup>28</sup> See *ibid.*, lib. vii., num. 574, p. 309.

<sup>29</sup> See Father Stephen White's "*Apologia pro Hibernia*," cap. iv., p. 44.

<sup>30</sup> His festival is kept on the 27th day of November, where his Life may be found in the Eleventh Volume of this work.

<sup>31</sup> "*Translatio hæc facta est viii idus Octobris, sed ejus celebritas in sequentem diem a posteris delata, ob officium dedicationis, quæ pridie ejus diei, id est, viii idus, ita celebris est, ut totam ejus diei reverentiam exigit. Translati pariter cum sancto Rudberto sancti Kunialdus et Gisilarius, ejus presbyteri seu capellani, quorum posteriorem Alcuinus in quodam epigram-*

*mate laudat.*"—Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxiv., sect. xiv, p. 213.

<sup>32</sup> See his Life, at the 27th of November, in the Eleventh Volume of this work. He was the eighth bishop in succession at Saltzburg. See "*Dictionary of Christian Biography*," by Dr. William Smith and Henry Wace, M.A., vol. i, p. 535.

<sup>33</sup> At that year he writes: "*Eodem anno facta est translatio corporis sancti Rudberti episcopi Saltzburgensis, ejusque sociorum in novam ecclesiam, quam Virgilius antistes in ejus honorem extruxerat. Id factum viii Kalendas Octobris, et quidem Tassilonis ducis anno vicesimo sexto, quod veteres annales Ratisponenses presentis anno consignant.*"—"*Annales Ordinis S. Benedicti*," tomus ii., lib. xxiv., sect. lv., p. 230.

<sup>34</sup> Reference is also made to the "*Analecta*," tomus iv., p. 476.

St. Rupert. Besides that translation of relics already mentioned, another took place on the same day, in the year 993, when St. Hartwic, said to have been the twenty-second bishop and twelfth archbishop of Salzburg, had restored and consecrated the ruined cathedral, having changed the site or furnished new altars. Then the remains of Saints Chuniald and Gislari were deposited in the shrine of St. Rupert.<sup>35</sup> Again, in the year 1315, another Archbishop of Salzburg, named Weichard, is stated to have opened the tomb of St. Rupert, where he found the holy Patron's head and relics, together with a great quantity of those of the Blessed Martin,<sup>36</sup> of Vincentius Hermetus, martyr, of Chrysanthius and Daria, and of Gislarius. On the feast of the Nativity of the Blessed Virgin Mary, he exposed those relics to the people, reserving to the proximate feast of St. Rupert's translation the dedication of a new altar to him. In it the archbishop deposited and enclosed the relics already mentioned.<sup>37</sup> Here it may be observed, there is no mention of St. Chuniald, which opens a suspicion, that his remains had not been found or identified in the tomb of St. Rupert on the occasion of this opening. Most likely, during the period which elapsed between A.D. 993 and A.D. 1315, the relics of Chuniald had been confounded with those of the other Saints, or had been removed on some occasion not now known.<sup>38</sup>

Another misfortune befel the great church in Salzburg, which was accidentally destroyed by fire, in the year 1598, while Wolfgang Theodoric was archbishop. At first, the cathedral was temporarily restored, but it was found necessary afterwards to demolish it and build one anew. What chiefly concerns the scope of our work is to trace the relics of our Saints Chuniald and Gislarius, so far as information serves, and this was furnished by Joannes Stainhauserus, who was an interested eye-witness of what occurred on the occasion of removing the Saints' relics from those altars that had suffered from the fire.<sup>39</sup> Wherefore, in 1601 or 1602, the reliquary containing the seven shrines found under the high altar were removed to the elegant Chapel of St. Mary Magdalene in the parochial church, which adjoins the

<sup>35</sup> The following is the account of St. Hartwic's action, as found in the work of Marcus Hansizius: "Transtulit etiam corpora Sanctorum Chunialdi et Gislarii, deposuitque ad corpus eorum quandam compatriotæ, sancti patris Rudberti die octavo Kalendas Octobris anno DCCCCXCIII."—"Germaniæ Sacræ," tomus ii., p. 164.

<sup>36</sup> Father Suyskens is of opinion, that if the Blessed Martin of Tours be here meant, his relics could not have been "in magna quantitate" in St. Rupert's tomb.

<sup>37</sup> Such is the narrative of Marcus Hansizius in "Germaniæ Sacræ," tomus ii., p. 445. He adds: "Lapis impositus hanc inscriptionem accepit: ANNO MCCCXV: VIII CALEND. OCTOB. RECONDITÆ SUNT HIC HÆ RELIQUIÆ A D. WICHARDO ARCHIEPISCOPO SALZBURG. In plano lapidis incisa erant nomina Sanctorum, quorum reliquiæ subtile cubabant: in medio S. RUPERTUS ET S. MARTINUS. In primo angulo S. VINCENTIUS, in secundo S. HERMES, in tertio S. CHRYSANTUS, in quarto S. DARIA.

<sup>38</sup> However, it is stated, that the name of St. Chuniald had been inscribed on a table,

fixed on the right-hand side of St. Rupert's altar, and recounting the names of saints whose relics were inclosed, by Gregory, who, towards the close of the fourteenth and beginning of the fifteenth century, had been archbishop of Salzburg. Such is the account given by Joannes Stainhauserus, a merchant, as related by Hansizius.

<sup>39</sup> The substance of this is to be found in the work of Hansizius, who tells us, that within the altar of St. Rupert was found a hollow, formed of square stones, with a flag on which was inscribed, SEPTEM INVENIAS. This being removed, seven square compartments of lead were seen, which contained as many reliquaries of the Saints, Rupert, Martin, Vincent, Crisantus, Hermes, Daria and Gislari. Again, there were six other small vessels, not exceeding the size of ink-bottles: one of these was gold, two were silver, and three lead; but there was nothing found to indicate the saints' relics they enclosed. A diligent search was made, even in the cathedral crypt; but no more of those sacred remains, that had formerly enriched the Church of St. Rupert, could be discovered.

convent of the Franciscan fathers.<sup>4</sup> Afterwards, they were removed to the aulic oratory of the parochial church, where they rested under an altar formed of ebony and silver.<sup>41</sup> Moreover, it would seem, that many relics of Saints Chuniald and Gislari were preserved in various churches of Saltzburg both before and after the destruction of the Cathedral Church.<sup>42</sup> In an old Manuscript Office belonging to Saltzburg, as also in a Breviary printed when Leonard was archbishop of that See, we find with the Feast of Translation of St. Rupert's Relics, the Commemoration of Saints Chuniald and Gislari.<sup>43</sup>

Various dates have been noted for the Festivals of those holy missionaries. According to Camerarius, St. Chunialdus was venerated in Scotland, on the 21st of February.<sup>44</sup> Father Henry Fitz-Simon<sup>45</sup> announces the festival of Gislarius alone, for the 10th of September.<sup>46</sup> At the 12th of September,

<sup>40</sup> Mezgerus, who wrote the "*Historia Salisburgensis*," relates this translation, at the year 1602, and says, that the remains of St. Chuniald were removed with others. This is a mistake, but it serves to prove that the local tradition had assigned his interment to have been in St. Rupert's tomb, even to the time of Archbishop Theodorici. See lib. i., cap. ix.

<sup>41</sup> The same work, written towards the close of the seventeenth century, states: "Asservatur hodie corpus S. Gislarii in loculo cupreo subtus altare oratorii aulici apud PP. Franciscanos."—*Ibid.*, lib. vi., *inter Collectanea*, p. 1093. Regarding the more celebrated relics of the metropolitan Church of Saltzburg, built by Archbishop Wolfgang Theodorici, and alluding to those in the Franciscan Church, the author writes: "In tumba cuprea continetur corpus S. Gislarii levitæ, a Wolfgango Theodorico, destructa ecclesia Cathedrali, anno MDCII. translatum."—*Ibid.*, p. 1128. In neither of the foregoing extracts is there any mention of the relics of St. Chuniald.

<sup>42</sup> Mezgerus thus furnishes a list of them: "Reliquiæ SS. Gislarii et Chunialdi fuere repositæ in sequentibus altariis.

In summo altari S. Petri anno MCXLIH.

Ita Ms. T. sub num. 11.

In altari ad S. Crucem anno MCCCXXIV.

Ita Ms. T. sub num. 23.

Reliquiæ S. Gislarii tantum.

In altari S. Pauli juxta abbatiam anno MCCCIV. Ms. T. n. 3.

In altari SS. Trinitatis, nunc Carmelitano, anno MCCCXXVI. Ms. T. n. 5.

In altari S. Catharinæ anno MCCCXXVII. Ms. T. n. 7.

In altari S. Vincentii anno MCCLXXI. Ms. T. n. 10.

In altari summo anno MDCVII. Ms. T. n. 27.

Reliquiæ S. Chunialdi tantum.

In altari S. Spiritus anno MCCLIV. Ms. T. n. 8.

In altari S. Crucis in cœmeterio anno MCLXX. Ms. T. n. 20.

In altari S. Spiritus anno MDVI. Ms. T. n. 22.

In altari S. Ruperti anno MDCLXV. Ms. T. n. 44.

In ecclesiæ veteri Cathedrali.

Anno MCLXXIV. reliquiæ utriusque repositæ sunt in altari summo. Ms. E. fol. 84.

Anno MCCCXCI. in altari S. Nicolai. Ms. E. fol. 144.

Anno MCCCXXXIV. reliquiæ S. Gislarii reponuntur in altari omnium sanctorum. Ms. E. fol. 110

—See the Bollandists' "*Acta Sanctorum*," tomus vi., Septembris xxiv. De SS. Chunialdo et Gislario Præbyteris, Saltzburgi in Germania. Sylloge Historica, num. 14, p. 711.

<sup>43</sup> In it is this Antiphon: "Fulgebant justi, et tanquam scintillæ in arundinetis discurrunt, judicabunt nationes et regnabunt in æternum.

V. Sacerdotes tui induant justitiam.

R. Et sancti tui exultent.

ORATIO.—Deus, tuorum gloria sacerdotum, præsta, quæsumus, ut, qui beatorum confessorum tuorum Chunialdi et Gislarii natalitia colimus eorum auxilium sentiamus. Per Dominum, &c.

Antiphona ad Laudes. Corpora Sanctorum in pace sepulta sunt, et vivent nomina eorum in æternum.

Versus et Collecta, ut supra.

Then from the ancient Missal printed at Saltzburg, A.D. 1515, we read "Eodem die," the editor adds, "Translationis S. Ruperti Kunialdi et Gislarii." Collecta: Sanctorum Confessorum tuorum, &c., de pluribus confessoribus.

<sup>44</sup> He writes: "S. Chunialdus presbyter et confessor. Fuit is socius peregrinationis et meriti magni illius Ruperti, Salisburgensis ecclesiæ antistitis, in cujus die translationis, quæ ad octavam Kal. Octob. fit, celebratur tum etiam pia Chunialdi memoria, licet in Scotia hoc coleretur die."—"De Scottorum Pietate," lib. iii.

<sup>45</sup> In "*Catalogus aliquorum Sanctorum Hiberniæ*," printed in the year 1619.

<sup>46</sup> As authority he quotes "*Subense Martyrologium*," a tract unknown to Father Constantine Suyskens, S.J.

Dempster has a festival for St. Kuniald.<sup>47</sup> At the 24th of September, Dempster records a feast for St. Gisibarius—correctly Gislarius—the disciple of St. Rupert.<sup>48</sup> According to his usual custom Dempster pretends that Gisibarius left a book of Sermons to the Bavarians.<sup>49</sup> While placing the festival of St. Chunialdus at the 24th of September in his Scottish Ecclesiastical History, Dempster states that he wrote the Acts of his Master St. Rudbert.<sup>50</sup> As usual, Philip Ferrarius follows Dempster, at the 24th of September.<sup>51</sup> At the 24th of September, the Benedictine writers, Menard<sup>52</sup> and Bucelin<sup>53</sup> record the festival of their Translation. However, it is not known by what authority they are inscribed on a Benedictine Martyrology: it is not proved, that St. Rupert was one of that Order, while Chuniald and Gislair are only designated as priests engaged with him on the mission. St. Chuniald or Conald, Priest, is set down in Rev. Alban Butler's work<sup>54</sup> at the 24th of September; while he mentions in some Martyrologies, a feast for him is celebrated on the 27th of February. His feast also occurs in the Circle of the Seasons.<sup>55</sup> The Petits Bollandistes<sup>56</sup> have the festival of the Translation of St. Chuniald, Cunibald, Chunibald, Kuniald, and St. Gislair, Gislair or Gisibaire—as they are variedly called—at the 24th of September.

While the early ages of Christianity present us with the irruption of barbarous nations emerging from their various distant regions to bring havoc, war and devastation on the more civilized and orderly communities against whom they had no cause for a quarrel, and who were desirous of peace and prosperity; the Christian missionaries of Ireland are represented as leaving their own country in great numbers, bent only on good deeds and on gaining souls to serve the purposes of religion and enlightenment. As in the case of those Saints, whose work in the vineyard of Christ, we have here been able to furnish some few traces; others were engaged in spreading the light of the Gospel in various parts of Europe, thus co-operating in the release of pagans from superstition and error, while preparing them for a new revelation of truth and true happiness. With honour and veneration their names have come down to us, deserving the special gratitude and affection of the races they rescued from the dominion of Satan and restored to the liberty of the Children of God.

ARTICLE II.—ST. FOELCHU, OF FINGLAS, COUNTY OF DUBLIN. Colgan tells us,<sup>1</sup> that among those Saints, who were buried and venerated at

<sup>47</sup> Thus he enters it: "Kunialdi, Avarum apostoli Salisburgi depositio," for that date.

<sup>48</sup> Thus: "In Boiis Gisibarii Auarum Apostoli. S. Rudberti discipuli."—"Menologium Scoticum," in Bishop Forbes' "Kalendars of Scottish Saints," p. 212.

<sup>49</sup> Thus noted by him: "Scripsit Ad Boiarios Homilias," lib. i.—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 574, p. 309.

<sup>50</sup> Thus it is stated: "Scripsit Acta Rudberti Magistri," lib. i. Anonymus auctor Vitæ S. Rudberti cap. xviii., publicatus ab Henrico Canisio, tom. vi. Antiquar. Lection.—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 265, p. 158.

<sup>51</sup> He writes: "In Bavaria S. Gisibarii, Avarum apostoli."

<sup>52</sup> Thus: "Salisburgi Translatio S. Ruperti abbatis. Eodem die solemnitas SS. Chunialdi et Gislarii presbyterorum."—"Martyrologium Benedictinum."

<sup>53</sup> In the Martyrology of his Order, Bucelin has an eulogy of our saints, thus noticed: "Salisburgi SS. Chunialdi et Gislarii confessorum. Fuerunt hi magni illius Boiorum apostoli Ruperti discipuli lectissimi, et apostolici laboris socii meritiissimi, quorum Acta interciderunt; memoria autem hac agitatur."—"Martyrologium Benedictinum."

<sup>54</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xxiv.

<sup>55</sup> See at p. 268.

<sup>56</sup> See "Vies des Saints," tome xi., xxiv. Jour de Septembre, p. 346.

ARTICLE II.—<sup>1</sup> See "Acta Sanctorum

Finglas, in the Dublin diocese, may be found a St. Foelchu. The time when he flourished is not known, but it seems to have been remote. His name, place, and feast are solely entered in our calendars. A festival in honour of Failchon of Fionughlass, is set down in the manuscript\* and published Martyrology of Tallaght.<sup>3</sup> The place where he was venerated, is now a village, about two miles north-east from the present City of Dublin, and in the county of the same name. The foundations of a much older church than the present ruined one are yet traceable around the exterior of its chancel. This latter had been deformed by some tasteless alterations, such as the closing of former hooded-windows with masonry, and breaking out newer pointed ones in the side walls. A very wide span of a low-pitched and pointed arch, in a division wall, gave access from the nave. On the north-side, this was entered by a porch, covered with a stone roof. On the western end of the nave-gable was a belfry, some portions of the upper part only remaining at present. Interiorly the nave, on its south side, communicated with an additional side aisle; but the arches, standing on massive square abutments, were closed with masonry, at a later period; while the side-aisle seems to have been converted into a sacristy or vestry-house. A few windows penetrated the walls in both nave and vestry. Ivy thickly mantles the northern and eastern sides of the present ruin. Its walls, built of black limestone, are massive.<sup>4</sup> The feast of Faelchu occurs on the 24th of September, according to the Martyrology of Marianus O'Gorman.<sup>5</sup> His commentator adds, that he was of Fionnghlaisi or Findglas. In the Martyrology of Donegal, his feast is entered, at the 24th of September.<sup>6</sup>

ARTICLE III.—ST. CEALLACHAN, OF CLONTIBRET, COUNTY OF MONAGHAN. At the 24th of September, we find entered in the published Martyrology of Tallaght<sup>1</sup> a festival in honour of Ceallachan, who was connected with Cluain Tiopeat. The Book of Leinster copy has a similar entry.<sup>2</sup> The Martyrology of Marianus O'Gorman,<sup>3</sup> on this day, distinguishes him as *Cellachan caem*, rendered "dear Cellachan," and the commentator takes care to state, that he was of Cluana Tioprat or Cluain Tiprat. This place is supposed to be identical with Clontibret, a parish in the barony of Cremorne, and County of Monaghan.<sup>4</sup> The surface contains an apex or a watershed of country, whence streams fall off respectively towards the north-western, the northern and the eastern seas of the kingdom; and it is all rough, bleak, and more or less moorish or mountainous.<sup>5</sup> This is the only saint of the name

Hiberniæ," xvi. Martii. Vita S. Abbani, n. 24, p. 623.

<sup>2</sup> In the Book of Leinster copy, Failchon Fionughlassi.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>4</sup> Inside the present ruined church of Finglas, there is a mural tablet in elegantly sculptured marble. It has been erected to the memory of various members of a family named Settle, as the perfectly legible inscriptions still testify. They are in gilt-lettering, cut into a grey marble-limestone slab. The first of those Settles died in 1650, and the monument was erected A.D. 1722. A shield, with armorial bearings surmounted by a partially broken crest, is in the under compartment. Over this entablature, and on the bases of columnar side-mouldings,

Clarke Jecit, is carved in old English letters. Members of the Treswell family are interred under flagstones, the dates of death being 1670, and 1672, within what seems to have been the chancel of the latest built church.

<sup>5</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 182, 183.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 256, 257.

ARTICLE III.— Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: Cellachan Cl Tiprat.

<sup>3</sup> See Dr. Whitley Stokes' "Felire Hui Gormain," pp. 182, 183.

<sup>4</sup> According to William M. Hennessy.

<sup>5</sup> See "Parliamentary Gazetteer of Ireland," vol. i., p. 465.

we find in the Irish calendars. However, we are informed, that locally a St. Callachan is venerated at a place called Ballyuchtrade, near Middleton,<sup>6</sup> in the barony of Imokilly, and County of Cork. He is regarded as one of the patrons of the diocese of Cloyne, but the date for his feast is not now remembered.<sup>7</sup> The feast of Ceallachan is to be found in the Martyrology of Donegal,<sup>8</sup> at this date.

ARTICLE IV.—THE DAUGHTERS OF CAINNECH, OF MAGHLOCHA, COUNTY OF TIPPERARY. [*Sixth Century.*] According to the manuscript<sup>1</sup> and published Martyrology of Tallagh,<sup>2</sup> the Daughters of Cainnech<sup>3</sup> had veneration paid them, at the 24th of September. The Martyrology of Marianus O'Gorman commemorates the festival of Cainnech's chaste daughters,<sup>4</sup> at this same day. The glossographer adds, that they belonged to Maigh Locha<sup>5</sup>. Their parentage and locality have been fully identified.<sup>6</sup> These holy women were the children of a chieftain who lived in the time of St. Declan,<sup>7</sup> patron of Ardmore, and whose castle had been saved from fire by the latter.<sup>8</sup> Their place was formerly called Magh Locha,<sup>9</sup> now Molough,<sup>10</sup> near the great bend of the River Suir, and not many miles from Clonmel, in the County of Tipperary. There they seem to have lived in religious retirement, most probably some time in the sixth century. Of their lives, however, we find no record. Long after that time, their place is said to have been the site for a nunnery, dedicated to St. Brigid,<sup>11</sup> in the former diocese of Lismore.<sup>12</sup> It is mentioned by Archdall, as being in the County of Tipperary;<sup>13</sup> but, he is wrong in placing it near Carrick-on-Suir. The ruins of the old nunnery<sup>14</sup> of Moylough are situated on level ground, about one furlong north of the River Suir. In the year 1840, two parts of this building remained, viz., a chapel and a lateral house; but, from the fragments of walls about them, it appeared to have been a habitation of considerable extent. The church or chapel

<sup>6</sup> It is described on the "Ordnance Survey Townland Maps for the County of Cork," sheets 65, 76, 77.

<sup>7</sup> Information communicated by the Most Rev. Robert Browne, D.D., Bishop of Cloyne.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 256, 257.

ARTICLE IV.—<sup>1</sup> In the Book of Leinster copy we find at this date: *Filiarum Cainnig o Maiglocha.*

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>3</sup> The genitive case of Cainnech or Can-dech in Irish is *Canovich*.

<sup>4</sup> Thus:—"Luth ingen caid Cainnig."—Dr. Whitley Stokes' "*Felire Hui Gormain*," pp. 182, 183.

<sup>5</sup> See *ibid.*

<sup>6</sup> By the Very Rev. David Bernard Mulcahy, formerly P.P. of Moyarget, County of Antrim, and a native of the County of Waterford, who departed this life October 11th, 1897. He was learnedly versed in the language and historic literature of Ireland. The writer's attention was first directed to the matter contained in the text, through a letter received from him, and dated Moyarget, County Antrim, 27th January, 1890.

<sup>7</sup> He is called Dee-ag-lawn by the Irish-speaking peasantry. See his Life, at the 24th of July, in the Seventh Volume of this work, Art. i.

<sup>8</sup> As mentioned in his Latin Life.

<sup>9</sup> In Irish written *maḡ lacha*, which means "Plain of the Lake."

<sup>10</sup> The place is now called Moloughabbey, in the parish of Molough, Baronies of Iffa and Offa West, County of Tipperary.

<sup>11</sup> Abbess of Kildare and Patroness of Ireland. See her Life, in the Second Volume of this work, at the 1st of February, Art. i.

<sup>12</sup> "*Monasterium de Malach Monialium D. Augustini in eadem Diocesi et Comitatu Tiparise.*"—"Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. xvi. p. 625.

<sup>13</sup> There is another more famous place bearing the same name near Kiltrush, in the County of Clare. See "*Monasticon Hibernicum*," p. 669.

<sup>14</sup> It was founded by the Butlers in the fourteenth century. At the general suppression this nunnery was granted to Sir Henry Radcliff, Termor. See Harris' Ware, vol. ii. "*Antiquities of Ireland*," chap. xxxviii., p. 270.

remaining was then in a tolerable state of preservation, extending from east to west, and measuring in length on the inside 60 feet, in breadth it was 27 feet, 6 inches.<sup>15</sup> Two windows<sup>16</sup> were in the east gable, constructed of chiselled and brownish sand-stone. There were three windows on the south-wall, but these were much disfigured and built up with rough masonry. The door-way<sup>17</sup> was on the south wall, and at a distance of fourteen feet from the west gable; it was constructed of chiselled and ornamental lime-stone on the outside, and of chiselled sand-stone on the inside. The west gable had been surmounted by a belfry, having two semi-circular arches, constructed of brownish and chiselled sand-stone. The lateral house extended to the north-west of the chapel, and touching it at the north-west corner. It was fifty-five feet in length on the outside, and twenty-seven in breadth.<sup>18</sup> Its walls were



Molough Church Ruins, Co. Tipperary.

three feet six inches in thickness, and about fourteen feet in height.<sup>19</sup> In the Martyrology of Donegal,<sup>20</sup> their festival is also inserted, at the 24th of September.

ARTICLE V.—ST. CAILCON OR CAOLCHU, OF CLUANA AIRTHIR OR LUI-AIRTHIR. The published Martyrology of Tallagh<sup>1</sup> mentions, that veneration

<sup>15</sup> A faint outline pencil-sketch of this group of ruins has been drawn by George Du Noyer, April 23rd, 1840, and is to be found in the "Tipperary Sketches," Royal Irish Academy, vol. iii., p. 122. From this the accompanying illustration has been produced and engraved on the wood by Gregor Grey.

<sup>16</sup> They were then so veiled with thick ivy, that, without tearing it off, their exact dimensions could not be given.

<sup>17</sup> In 1840, it was nearly destroyed, but the stones of which it had been formed were lying scattered about on the ground.

<sup>18</sup> In 1840, this latter building had been enclosed and used as a burial-place.

<sup>19</sup> See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840." Signed: "Antiquities examined by Mr. A. Curry, his notes put into the above form by me. John O'Donovan, Clonmel, September 6th, 1840." Vol. i., pp. 59, 60.

<sup>20</sup> Edited by Drs. Todd and Reeves, pp. 256, 257.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

was given to Cailcon, of Cluana Airthir, at the 24th of September. A similar entry is in the Book of Leinster copy.<sup>2</sup> The Church of Cluain-Airthir—a denomination signifying the Eastern Lawn or Meadow—has not yet been identified. In the Martyrology of Marianus O’Gorman, Caelchu is mentioned also at this date. The gloss states he was *O Lui Airthir*, or “from Lui Airthir.”<sup>3</sup> He is described more fully elsewhere; while his name and place are found somewhat differently entered. We find in the Naemhsheanchus a Caolchu, son of Caol, son to Conula, of the race of Ciar, son to Fergus, son of Ross, son of Rudhraighe, from whom the Clanna Rudhraighe descended. We find in the Life of Bairre,<sup>4</sup> that there was a Caolchu, in the School of Bairre at Loch Irc,<sup>5</sup> and that he gave up his church to God and to Bairre.<sup>6</sup> It is likely, observes the Calendarist, that this is the same person, for we find no other of the name mentioned in the Martyrology. Cluain Airthir is mentioned in the Annals of the Four Masters,<sup>7</sup> and apparently in connexion with other places, known to have been in Scotland. From what has been stated already, Lui-Airthir seems to have been another name for Cluana-Airthir. At this same date, the Martyrology of Donegal<sup>8</sup> records him as Caolchu, of Lui-Airthir—and this may be a mistake of the scribe.

ARTICLE VI.—FESTIVAL OF FELIX. In the Martyrology of Marianus O’Gorman, there is a feast for Felix, at the 24th of September.<sup>1</sup> This is doubtless the Martyr Felix, commemorated with his companions in suffering by the Bollandists<sup>2</sup> at this day. A commentary<sup>3</sup> precedes their Acts,<sup>4</sup> written by an anonymous author.

ARTICLE VII.—FESTIVAL OF ANDROCHIUS. The Martyrology of Marianus O’Gorman records a feast for Androich or Androchius, and with eulogy,<sup>1</sup> at the 24th of September.

ARTICLE VIII.—FESTIVAL OF THYRSUS. In the Martyrology of Marianus O’Gorman, he enters a feast for Thyrus or Tirsus, at the 24th of September.<sup>1</sup>

ARTICLE IX.—FESTIVAL OF THE CONCEPTION OF ST. JOHN THE BAPTIST. From a very early age in the Irish Church, the great Precursor of our Lord was held in the highest veneration by the Irish people; not alone

<sup>2</sup> Thus: Cailchon cl Airthir.

<sup>3</sup> See Dr. Whitley Stokes’ “Felire Hui Gormain,” pp. 182, 183.

<sup>4</sup> Chapter x. is quoted.

<sup>5</sup> A note by Dr. Reeves, says at Loch Irc: “So in the manuscript; but *Loch Irce* is the correct name. The reference in the text, both here and under Bairre, is to the Irish Life of St. Bairre. See under Talmach, Feb. 26, and Modhiomog, Mar. 3.”

<sup>6</sup> See his Life in the present Volume, at the 25th of September, Art. i.

<sup>7</sup> See Dr. O’Donovan’s Edition, vol. i., n. (d), pp. 224, 225.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 256, 257. In a note, Dr. Reeves says at Caolchu: “Opposite this is written in the margin by the later hand, Colchus, as the Latinized form of the name.” The same

occurs in a Table subjoined to this Martyrology. See pp. 372, 373.

ARTICLE VI.—<sup>1</sup> See Dr. Whitley Stokes’ “Felire Hui Gormain,” pp. 182, 183.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Septembris xxiv. De SS. Androchio Presb., Thyrsio Diacono, et Felice Martyribus apud Sidolocum in Territorio Augustodunensi in Gallia, pp. 663 to 677.

<sup>3</sup> In four sections, and fifty-eight paragraphs.

<sup>4</sup> These are given in eleven paragraphs, with accompanying annotations. Edited by Father Constantine Suyskens, S.J.

ARTICLE VII.—<sup>1</sup> In these terms:—“Androich saer co sírcilí,” rendered into English, “noble Androchius with lasting renown.”—Dr. Whitley Stokes’ “Felire Hui Gormain,” pp. 182, 183.

the feast of his Nativity being held on the 24th of June,<sup>1</sup> but that of his Conception having been observed on the present day. In the *Feilire of Ængus*<sup>2</sup> it is set down with a special eulogy of the illustrious ascetic and martyr. The Conception of St. John the Baptist is a feast noticed by Marianus O'Gorman at the 24th of September.<sup>3</sup> At this date, also, the Bollandists<sup>4</sup> remark, that such a festival is to be found in all the ancient Latin Martyrologies, and in many of the more recent ones, while the reader is referred to the Acts of the Saint, which they have given at the 24th of June,<sup>5</sup> the day for his chief festival.

ARTICLE X.—FEAST OF THE TRANSLATION OF ST. RUPERT'S RELICS. Such is the title given to a festival at the 24th of September, in the anonymous Calendar of Irish Saints published by O'Sullivan Beare.<sup>1</sup> Colgan had intended, also, to insert some notices, regarding it at the same date.<sup>2</sup> We have already alluded to this Translation, in recording the Acts of St. Chuniald and Gisilar. Already at the 27th of March,<sup>3</sup> the reader will find some account of this illustrious prelate. The principal festival of St. Rupert, Bishop of Salzburg, is kept with the greatest solemnity in Austria and Bavaria on the 25th of September. At this date Greven has a festival for St. Rupert, Bishop and Martyr. He does not mention the Translation of the Relics of St. Rupert, Bishop of Salzburg; but the Bollandists—who record this feast—have no doubt, that Greven meant no other saint, although through an error they call him Martyr.<sup>4</sup> Quoting Eberhard as his authority, at the 24th of September, Dempster notices the First Translation of Archbishop Rupert at Salzburg.<sup>5</sup> This day the Translation of his relics, which are kept in the church under his name in Salzburg, took place.<sup>6</sup>

ARTICLE VIII.—<sup>1</sup> See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 182, 183.

ARTICLE IX.—<sup>1</sup> See at that date, in the Sixth Volume of this work, Art. vii.

<sup>2</sup> The *Leabhar Breac* copy reads :—

Compept ioian uasail  
baupctairc ar mo rcealab  
acht th. u oooooib  
irampu rogenair.

Thus translated into English by Whitley Stokes, LL.D. : "The Conception of noble John the Baptist, who is greater than can be told. Save Jesus, of men he is the most wonderful that hath been born."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxix.

<sup>3</sup> In these terms :—

"Compept Ioian uasail  
Bauptist, fir na faemtha."

Thus rendered into English :—

"The conception of high John the Baptist, a man who was not received." The interpretation of the Scholiast being that he was martyred by Herod. See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 182, 183.

<sup>4</sup> See "*Acta Sanctorum*," tomus vi., Septembris xxiv. Among the pretermitted feasts, p. 659.

<sup>5</sup> See *ibid.*, tomus iv., Junii xxiv. De Sancto Joanne Prodromo et Baptista D. N. Jesu Christi, pp. 687 to 806. Edited by Father Daniel Papebroch, in a series of learned Dissertations.

ARTICLE X.—<sup>1</sup> See "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xi., p. 51.

<sup>2</sup> See "*Catalogus Actuum Sanctorum quæ Ms. habentur, ordine Mensium et Dierum*,"

<sup>3</sup> See at that date the Third Volume of this work, Art. ii.

<sup>4</sup> The Bollandists add : "Alii recentiores, qui S. Ruperti meminerint sine mentione translationis, uti etiam fit in Calendario Stabulensi apud Martenium S. Ruodberti episcopi memoria, non sunt censendi de alio, quam de Salisburgensi agere. De eo apud nos ad xxvii. Martii."—"Acta Sanctorum," tomus vi., Septembris xxiv. Among the pretermitted feasts, pp. 659, 660.

<sup>5</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," "*Menologium Scoticum*," p. 212.

<sup>6</sup> See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. iii., March xxvii.

ARTICLE XI.—REPUTED FEAST OF ST. LOLAN. Quoting the authority of Camerarius,<sup>1</sup> the Bollandists enter Lolan at the 24th of September,<sup>2</sup> but refer his festival to the 22nd, where they had already treated more fully about him.<sup>3</sup>

ARTICLE XII.—REPUTED FEAST FOR BARREA, BISHOP AND CONFESSOR. At the 24th of September, Dempster has a festival for Barrea, a bishop and confessor in Scotia.<sup>1</sup> This feast seems referable to St. Barr, Bishop and Patron of Cork, who is venerated more properly on the day succeeding.

## Twenty-fifth Day of September.

ARTICLE I.—ST. BAIRRE OR FINBAR, FIRST BISHOP, AND PATRON OF CORK.

[SIXTH AND SEVENTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—MATERIALS FOR THE ACTS OF ST. BAIRRE OR FINBAR—HIS RACE AND BIRTH—MIRACLES RECORDED—HIS EARLY INSTRUCTORS—HIS ACTS WHILE REMAINING IN LEINSTER—HIS RETURN TO MUNSTER—MIRACLES WHILE THERE—ST. FINBAR'S CONTEMPORARIES—SAID TO HAVE VISITED ROME.

THERE are three Finbars recorded in the Irish Calendars:—viz. one an Abbot, and the founder of a monastery in the isle of Drimlen, between Hi-Cinselach and the Decies of Munster, whose memory is celebrated July 4th; another Finbar, abbot of Kilconga, celebrated on the 9th of September;<sup>1</sup> but the third Finbar, the first bishop of Cork, whose festival is recorded at the 25th of September, is the most celebrated.<sup>2</sup> An admirable gift of working miracles, seldom witnessed or related, the Almighty is said to have bestowed on the latter St. Barrus. His ancient biographers briefly enumerate some of those miracles; yet, too many of them seem to rest only on popular tradition, and are of a character to create a well-founded suspicion regarding their authenticity.

His name is variously written Barr, Barre, Barra, Barry, Finbarr, Fynbarr, and Fynd-Barr. The latter composite appellations are supposed to have been derived from the beautiful colour of his hair.<sup>3</sup> This holy man's name

ARTICLE XI.—<sup>1</sup> At this date he writes:—"24 Die. Sanctus Lolanus Episcopus et Confessor apud Duncanum Scotorum Regem magna in auctoritate et gratia."—Bishop Forbes' "Kalendars of Scottish Saints." Scottish Entries in the Kalendar of David Camerarius, p. 240.

<sup>2</sup> See Acta Sanctorum, tomus vi. Septembris, xxiv. Among the pretermitted feasts, p. 660.

<sup>3</sup> See also at that date, in the present Volume, Art. viii.

ARTICLE XII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints." "Menologium Scoticum," p. 212.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xiii. Martii. Vita S. Mochoemoci, n. 14, p. 597.

<sup>2</sup> He is mentioned in the ancient Life of St. David, published by John Capgrave, and in that written by Giraldus Cambrensis, as well as by John of Teignmouth. Bibl. MS. Stowensis, vol. i., p. 158. See entry in John Windale's "Irish Researches, or Antiquarian Gleanings," vol. vi., p. 763, Cork, 1860. MS. in the Royal Irish Academy, Dublin.

<sup>3</sup> This also appears to have been the opinion of Bernard Mede, and as the Bollandist editor observes, on Fynbarrus: "ea

is Latinized Barrus, Find-Barrus and Barrocius.<sup>4</sup> Also, he is styled Barreus, Barrius, Finbarrus, Fynbarrus, and Fymbareus. Colgan had prepared the Acts of this Saint for publication, at the 25th of September.<sup>5</sup> In the Manuscript, known as Codex Kilkenniensis, and to be seen in Marsh's Library, Dublin, we find a Latin Life of St. Barrus.<sup>6</sup> It is much to be regretted, that this tract abounds in fables, some of which are so scandalous in character,<sup>7</sup> as to afford great disedification to pious readers. In the MS. Book of Fermoy, there is an Irish Life of St. Barre of Cork; but it is imperfect. There appears a considerable defect,<sup>8</sup> which had taken place before the folios were numbered. Four pages at least must be wanting. Some paper copies of this life are extant.<sup>9</sup> There is a Life of St. Finnbarr, to be found in the old Irish Manuscript, known as the Book of Lismore. There is an Irish Life<sup>10</sup> of him among the Burgundian Manuscripts in the Bruxelles Library.<sup>11</sup> The present writer has been favoured with an Irish copy of the latter,<sup>12</sup> transcribed for the Very Rev. Patrick Hurley,<sup>13</sup> P.P. of Inchigeela, County of Cork, and this has been literally translated into English,<sup>14</sup> by Patrick Stanton, Cork, in 1896. In his History of Cork,<sup>15</sup> Dr. Charles Smith refers to a Life of St. Finbar among the Manuscripts in Trinity College, Dublin, and which begins with "Sanctus dilectus."<sup>16</sup> However, Mr. Hitchcock, who held a situation connected with the Library, assured Mr. John Windale of Blair's Castle, Cork, that no such Manuscript was in that Library.<sup>17</sup> Nevertheless, among the Trinity College Manuscripts, Dublin, there is a Vita S. Finbarri.<sup>18</sup> Other Manuscript Lives of St. Finbar are in the Royal Irish Academy.<sup>19</sup> Among John Windale's Manuscripts, now preserved in the Royal Irish Academy, there are some notices regarding St. Finbar.<sup>20</sup>

vox composita Candidum-verticem Hibernis sonet."—Vita S. Barri, sect. i., n. i., p. 142.

<sup>4</sup> See Bishop Challoner's "Britannia Sancta," part ii., pp. 142, 143.

<sup>5</sup> In the Franciscan Convent, Dublin, in a Manuscript, "Vitæ Sanctorum," ex Cod. Inisensi, is yet preserved his copy of this Vita S. Barri, pp. 124 to 130.

<sup>6</sup> At fol. 132.

<sup>7</sup> In other Lives of our Saint, these fables are omitted.

<sup>8</sup> It occurs between fol. 59, and fol. 60.

<sup>9</sup> See "Proceedings of the Royal Irish Academy," vol. i., part i., Irish Manuscript Series, p. 29.

<sup>10</sup> Rather it must be regarded in the nature of a Panegyric or Discourse pronounced on some occasion—perhaps on the anniversary of his Festival.

<sup>11</sup> It was transcribed by Michael O'Clery from an older vellum MS. book belonging to Daniel Dineen. It was written out 24th of June, 1629, in the Friar's Convent, Cork, and it is now classed among the Burgundian MSS., vol. iv., part ii., p. 16.

<sup>12</sup> It bears for title: *Beata Bairne o Concarth*. It is comprised in twenty-seven chapters.

<sup>13</sup> To this rev. gentleman, the author is indebted for many other useful notes, which serve to illustrate the Life of St. Finbar; besides for the very interesting "Annals of St. Fin Barre's Cathedral, Cork," compiled from Records in the British Museum, &c.,

Cork, 1871, 8vo. This book has now become very scarce, and it has been written by Richard Caulfield, LL.D., Trinity College, Dublin.

<sup>14</sup> This MS. has been largely availed of in composing the present biography. It is here quoted as the Bruxelles Manuscript Life of St. Fin Bairre.

<sup>15</sup> See "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ix., p. 371, n. 9. A new edition, Cork, 1815, 8vo.

<sup>16</sup> In Smith's time among the Manuscripts it was numbered 37.

<sup>17</sup> Mr. Hitchcock told Mr. Windale, that Eugene O'Curry had a copy of St. Finbar's Life in a small paper 4to vol. of about 40 or 50 pages, and that he knew of no other. See John Windale's "Irish Researches or Antiquarian Gleanings," vol. vi. Notes on Life of St. Finbar, p. 751. MS. in R.I.A.

<sup>18</sup> In the Manuscript, classed E. 3. 11. fol. 109.

<sup>19</sup> In Messrs. Hodges' and Smith's collection, a small 4to paper MS., (No. 12,) is found in the R.I.A., and it contains a Life of St. Finbarr, Bishop of Cork. Messrs. Hodges' and Smith's quarto paper MS., (No. 150), contains a Life of St. Barr, *alias* Finbarr, of Cork. Messrs. Hodges' and Smith's small quarto paper MS., (No. 168), in the R.I.A., contains a Life of St. Finbar, Bishop of Cork.

<sup>20</sup> The Manuscript in question has the

An Office for our Saint had been recited in the Cathedral Church of Cork, some time previous to the 19th of April, 1624,<sup>21</sup> and whilst Irish Catholic affairs were in a tolerably prosperous state. This Office had nine proper Lessons, and it is deserving of attention, chiefly because it shows in what veneration our Saint had been held in that diocese, of which he is the reputed patron. There is also a proper Mass for the feast of our Saint, set down at the 25th of September,<sup>22</sup> and from which some extracts are given in the "*Acta Sanctorum*." We are told by the editor Suyskens, that it does not abound in any of those extravagancies related in the Office.<sup>23</sup> In the Bollandists' "*Acta Sanctorum*,"<sup>24</sup> at the 25th of September, Father Constantine Suyskens has edited a Life of this Saint, so far as he had been able to procure materials from various sources.<sup>25</sup> The editor remarks that a Life of our Saint, the commencement of which he quotes, is filled with those fables, common in the Acts of our national Saints, so that it becomes impossible to separate what is truthful from what is false. Moreover, the Bollandists appear to have possessed a Manuscript copy of St. Barr's Life, similar to that in the Codex Kilkenniensis. It belonged to Father Hugh Ward, the celebrated Irish Minorite friar. But, Suyskens did not regard it as worthy of being printed, on account of the many fables it contained. This same Bollandist father had another Manuscript Life, from the collection of Henry Fitzsimons, S.J., together with an additional copy.<sup>26</sup> In this St. Barr is called Maculinus.<sup>27</sup> It would seem, however, that the Life to which he refers was different, in many respects, from the Manuscript preserved in Marsh's Library.<sup>28</sup> The Bollandist editor would not publish several fables in the Life to which he had access. Therefore, he is contented with giving a brief summary of it. This appears to have been transcribed literally from an Office of St. Barr. Some later writers have given us lives or memorials of the present Saint. Thus, Archbishop Ussher,<sup>29</sup> Sir James Ware,<sup>30</sup> and his editor Walter Harris,<sup>31</sup> also Philip O'Sullivan Beare,<sup>32</sup> Roderick O'Flaherty,<sup>33</sup>

title, "*Irish Researches*," vol. vi., see p. 731.

<sup>21</sup> At this date, Bernard Mede, an Irish Minorite friar, would seem to have transcribed it for his brother Doctor Gerard Mede. Afterwards, this copy found its way to the Bollandist collection of Manuscripts.

<sup>22</sup> Taken from "*Missæ Propriæ Sanctorum Patronorum ac Tutelarum Franciæ et Hiberniæ*," Clementis XII. Papæ jussu edita, A.D. 1734. It was printed in Paris, and sanctioned by the Archbishop of that city, Charles Gaspar William de Vintimille, as also by Luke, Archbishop of Dublin.

<sup>23</sup> See, *ibid.*, sect. i., nn. 8 to 12, p. 143.

<sup>24</sup> See toms vii. Septembris xxv. De S. Barro vel Finbarro Ep. Corcagiensi in Hibernia, et forte alio Episcopo Cathenensi in Scotia.

<sup>25</sup> It is issued in a *Commentarius Historico-Criticus*, containing four distinct sections, having sixty-one paragraphs, pp. 142 to 151.

<sup>26</sup> Colgan possessed a Life of St. Barr, which from quotations given in "*Acta Sanctorum Hiberniæ*," Suyskens deems to have been different from Lives in custody of

the Bollandists. Colgan promised to publish this Life, at the 25th of September, but he did not live to fulfil that engagement.

<sup>27</sup> It would seem to have been a panegyric of our Saint, pronounced on his feast, from the exordium quoted by Suyskens: yet we are also informed, it was full of fables, and not worth publishing.

<sup>28</sup> He says: "*habere me Vitam ejus MS. ex Sectionario sive Officio Corcagiensi a Bernardo Medo Corcagiæ descriptam, cujus initium est: Erat quidam rex in Hibernia, nomine Tegernacus, qui ancillam habuit pulchram nimis; a quo edictum exiit per ejus dominium universum, ut nemo predicatam virginem præsumeret deflorare, &c.*"—*Ibid.*, sect. ii., p. 144.

<sup>29</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 493. Also p. 503.

<sup>30</sup> See "*De Hibernia et Antiquitatibus ejus*," cap. xxvi., pp. 196, 197.

<sup>31</sup> See Harris' Ware, vol. i. "Bishops of Cork," p. 556.

<sup>32</sup> See "*Historiæ Catholicæ Ibernæ Compendium*," toms i., lib. iv., cap. xi., p. 51.

<sup>33</sup> See "*Ogygia*," pars iii., cap. lxxix p. 376.

and Bishop Challoner<sup>34</sup> mention him. The Rev. Alban Butler<sup>35</sup> has some notices of St. Barr or Finbar, first bishop of Cork, at the 25th of September. The Rev. Dr. Lanigan has a memoir of this Saint in his "Ecclesiastical History of Ireland,"<sup>36</sup> illustrated as it is with accompanying notes. Richard Caulfield, B.A., has more recently edited with notes, etc., "The Life of Saint Fin Barre, first Bishop and Founder of the See of Cork."<sup>37</sup> Also, in the works of Rev. M. J. Brenan,<sup>38</sup> Bishop Forbes,<sup>39</sup> Professor Eugene O'Curry,<sup>40</sup> Rev. S. Baring-Gould,<sup>41</sup> and Alfred Webb,<sup>42</sup> St. Bairre is recorded in brief biographies.

The Manuscript Lives inform us, that the holy Saint and worthy pontiff Barrus derived his origin from the Hy-briun Ratha,<sup>43</sup> of the Connacian race. Hy Briun Ratha was situated in West Connaught.<sup>44</sup> It comprised the present Barony of Athenry,<sup>45</sup> and it was a sub-territory of the Briuin Seola on the extreme coast of Iar-Connacht.<sup>46</sup> According to a legendary Life of our Saint, a chief of Hy-bruin district is said to have had a son, named Amergin.<sup>47</sup> Another son is said to have been born, and to have been thrown into a river.<sup>48</sup> Amergin was left—so runs the story—to be devoured by beasts in the desert.<sup>49</sup> But, a she-wolf is said to have suckled him, until he was fully grown. The infant was remarkable for his beautiful form. Some swineherds, making their rounds through the desert, found this child in the woods, and brought him to their home. They afterwards carried him to their chieftain, who recognized the child as his own son. The father, as stated in this strangely contradictory narrative, dearly loved the child, and took him into his household. Yet, being ashamed of a crime previously committed, the father with his son is stated to have sought a dwelling in the territory of Hualithain,<sup>50</sup> in the southern part of the Munster province.<sup>51</sup> There his posterity afterwards increased in number, so that they could not remain in one place. They separated themselves throughout divers territories of

<sup>34</sup> In "Britannia Sancta," part ii., pp. 142, 143, and also in "A Memorial of ancient British Piety," p. 135.

<sup>35</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix. September xxv.

<sup>36</sup> See vol. ii., chap. xiv., sect. iv., pp. 313 to 319.

<sup>37</sup> From MSS., in the Bodleian Library, Oxford, Archbishop Marsh's Library, and Trinity College Library, Dublin. Published in London, 1864, 8vo.

<sup>38</sup> See "Ecclesiastical History of Ireland," Seventh Century, chap. i., pp. 96, 97.

<sup>39</sup> See "Kalendars of Scottish Saints," pp. 275, 276.

<sup>40</sup> See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvi., p. 340.

<sup>41</sup> See "Lives of the Saints," vol. ix., September 25, pp. 377, 378.

<sup>42</sup> See "Compendium of Irish Biography," p. 178.

<sup>43</sup> "He was of the race of Brian, son of Eochaidh Muighmheadhoin."—"Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 258, 259.

<sup>44</sup> We are told by Roderick O'Flaherty, that Hy Briun Ratha was situated in West

Connaught, and that it contained fourteen villages or townlands. Within it is the site of Knocktua, where a battle was fought between Kildare and Clanrickard, in 1504. This was about six miles to the east of Galway town. See "Ogygia," pars iii., cap. lxxix., p. 376.

<sup>45</sup> See Harris' Ware, vol. ii. "Antiquities of Ireland," chap. vii., p. 50.

<sup>46</sup> See "Chorographical Description of Iar-Connaught," edited by James Hardiman, p. 369, and Map facing the Title-page.

<sup>47</sup> In some Manuscripts called Amargenus, and in others Amyrgenus.

<sup>48</sup> According to the Codex Kilkenniensis MS. and the Bodleian MS. the two sons were twins.

<sup>49</sup> The Burgundian Manuscript Life of St. Fin Bairre altogether omits this silly legend.

<sup>50</sup> This territory was nearly co-extensive with the present barony of Barrymore, in the County of Cork. See *Leabhar na 5-Cearc*, or the Book of Rights, edited by John O'Donovan, pp. 72, 73, n. (s.).

<sup>51</sup> "Darius Kearn, &c., genuit Achauum Liathanach, ex quo Hyliathan in agro Corcagiensi."—Roderick O'Flaherty's "Ogygia," pars iii., p. 381.

Munster. A certain division of them came to the chief of Rathluyn's territory.<sup>52</sup> From this portion of the tribe, St. Barr is said to have descended.

The Scottish account has it, that St. Finbar or Fymbarrus—as his name is found written—was born in the Island of Cathania,<sup>53</sup> which was on the western side of Scotia, having Rossia<sup>54</sup> on the south and the Orkades<sup>55</sup> or Orkney Islands to the east. However, there are no true historic grounds for the statement, that our Saint had been a native of Scotland, although after death, his memory was held there in veneration. At what exact time he was born in Ireland has not transpired, but it was probably after the middle of the sixth century. It is contended, moreover, that his real name was Lochan,<sup>56</sup> and that Finbarr, i.e. "white-haired"—contracted into Barr—must be considered only as his acquired surname.<sup>57</sup> It is related, that Amergin,<sup>58</sup> the father of our Saint, came from Connaught and took a place at Achadh Durbeon,<sup>59</sup> in the country of Musgry Mitine.<sup>60</sup> He became the chief blacksmith to the Chief of Rathluin. This latter was called Tyager-nach,<sup>61</sup> the son of Cas, and descended from the race of Echach. The Scottish account, as contained in the Breviary of Aberdeen, calls him Tigrinatus.<sup>62</sup> In his territory lived a girl of rare beauty, whom the chief wished to retain as his companion. He ordered, that no man should take her as a wife. But Amergin disobeyed his order, for he became passionately in love with that female. In due course of time, Bairre was conceived.<sup>63</sup> Hearing about this matter, the chief fell into a violent fit of anger. He reproached the young woman with her disobedience, and she acknowledged to whom she had been married. Filled with rage, the chief ordered both

<sup>52</sup> Rathluin was the name of O'Maghamna's or O'Mahony's district, extending on both sides of the River Bandon. See Richard Caulfield's note, attached to his Life of St. Fin Barre, p. 8, n. (b).

<sup>53</sup> Now Caithness—the shire of this denomination being in the extreme north-eastern part of the Scottish mainland. An Island of the name is not to be found on the Map of Scotland, and the position here assigned to it is a geographical mistake.

<sup>54</sup> Now Ross—the shire of that name is separated from Caithness by Sutherland, and it lies across the whole of Scotland in the northern part from the North Sea to the Atlantic Ocean.

<sup>55</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 275.

<sup>56</sup> The Bollandist editor Suyskens says, that he was called, "Loanus seu Luanus," in the first instance.

<sup>57</sup> See, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., p. 314. This opinion Dr. Lanigan seems to have drawn from Sir James Ware, who says: "Propriis Hibernorum veterum nominibus addita sunt cognomina, vel a re gesta, vel ab animi qualitate, vel a colore, vel a corporis sive nota aliqua, sive defectu, vel a casu, vel ironice. Sic . . . S. Barrus, *Finbarrus*, sive Barrus Albus," &c.—"De Hibernia et Antiquitatibus ejus," cap. ix., p. 41.

<sup>58</sup> Called by Hanmer "Amorgen."—See "Chronicle of Ireland," p. 108.

<sup>59</sup> This place has not been identified. In the Codex Kilkenniensis the denomination is spelled Dunteon.

<sup>60</sup> Now the Barony of Muskerry, County of Cork.

<sup>61</sup> Called by Hanmer "Tegernatus."—*ibid.* This chief Tighearnach was son to Hugh the Arrogant, son of Criomthann, son to Eachach, son of Cas, son of Corc, according to the Bruxelles Manuscript Life of St. Fin Bairre, chap. i.

<sup>62</sup> It is curious to compare the different versions of a tradition, which may be traced to a common—even if not reliable—historic source, and in places so far apart as the extreme northern parts of Scotland and the extreme southern parts of Ireland. Both have reference to our Saint. A legend in Torfaeus describes a feud between two northern chiefs, in which the one carries off the daughter of the other. Being worsted in a sea-fight, the abductor swims ashore with her, and marries her in an irregular manner, in the cottage of a poor man. The couple had a son named Bard, who travelled and acquired great learning. He was afterwards bishop of Ireland, and he wrought great miracles. See "Orcades," lib. i., cap. 10.

<sup>63</sup> The Scottish account of St. Finbar, both before and immediately after his birth, is somewhat in accordance with the Irish Lives of him, printed by Richard Caulfield, LL.D.

<sup>64</sup> See Miss M. F. Cusack's "History of

husband and wife to be bound in chains. He then directed his servants to construct a large pile of dried wood, so that when it should be set on fire, both might be cast into it. However, Providence decreed, that the pile should remain unconsumed; <sup>64</sup> for a great hurricane arose at the time, with thunder, lightning and heavy rain, which prevented the fire being lighted. Then, Bairre spoke from his mother's womb, according to the tradition, and reproached the chief with the crime, meditated against his innocent parents. <sup>65</sup> This miraculous event is attributed to the circumstance, that St. Barr was yet in his mother's womb. <sup>66</sup> When such a result had been known to the chief, Bairre's parents were brought before him, and finally they were dismissed with pardon. <sup>67</sup>

Soon after these occurrences, the holy infant Barr was born. <sup>68</sup> Immediately, as if recognizing some foretaste of the child's future sanctity, the chief went to see this infant and to ask his benediction. The child is said to have spoken and to have asked the chief as their patron to receive his parents. <sup>69</sup> The chief fulfilled his promise, by granting his parents all they choose to ask. <sup>70</sup> Then they joyfully returned to their own territory, which is called the plain of Dunteen. <sup>71</sup> This place is probably to be regarded as identical with Achadh Durbeon, where the first name given to their son in baptism was Loan, and there he was nursed for seven years. <sup>72</sup> Thenceforward the child was silent, until the time proper for infants to exercise the gift of speech. There, their little son was diligently instructed, and his good morals were admired by all. So far as inaccuracy of expression in the Manuscript allows us to state, owing to some cogent reason, three anchorites, originally from Leinster but then living in Munster, were returning about that time towards their own territory. Coming by the house of Amergin, father to St. Barr, they received from him hospitality for that night. These travellers greatly admired the boy's appearance. One of these seniors remarked, that beautiful as the child's features were, his gifts of true faith were still more admirable. "I know he is the elect of God," continued this senior, "and the holy spirit dwells in him; would that he were with us to study, because the grace of God shines through his features." His father on hearing this

the City and County of Cork," chap. iii., pp. 33, 34.

<sup>65</sup> According to the Burgundian Manuscript Life of St. Fin Bairre, chap. i.

<sup>66</sup> According to the popular tradition of the people living at Gougane Barra, County of Cork, St. Barr was born near Bandon, and in the Rath, which occupied that site now covered by Castle Mahon, and later still called Castle Bernard, Lord Bandon's residence.—Letter of Very Rev. Patrick Hurley, P.P., to the writer, and dated Inchigeela, County Cork, March 15th, 1889.

<sup>67</sup> Some of the foregoing particulars seem to have been contained in the Office of our Saint, to which allusion has been made by the Bollandists. Dr. Hanmer appears to have had access to some old Life of our Saint, as he relates substantially the foregoing legend. See "Chronicle of Ireland," pp. 107, 108. Subsequently he quotes several Latin hexameter lines, "sung yearly on his day, being the 25th of September." Those lines allude to the foregoing and

some other incidents relating to our Saint's Life.—*Ibid.*, pp. 109, 110, 111.

<sup>68</sup> In the Burgundian Manuscript Life of St. Finn Bairre, his pedigree is thus traced: Bairri, the son of Aimirgin, son of Black Dunne, son to Art, son of Carthann, son to Flann, son of Deadh, son to Brian, son of Eachadh Muighmeadhoin.

<sup>69</sup> "Bairre spoke in his mother's womb, and also immediately after his birth, in order to justify his father and mother, as his Life states in the first chapter."—"Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 258, 259.

<sup>70</sup> The Burgundian Manuscript Life of St. Fin Bairre has it, that the Saint asked the chief to liberate his father and mother, when Tighearnach not only complied with the request, but gave himself and his posterity to Bairre in perpetuity.—Chap. i.

<sup>71</sup> One Manuscript Life reads, "Campum Dimteon." Under any form of this name, the place has not been identified.

<sup>72</sup> According to the Burgundian Manuscript Life of St. Fin Bairre, chap. ii.

said to them : " If you wish it, take him with you, then let him study ; for we are his parents, and we offer him to God." The seniors replied : " At present, he shall not come with us, for we proceed farther ; but we shall again return, and afterwards we shall go to the Lagenian territory. Then on our departure, let him come with us, for such is the will of God." Accordingly at another opportunity, and in the summer season, these holy seniors on returning took with them from his parents this child of benediction.

When they had come to a place called Muncyll Monaid,<sup>73</sup> feeling thirsty, Barr called for a drink of milk. Seeing a hind on a mountain near them, one of the seniors told his servant to milk her, and bring the milk to the boy, whose holiness would cause the animal to become tame. This accordingly happened, and the servant obeyed his senior's injunctions. At the same place and time, one of those seniors said to his companions : " It is fit, that where God wrought such a wonderful miracle for this holy child, he should there read the alphabet, and his hair should be shaved, in the Lord's name." Accordingly, he received tonsure, and then read the alphabet, to the great astonishment of those who were present.<sup>74</sup> They wondered very much, at his extraordinary mental powers. While shaving him the senior said : " The hair, which covers that servant of God, is very beautiful." And another senior replied : " You have spoken truly, because his name must be changed, and he shall henceforth be called Fyndbarr." However, at that time, he was not so named ; they only called him Barr,<sup>75</sup> the boy having been previously known as Locan. On the same day, St. Brendan<sup>76</sup> performed famous miracles, in the name of Christ.<sup>77</sup> When he was on the same mountain of Muncyll,<sup>78</sup> where the crosses of St. Brendan afterwards stood,<sup>79</sup> this Saint wept bitterly, yet afterwards he smiled. His disciples asked the reason for that strange act. The holy senior replied, by saying : " I will disclose to you the cause, my most beloved sons ; when I smiled, it was because of a certain little boy, who now stands near us. God has wrought great miracles, and shall still work more ; this boy is called Barre, and he shall be greatly honoured, both by God and men. And therefore I am sad, because I have not obtained from God, what I have just now asked from Him.<sup>80</sup> This petition, God has granted to that holy boy, who had not requested the favour."<sup>81</sup> St. Brendan then declared his wish, that after his own death, his

<sup>73</sup> As called in the Scottish (*scil.* Irish) language. It has not been identified. Another reading is Munchillimoni.

<sup>74</sup> See Miss Cusack's "History of the City and County of Cork," chap. iii., p. 36.

<sup>75</sup> The writer of his Life adds, as an explanation, that when he wrote, all the people called him Barra, in accordance with the senior's prophecy.

<sup>76</sup> This was St. Brendan of Birr, according to the Burgundian Manuscript Life, and whose festival occurs on the 29th of November, at which date his Acts may be found in the Eleventh Volume of the present work. Other accounts have it that he was St. Brendan Senior, better known as the Navigator, whose Acts may be found at the 16th of May, in the Fifth Volume of this work, Art. i.

<sup>77</sup> Dr. Hanmer remarks : " When Saint Brendan was olde, Saint Fynbarry was a

childe."—"Chronicle of Ireland," p. 107. This must be about A.D. 570.

<sup>78</sup> The Burgundian Manuscript Life has Sliabh Muincille, chap. iii.

<sup>79</sup> The Burgundian Manuscript Life states in *bairi atát Cpora Brenaínis anir*, rendered "at the place where Brendan's crosses are to-day."—*Ibid.*

<sup>80</sup> The Burgundian Manuscript Life relates, that the petition of St. Brendan was, for three tracts of land in Desmond, so that they might afterwards benefit his successor, and which tracts reached from the Blackwater to the Lee, and from that to the Bandon and to the Bay of Beare, and from the Bandon to Cape Clear. This request the Almighty granted, but that district was destined to benefit Bairri in perpetuity.—Chap. iv.

<sup>81</sup> See another version of this discourse, in Miss Cusack's "History of the City and County of Cork," chap. iii., p. 37.

monks might continue to live peacefully in those territories. But, he foretold, at the same time, as his own habitation was on a certain boundary line, there should consequently be frequent contests. He also said, that God would grant a peaceful habitation to the boy Barrus, and that he should live in tranquillity. Hereupon the holy Brendan went back on his own road; whilst the other seniors, with their boy Barrus, proceeded towards the Lagenian territory. In this part of Ireland, they built a cell, having ordered Barrus to mark out its foundations and to bless it. This he at first refused to do, through humility. Yet, importuning him further, they said every place marked out by him should become a blessed habitation wherein to dwell. Our Saint then complied with their request. That cell received the name Cyllin Cantilir,<sup>82</sup> as spelled in the original Latin, but evidently it is a corruption of some Irish name. In the Burgundian Manuscript Life of our Saint, as we conjecture, it is more properly designated Cill McCathail<sup>83</sup> on the Galrain road,<sup>84</sup> where Bairre read his psalms.<sup>85</sup> There Barrus remained with his seniors and studied with them.

He grew in stature apace, but more in the virtues of Faith, Hope and Charity. He was also distinguished for patience, modesty, humility, chastity, and for other virtues. The Burgundian Manuscript Life of our Saint has it, that at Kill mac Cathail he was under the tuition of a cleric named Lochan,<sup>86</sup> to whom a certain rich man named Fidhach came one day to chose him as anmcharra or bosom friend. Lochan desired him rather to salute the young Bairre. The visitor thought it beneath him to bow before such a small boy. Lochan then asked, "If I should accept him as an anmcharra, would you?" The layman replied, "I will." Then Lochan bowed to Bairre, and Fidhach followed his example; when Lochan offered his church to God and to his pupil, while Fidhach offered both himself and his posterity to Bairre. Whereupon the latter said to his tutor: "Accept from me this layman and his descendants, in lieu of the psalms which I learned from you." Afterwards, Bairre had an admonition to go to Munster. Then he went to a place called Cul Cairsiine, in Ossory, where he marked out the site for a church, and it

<sup>82</sup> The first word possibly represents Killeen, "a little cell." Perhaps, the latter word might represent *caindlera*, *canlenor* or *canleuer*, or more correctly, *caindleoir*, "of the candlestick," as suggested to me by John O'Beirne Crowe, Esq., a competent Irish scholar, who has also directed my attention to a note L on the "Parish of Ballykinler" in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," pp. 210 to 213. The name of this parish seems derived from *baile-caindeleira*, "the Town of the Candlestick," being a *luminary* or "appropriated," as Harris observes, in the case of Christ's Church, Dublin, "for Wax-Lights." It will be found somewhat difficult at present to identify this church, even if our etymological conjecture be found correct.

<sup>83</sup> There is a parish of Kilmacahil, in the barony of Gowran, and County of Kilkenny. It is described on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 15, 16, 20, 21. The Townland proper is on sheets 20, 21. This seems likely to be the place designated. There is another Townland, called Kilmacahill, in

the parish of Cloyne, and barony of Imokilly, shown on the "Ordnance Survey Townland Maps for the County of Cork," sheet 89. There is another Kilmacahill, otherwise called Caraun, in the parish of Rathaspick, in the barony of Moygoish, shown on the "Ordnance Survey Townland Maps for the County of Westmeath," sheets 5, 6. This seems most likely not to have been the locality mentioned in the text.

<sup>84</sup> Possibly a mistake in writing of the scribe for the word Gabrain or Gowran.

<sup>85</sup> The legend states, that when snow fell, a great hood of it formed over the tent in which he read. The boy then said to his tutor, "I would wish this hood to be about my tent until I get over my psalms." Soon was the wish gratified; for although the snow dissolved on the ground, the hood of thanks settled over the tent until Bairre finished his psalm.—Chap. v.

<sup>86</sup> There are two saints, namely, Lochan or Loichen, venerated in the Irish Calendar: one at the 12th of January, the other at the 12th of June, but their places are not mentioned.

<sup>87</sup> Now known as Aghaboe, a parish in

was offered to him in perpetuity. According to the legend in his Life, Baire afterwards went to Achadh Bo,<sup>87</sup> which he first occupied; but when Cainneach,<sup>88</sup> son to the King of Dalann, arrived there, he requested our Saint to leave, since it had been destined for his charge, and because the relics of learned and holy men should perpetuate veneration for the place and its future inmates. Accordingly, the site for a church and graveyard was marked out there by both Saints, and Baire prayed that persons there buried should enjoy eternal life. Cainneach thereupon said, "It shall not be death to many mortals in your graveyard."

Afterwards, and when our Saint arrived at the years of maturity, a wise and holy man, the alumnus of Pope St. Gregory,<sup>89</sup> and skilled in ecclesiastical rules, is said to have come from Rome.<sup>90</sup> The name given to him is Bishop McCorp,<sup>91</sup> of Cliu.<sup>92</sup> He is called the foster-brother to David of Cill Muine;<sup>93</sup> while both are said to have been foster-sons to Gregory the Red.<sup>94</sup> While with Bishop McCorp, the Saint was visited by a King, named Fachtna the Angry, son of Caolbhuidhe, in Musgry Breogain.<sup>95</sup> In some of our Saint's Lives he is named Fyachna. This powerful man met him and said: "O man of God, come and assist me in my misery, in the name of Christ." The Saint assenting, this man brought him a blind son and a dumb daughter. Seeing their afflicting condition, the holy man full of faith blessed them, and they were immediately healed. The daughter spoke with a clear voice, and the son saw most distinctly. After this miracle, St. Barry and the chief Fyachna met in the same place.<sup>96</sup> Whilst saluting each other, a voice of lamentation was heard from a certain quarter. The chief interpreted this wailing to mean his wife had died; for she had been previously infirm. Hereupon, the Saint blessed some water, directing the corpse of the deceased wife to be washed with it. After such ablution, she came to life. The chief then made an offering of this particular spot to St. Barr.<sup>97</sup> It was called Raith-hyair.<sup>98</sup> Then we find a miracle related about a tree bearing nuts during the spring-season, in consequence of a certain powerful man<sup>99</sup> requesting our Saint to

the baronies of Clandonagh and Clarmalagh, Queen's County.

<sup>88</sup> His festival occurs on the 11th of October, where his Acts may be found in the Tenth Volume of this work, Art. i.

<sup>89</sup> Surnamed the Great. The Life of this celebrated Pontiff—so often mentioned in connexion with our Irish Saints—may be found in Dom Remy Ceillier's "*Histoire des Auteurs Ecclesiastiques*," tome xvii., p. 128.

<sup>90</sup> Colgan has the statement, that Mac-corb was the auditor of Gregory, before the latter became Pope. See "*Acta Sanctorum Hiberniæ*," Martii xiv. De S. Talmacho Confessore, n. 4, p. 607.

<sup>91</sup> We do not find such a name in our Irish Calendars.

<sup>92</sup> Cliu or Cliu-Mail mhic-Ugainne was a district in the barony of Coshlea, County of Limerick, and called after Mal, son to Ugainne Mor, Monarch of Ireland, from A.M. 4567 to A.M. 4606. This district was between the hill of Knockany and the mountain of Slieve Reagh. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 74 to 77 and n. (z.) and pp. 84,

85, n. (e.) Also vol. v., pp. 1648, 1649, n. (t).

<sup>93</sup> The ancient name for St. David's Church, in Wales.

<sup>94</sup> Doubtless this designation is applied to Pope St. Gregory the Great.

<sup>95</sup> The tribes of Muscraige Breogan descend from Cairbre Musc, and their territory is represented by the modern barony of Clanwilliam, in the south-west of the County of Tipperary.

<sup>96</sup> According to the Codex Kilkenniensis.

<sup>97</sup> Dr. Hanmer says, "*Fatturus* (another Legend calleth him *Fyachna*), a King in Ireland, who did allot him a certain portion of land in his country."—"Chronicle of Ireland," p. 108.

<sup>98</sup> Under this form it is difficult to identify the modern denomination, and it seems to have been within the limits of Muscraige Breogain.

<sup>99</sup> This man Fattaez—another form for Fyachna—is styled Rex, in the Cork Office. His son is said to have obtained the gift of sight, his daughter that of speech, and his wife to have been restored to life, through the agency of our Saint. Something similar

work some manifestation of Divine power. This man afterwards engaged in works of penance. St. Barrus also came to him at a subsequent time. They read together the Gospel of St. Matthew, as also the ecclesiastical rules learned and received from Pope Gregory. The friend of our Saint then said, "I now wish to receive from you some recompense for my labour." St. Barrus promised to grant this request, if it lay within his power. The other holy man then said: "I wish to obtain from you, that we have our resurrection in one place, on the Day of General Judgment." This request was assented to by St. Barr, who declared that they should be buried together.

After such conversation had taken place, the holy man, who was Maccurip, the master of our Saint, is said to have visited Rome. He purposed receiving the grade of Bishop, from his own master Gregory.<sup>100</sup> To whom, St. Gregory said: "You shall not receive the grade of Bishop from me, because he who will consecrate you is more worthy than I am. For the Angel of God will consecrate you and St. Barrus as Bishops, in the place of your resurrection." He, being admonished by these words, returned to Ireland. In the Office, a copy of which had been possessed by the Bollandists, it is said that after performing many miracles, our Saint went to Albania,<sup>101</sup> where he also wrought many wonders. Here we are told, he had a city and parish presented to him. Again, it is stated, that he went to Rome, where St. Gregory the Pope was prevented from ordaining him bishop, through some divine admonition, while predicting that Barr would be consecrated by Christ our Lord. This account seems to differ somewhat from the former.

If we are to credit accounts left in the old Acts of our Saint, Barr lived contemporaneous with St. Gregory the Great,<sup>102</sup> who ruled over the Church, from 590 to 604. He is also made a contemporary with St. Lasarian, bishop of Leighlin, supposed to have died about 640. In the Life of St. Lasarian,<sup>103</sup> Bishop of Leighlin, we are informed, that both Saints had an interview, before St. Barr went to Rome. In the Life of St. Mochœmog or Pulcherius,<sup>104</sup> abbot of Laithmore, this Saint is represented as having been a fellow-disciple with a St. Barr,<sup>105</sup> in the School and monastery of St. Comgall,<sup>106</sup> at Bangor. This latter Saint died in 601,<sup>107</sup> or 602. Several other fellow-students are named, and are said to have there studied with him. From the recorded dates of their respective deaths, they seem to have lived contemporaneously with St. Barr, bishop of Cork.<sup>108</sup>

In a Life of St. Barr<sup>109</sup> our Saint is mentioned as having gone to Britain, accompanied by St. Maidoc,<sup>110</sup> and even to have visited Rome,<sup>111</sup> in company

to this statement in the text may be found, in the Life of St. Lasarian, at the 18th of April.

<sup>100</sup> The Bollandist Suyskens remarks, that as it had been customary for Irish Saints to visit Rome, this may be admitted in the case of St. Barr. He adds, that possibly, about the close of the sixth or commencement of the seventh century, our Saint might have been consecrated by Pope Gregory and sent back to Ireland, to preside over the See of Cork. See "*Acta Sanctorum*," toms vii., Septembris xxv. Vita S. Barri, sect. ii., n. 27, p. 146.

<sup>101</sup> See, also, Dr. Hanmer's "*Chronicle of Ireland*," p. 108.

<sup>102</sup> Maccurbus, or McCorb, his disciple, is said to have instructed St. Finbar. See Bishop Challoner's "*Britannia Sancta*," part ii., p. 143.

<sup>103</sup> See his Life, at the 18th of April, in the Fourth Volume of this work, Art. i.

<sup>104</sup> See his Acts at the 13th day of March in the Third Volume of this work, Art. i.

<sup>105</sup> If he be intended to represent the present Saint, we may well doubt the truth of this account, because it is both improbable in itself, and because we find no mention of it in all of St. Fin Barre's Lives.

<sup>106</sup> See his Life, at the 10th of May, in the Fifth Volume of this work, Art. i.

<sup>107</sup> According to Henschenius.

<sup>108</sup> See "*Acta Sanctorum*," toms vii., Septembris xxv. Vita S. Barri, sect. ii., nn. 17, 18, 19, 20, 21, 22, pp. 144, 145.

<sup>109</sup> At chapter xxviii.

<sup>110</sup> See his Life, at the 31st of January, in the First Volume of this work, Art. i.

<sup>111</sup> The Rev. Dr. Lanigan doubts, that our Saint went to Rome; but he thinks it

with St. David.<sup>112</sup> Notwithstanding the omission of such an account in the Burgundian Manuscript, yet it is stated, that St. Barre and a company of twelve pilgrims went to Rome and other foreign parts, as related in his Life.<sup>113</sup> In the Acts of St. David<sup>114</sup> of Wales, it is said, that a certain Barr, an Irish Abbot, returning from Rome, visited the aforesaid bishop.<sup>115</sup> Colgan thinks this Barr to have been identical with our Saint. On leaving St. David, he borrowed a horse,<sup>116</sup> according to the legend,<sup>117</sup> which relates an incident too ridiculous for serious consideration.<sup>118</sup> We are told, that the seniors of St. Barrus sent their disciple, with licence and benediction, to learn and read under a Roman doctor.<sup>119</sup> There may be some truth in this man—whom some suppose to be Mac-corb—having come from Rome to Ireland; for, in the Life of St. Senan of Iniscathy,<sup>120</sup> it is said, that even in his day, fifty Roman monks arrived in our country. This, however, was before the time of St. Gregory. Some of these monks are said to have been in St. Finnbar's establishment, at Cork; but, this must be regarded as an anachronism. No such foundation then existed; yet, Barr's master might have been one of those Roman or Continental monks.<sup>121</sup> It may be possible even, that the relation of master and scholar is here inverted. But, it so happened, that a certain good man bestowed on him<sup>122</sup> some land, whereon he might build a cell in the Lord's name. This was called Culeaysseal.<sup>123</sup> Here the founder left some disciples who were to build a house and remain in it. Blessing them, Bairre proceeded on his way, to seek another habitation.

probable, Barr spent some time with St. David at Menevia in Wales, the latter having lived late in the sixth century. See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., and nn. 56, 57, 58, pp. 314, 316.

<sup>112</sup> See his Life, at the 1st day of March, in the Third Volume of this work, Art. i.

<sup>113</sup> Chap. 28 is quoted. See Colgan's "Acta Sanctorum Hiberniæ," Martii i. De S. Suiberto Episcopo Tiesterbandiæ Apostolo, n. 2, p. 436.

<sup>114</sup> The early Life of St. David by Rice-march has been recast by Giraldus Cambrensis, and it mentions our Saint, as "abbas Barrochus," by others called St. Barrus, following the example of the Irish Saints in visiting the Limina Apostolorum and enjoying St. David's conversation either going or returning. See Bishop Forbes' "Kalendars of Scottish Saints," p. 276.

<sup>115</sup> The statement appears to have had its origin, from the Life of St. David, written by Giraldus Cambrensis, in the twelfth or thirteenth century. At the year 630, Ussher writes: "Barrus (qui et Barrochus et Findbarrus, a parentibus vero Lochanus dictus) apud Corcagienses claruit. . . . A Mac-curbio, Gregorii Papæ discipulo, Roma veniente, in Lagenia institutus fuisse dicitur. Quod si verum Davidi Menevensi σύντρονον fuisse illum, Giraldo Cambrensi non facile fuerit concedendum."—"Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, A.D. DCXXX.

<sup>116</sup> On an old seal, there is a representation of St. Barr on horseback and walking near the waves, while clad in pontificals.—Letter of Very Rev. Patrick Hurley, P.P., dated Inchigeela, Co. Cork, March 15th, 1889.

<sup>117</sup> This account continues: "Quo concesso, ac benedictione obtenta, equum ascendit, et sic super mare confidenter et usque ad Hyberniam pervenit. Equum vero præfatum in servitio fratrum secum retinuit; sed in memoria miraculi discipuli fecerunt equum æneum, qui usque hodie apud Corcagiam manet." It would be a curious subject for enquiry to ascertain, if there be any truth in the latter part of this statement.

<sup>118</sup> The Bollandist Henschenius, at the 1st day of March, not only regards this legend as fabulous, but he considers it altogether unwarranted to make St. David and St. Barr contemporaries.

<sup>119</sup> We may see in a subsequent part of St. Barr's biography enumerated among his many disciples, "S. Eulangius, seu Eulogius, ipsius alioquin S. Barri institutor." Perhaps, as he bore a Greek or foreign name, Eulangius or Eulogius was identical with this doctor.

<sup>120</sup> See this Life, at the 8th of March, in the Third Volume of this work, Art. i.

<sup>121</sup> "It may be objected, that Mac-corb appears to be an Irish name. He might however have got this name in Ireland, by giving a Gallic turn to his real name, as was often done; ex. c. Phadrug for Patricius, Seachlain for Secundinus, &c." \* \* \* "If supposed to have been the son of a man called Corbus or Corvus, the Irish might have called him Mac-corb." See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., n. 55, pp. 315, 316.

<sup>122</sup> Quere, St. Barry or the Roman doctor? The context is not sufficiently clear to decide the precise meaning of this passage.

<sup>123</sup> According to the Codex Kilkennensis. This place has not been identified.

## CHAPTER II.

ST. BAIRRE FOUNDS A SCHOOL FOR RELIGIOUS AT GOUGANE BARRA—NAMES OF HIS DISCIPLES, MEN AND WOMEN—HE IS ADMONISHED BY AN ANGEL TO LEAVE FOR CLOVNE—AFTERWARDS HE GOES TO CORK, WHERE HE ESTABLISHES A FAMOUS SCHOOL AND MONASTERY—NAMES OF HIS CORK SCHOLARS—PERIOD OF HIS EPISCOPACY AND SEE IN THAT CITY—LEGENDS REGARDING HIS CONSECRATION AS BISHOP—DEATH AND BURIAL OF BAIRRE'S MASTER MACCUIRP—ORIGIN OF CORK CITY.

IN a Life of St. Barr,<sup>1</sup> we find it stated, that after certain transactions already noticed, he came to a Lake, called in the Scottish or Irish dialect Lough-eirc.<sup>2</sup> It is said to have been embosomed in a deep hollow and surrounded by high and steep mountains. The district around was then a wild solitude, and it still preserves a nearly similar character. It forms the source of the River Lee, and is now known as Gougane Barra, rendered "Finbar's rock-cleft."<sup>3</sup> Within the basin of that deep lake, and on a small island, he commenced the foundation of a monastery, which soon counted a great number of cells to accommodate his numerous community.<sup>4</sup> From the west, or from Bantry and Glengarriff, through the wildly grand Pass of Keimaneigh, the lake—more than a mile in length and a quarter of a mile in breadth—is approached by a road, from which a rough descent conducts a traveller down to the water's edge. The River Lee rises in 'fourteen mountain, and rushes for about two miles through a deep and awe-inspiring little valley, surrounded by lofty mountains, into the head of the lake. The mountain which overtops it on the northern shore separates the Counties of Cork and Kerry, and it becomes an inaccessible barrier, which in winter often sends down "its thousand wild fountains" with grand effect.<sup>5</sup> We are told, that St. Finn Barr lived as a hermit in a cave or cell, on a small islet of the romantic lake, still called Gougane Barra,<sup>6</sup> towards the close of the sixth century. It is said, that coming from his home near Bandon, he first fixed his cell at Coolmountain, at the Carbery side in Inchigeela parish, where there had been a graveyard, now disused, and near it the foundations of a small building, with walls four feet in breadth.<sup>7</sup> However, hearing of the romantic beauties of

CHAPTER II.—<sup>1</sup> The Life which was in Colgan's possession is quoted at Chapter xx.

<sup>2</sup> We find in some writers the word written Loch-erce or Lough-eire—probably a printer's mistake. By others, this denomination is applied to that part of the River Lee, at which Cork now stands.

<sup>3</sup> See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. vi., p. 446.

<sup>4</sup> So far as we can understand the order of narrative in the Codex Kilkenniensis and Bodleian Lives of our saint, there is no mention of Gougane Barra, but Achad Duirbton or Achad Durbcon in Munster seems to have been substituted for it. See Richard Caulfield's "Life of Saint Fin Barre," pp. 15, 16.

<sup>5</sup> A thunder-storm or the discharge of small cannon calls forth magnificent echoes from the surrounding hills.

<sup>6</sup> The island in question was that one celebrated in the glorious lyric of the Cork poet, J. J. Callanan:—

"There is a green island in lone Gougane Barra,  
Where Allua of songs rushes forth as an arrow  
In deep-valleyed Desmond—a thousand wild fountains  
Come down to that Lake, from their home in the mountains.  
\* \* \* \*

Oh! where is the dwelling in valley or Highland  
So meet for a bard as this lone little island!"

—"Poems of J. J. Callanan," p. 65. Cork, 1861. 12mo.

<sup>7</sup> For the foregoing, as for many other particulars regarding Gougane Barra, the

Gougane Barra, he visited the spot, with which he became so enamoured, that he resolved on settling in it, and there establishing his school.<sup>8</sup> The ruins of an ancient chapel and eight arched cells<sup>9</sup> are there traceable,<sup>10</sup> on that small island, nearly midway in the lake; a rude artificial causeway leading into it from the main-land.<sup>11</sup> Near the entrance is a Holy Well. On the Island, holly and ash grow in great luxuriance. Some rude steps lead to a higher position enclosed by a wall, except on the southern side, where there is an opening, which conducts into the enclosure. Before the visitor then rises a cross of late erection, placed on a platform, and approached by steps. It is surrounded by stations fixed on the old walls.<sup>12</sup> Many legends are current in the neighbourhood regarding St. Finbarr and his sodality.<sup>13</sup> Gathering numerous mountain rills, the River Lee opens into

writer is indebted to the Very Rev. Patrick Hurley, P.P. of Inchigeela, in letters dated, September, 1899.

<sup>8</sup> The Rev. T. Olden, in an article on St. Finn Barr, published in Leslie Stephens' "Dictionary of National Biography," vol. xix., p. 35, 36, considered that the place of his settlement was Gougane Barra, identical with Lough Eirke. However, he afterwards changed this opinion; but, as we think, without sufficient reasons to subvert the almost universal popular tradition regarding the locality. Alluding to the *Irish Life of St. Fin Barre*, he writes: "This *Life* states that St. Barre or Fin Barr, after his education in Leinster, continued to labour for some time in Kilkenny and the Queen's County, and founded twelve churches before coming to Cork. It was during this period he established the school in question, which is described as at 'Lough Eirke, in Eadargabhall.' The last name, which occurs frequently in Ireland, is Anglicised Addergoole, or Adrigole; but the only one which answers the conditions required is that in the south of the Queen's County adjoining Kilkenny. It is situated, as the name implies (eadar), between the fork (gabhal), formed by the junction of two rivers, which here are the Gaul and Erkina, tributaries to the Nore. Between them, near the monastery of Aghmacart, on the bank of the Gaul, is a ruin known as the College, near which is a depression, now a marsh, which was evidently once a lake. There is every reason to believe that this is the spot, especially as adjoining it, in the County of Kilkenny, is the parish of Eircke. The writers of the three *Latin Lives*, published by Dr. Caulfield, though concurring with the *Irish Life* as to his labours in Leinster, suppress all mention of this school, probably for fear of lessening the importance of that at Cork, which has in a great measure eclipsed the earlier one. The cave or grotto at Gougane Barra, called in the *Irish Life Cuas Barra*, was a hermitage, and there never could have been a school at the place."—Rev. T. Olden's "History of the Church of Ireland." Appendix, p. 424.

<sup>9</sup> These are called chapels by the country people. Of late, the Via Crucis has been placed over them, for devotional purposes.

<sup>10</sup> There is a picturesquely-written and a minute description of St. Finnbar's Island and the surrounding scenery in "Bolster's Quarterly Magazine," and under the heading of Gougane Barra. See vol. ii., MDCCCXXVII., No. viii., pp. 332, 333. On the latter page is an engraving which gives a ground plan of the island, with its chapel, cells, cloisters, court, cross, well, causeway, and ash-trees to the water's edge.

<sup>11</sup> There are very exquisite illustrations and a description of the scenery about here, in Mr. and Mrs. Hall's "Ireland: its scenery, character," &c., vol. i., pp. 113 to 117.

<sup>12</sup> The modern restorations and improvements there effected are due to the zeal and good taste of the Very Rev. Patrick Hurley, P.P., who has preserved still the features of the former ancient ruins. A part of the enclosure is now called the Shrine, good Photos of which, with other illustrations of Gougane Barra, may be seen in the useful hand-book issued by the managers of the Cork and Macroom Direct Railway, "The Tourist's Route to Glengariff and Killarney," pp. 25 to 30.

<sup>13</sup> One of these legends states, that the saint's servant Linin, while fishing in his Corougheen, was seized by a Peist, which infested the lake. Seeing the bottom of the boat turned upwards, Finbarr suspecting the cause called the inhabitants of the surrounding district to come armed with pikes and forks. Having prayed, the Peist came bellowing from the bottom of the lake, and then following the course of the river for a mile, he threw up Linin's dead body at a place still called Linin's cascade. Finally the monster was killed by the country people at a place called Inchinaneab or "Inch of the Saints," about 15 miles eastward. It is said so many were with the saint on that occasion, that having forgot his book which was at Gougane Barra, Bran was sent back for it, and the book was handed from one to another of those who were present until Finbar received it.

that lustrous and deep lake called Lough Allua. In the middle of the seventeenth century, the surrounding country was all a forest, consisting of large oak, birch, alder, ash, and yew trees of great size. The woods were stored with red and fallow deer, and abounded with great ayries of excellent hawks. On the summits of the mountains around the Lough, eagles and other birds of prey breed and live in great security.<sup>14</sup> Within two miles of Gougane Barra, there is a large and curious stone, called by the country-people Clough Barra; whether it had any connection with our saint is not known,<sup>15</sup> yet it is associated with him by tradition.

It is related, that our saint gathered several distinguished scholars around him in those romantic wilds. They probably formed the nucleus of that larger school attached to the monastery of St. Finn Barr,<sup>16</sup> in or near Cork. It is probable he went to Gougane Barra, towards the close of the sixth century. Disciples flocked to him from all quarters, and to his school, as to a hive of wisdom and a domicile for all Christian virtues. Such had been the number and zeal of those followers,<sup>17</sup> that a former desert was soon changed into a populous locality. From the school then instituted, many persons, eminent for learning and sanctity, afterwards issued. The following Saints mentioned as his disciples are said, in the Bnrgundian Manuscript Life of St. Bairre,<sup>18</sup> to have lived there with him: viz, Eolang<sup>19</sup>—Latinized Eulogius—his tutor, and Colman of Derry Dunaoui,<sup>20</sup> Baichin,<sup>21</sup> Nesan,<sup>22</sup> and Garbhan,<sup>23</sup> son of Findbar,<sup>24</sup> Talmhach<sup>25</sup> and Findchua<sup>26</sup> of Donoughmore,

<sup>14</sup> See Dr. Charles Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ii., pp. 191, 192.

<sup>15</sup> Letter of the Very Rev. Patrick Hurley, P.P., to the writer and dated Inchigeela, County Cork, March 15th, 1889.

<sup>16</sup> See Gibson's "History of the County and City of Cork," vol. ii., chap. xiv., n. p. 341.

<sup>17</sup> Colgan enumerates twenty-one of these disciples, in his acts of St. Nellan, at the 17th of March. See "Acta Sanctorum Hiberniæ," xvii. Martii, De S. Nessano Præsbytero. This latter saint is regarded as one of Barr's disciples. The following list of these holy men—different from that given in the text—is thus inserted, from a Life of our saint, in Colgan's possession: "inter quos enituer S. Eulangius seu Eulogius, ipsius alioquin S. Barrii institutor, S. Colmanus de Dordhuncon, (*aliter*, Doiror-Dhuncon,) S. Baiteænus, (*aliter*, Baithinus,) S. Nessanus, S. Garbanus, (*aliter*, Garbhanus) filius Finbarrii, S. Talmachus, S. Finchadius de Donnachmor, S. Fachua (*aliter* Fachna) seu Facundus de Ria, S. Facundus de Ros-alithir, S. Lucerus, S. Cumanus, S. Lochinus de Achadairaid, S. Carinus, S. Fintanus de Roscoerach, S. Euhell (*aliter* S. Euchel) de Ros-coerach, S. Trellanus (*aliter* S. Frellanus) de Druim draighnighe, S. Coelehus, S. Mogenna, S. Medimocus, S. Sanctanus (*aliter* S. Sanctanis) et S. Lugerius filius Columbi." See "Acta Sanctorum Hiberniæ," xvii. Martii, De S. Nessano Præsbytero Corcagiensi Patrono, pp. 629, 630. The different

readings within brackets, are to be found when quoting the same extract in another place. See *ibid.*, xxvii. Martii. De S. Garvano, Abbate, pp. 750, 751. Some of these, however, are evidently mistakes in the printing.

<sup>18</sup> There is no account of the disciples living with him in Gougane Barra or at Achad Durbcon, in the Liber Kilkenniensis, Bodleian, or Trinity College Lives of our saint.

<sup>19</sup> There are two saints in the Irish Calendars thus named: viz, Eolang of Achadh Bo, venerated at the 5th of September, at which date notices of him may be found in the present volume, Art. iii. The other is Eolaing of Lecain in Meath, and venerated on the 29th of December.

<sup>20</sup> Among the many saints called Colman on the Irish Calendars, we do not find one thus distinguished; but, I am informed by Very Rev. Patrick Hurley, P.P., that Derry Dunaoui was the land on the right of the Pass of Keimaneagh leading to Bantry.

<sup>21</sup> Under this form of name, he does not appear in our Calendars.

<sup>22</sup> Otherwise called Neassan of Corcach or Cork, venerated at the 1st of December, where notices of him may be found.

<sup>23</sup> Supposed to have been the St. Garbhan of Dungarvan, whose feast is at the 26th of March, at which date there are notices of him in the Third volume of this work, Art. iii.

<sup>24</sup> Whether this name is to determine his natural or spiritual father may be a question for enquiry.

<sup>25</sup> An account of him may be found at the

Fachtna Ria<sup>27</sup> and Fachtna<sup>28</sup> of Ross Ailithir, Luicer,<sup>29</sup> Cuman<sup>30</sup> and Loichin<sup>31</sup> of Achadh on Aird Cairne,<sup>32</sup> Findtan<sup>33</sup> and Cothuill,<sup>34</sup> who are at Ross Caerach,<sup>35</sup> Treallan,<sup>36</sup> who is at Drom Druighnighe,<sup>37</sup> Caolchu,<sup>38</sup> MoGenna,<sup>39</sup> Mo Dimog<sup>40</sup> and Santan,<sup>41</sup> as also Luiger,<sup>42</sup> son of Colum. It would seem as if an institution for female religious had been there established under the direction of St. Finn Barre,<sup>43</sup> since we are told in his Life that there were with him likewise, in partnership, the sister of Bairri,<sup>44</sup> and Crothru,<sup>45</sup> daughter of Conall, and the three daughters of Mc Cairthann<sup>46</sup> and Coch Caille of Ross Benchuir,<sup>47</sup> and Mo Shillan<sup>48</sup> of Rathmore, Scotchnat<sup>49</sup> of Cluain Beg, and Lassar of Achadh Durbcon;<sup>50</sup> besides these the three daughters of Lughadh<sup>51</sup> of Dun,<sup>52</sup> and Her<sup>53</sup> and Brigid<sup>54</sup> in charge of them.

14th day of March in the Third Volume of this work, Art. i.

<sup>26</sup> Finnhua of Brigoon, venerated on the 25th of November, is the only saint so named in the Irish Calendar. Can Donoughmore be another name for Brigoon?

<sup>27</sup> There are four saints bearing the name of Fachtna, but to none of these is the epithet Ria affixed. We learn, however, there had been a Cillin-Fachtna, or the "little church of Fachtna," in Muscraigh-Chuirc; but we know not a saint of the name to whom it had been dedicated.

<sup>28</sup> St. Fachnan, styled "Sapiens," who founded the see of Ross. His festival is celebrated on the 14th of August, at which date are notices regarding him in the Eighth Volume of this work, Art. i.

<sup>29</sup> Under this form the name is not found in the Irish Calendar, but there is a Luachair of Cill-Elgraighe venerated on the 23rd of December.

<sup>30</sup> There are many saints bearing the name of Cummein noted in the Irish Calendar, and for the most part distinguished by their patronymics or places.

<sup>31</sup> There are four saints named Loichin in the Irish Calendar, and venerated respectively at January 12th, 20th, April 17th, and June 12th, at which dates notices of them may be found in previous volumes of this work. There is a St. Laidgen venerated at a place called Achadh-raithin, in the country of the Decies, on the 28th of November.

<sup>32</sup> Not identified.

<sup>33</sup> Many saints called Fintan, Findtan or Fionntain are mentioned at different days in the Irish Calendar.

<sup>34</sup> No such name appears in any of the Irish Calendars.

<sup>35</sup> Not identified.

<sup>36</sup> This name does not appear in any Irish Calendar.

<sup>37</sup> Not identified.

<sup>38</sup> There is a Caolchu of Lui-airthir venerated on the 24th of September. See notices of him at the previous day in the present volume, Art. v.

<sup>39</sup> No saint of this name appears on the Irish Calendar, but there is a Mo-Gheanog,

bishop of Cill-dumha-gluinn, venerated at the 26th of December.

<sup>40</sup> There is a Mo-Dimoc or Mo-Diommog venerated at the 3rd of March, and notices of him may be found at that date, in the Third Volume of this work, Art. vii.

<sup>41</sup> Two Sanctins are in the Irish Calendar; one venerated as a Bishop at Cill-da-les, May 9th, at which date are notices of him in the Fifth Volume of this work, Art. i.; the other is venerated as Sanctin simply, at September 17th, where notices are to be found in the present volume, Art. x.

<sup>42</sup> No saint bearing this name is in the Irish Calendar, but there is a saint called Lughair the Leper, venerated at the 11th of May.

<sup>43</sup> Mr. Richard Caulfield states: "An Irish life, kindly lent me by Mr. Windale, mentions a school of female saints, which was also at this place."—"Life of Saint Fin Barre," p. v.

<sup>44</sup> Not otherwise named.

<sup>45</sup> Not found in the Irish Calendar.

<sup>46</sup> Not found in the Irish Calendar.

<sup>47</sup> There is a Cocha of Ros-Bennchair, thought to have been the nurse of St. Ciaran of Saighir, venerated at the 6th of June, according to one conjecture, but according to another at the 29th of June.

<sup>48</sup> No such designation is in the Irish Calendar, but there are many saints named Sillan or Siollam.

<sup>49</sup> This form of name is not in the Irish Calendar, but there is a Sgoth, virgin, of Cluain-grencha—Latinized Flora—venerated at the 18th of January, and a Sgoth, virgin, venerated at Cluain-mor-Mocsena, on the 16th of July.

<sup>50</sup> In the Irish Calendars there are many Lassars, but none described as belonging to Achaidh Durbcon. This is supposed to have been the place of St. Finn Barr's birth. See Leslie Stephens' "Dictionary of National Biography," vol. xix., p. 35.

<sup>51</sup> No such denomination is found in the Irish Calendar.

<sup>52</sup> Singly and in composition this local denomination is often found in Irish topography.

<sup>53</sup> This name is not in the Irish Calendar.

<sup>54</sup> Many Irish saints bearing the name of

Moreover, it is stated, that all this company offered their churches<sup>55</sup> to God and to Baire in perpetual fidelity; by which we are to understand, that they accepted him as their spiritual and temporal superior in affairs ecclesiastical. How long Fin Barre remained at Gougane Barra is not known; but certain it is, that since his time, popular veneration for the saint and his locality has continued to the present day.<sup>56</sup> Formerly, an immense concourse of pilgrims and other visitors used to frequent the Holy Island; especially on the Eve of St. John the Baptist's Nativity, as also on the Eve and Day of St. Fin Barr's feast. The place had been dedicated to St. Finbar and to the Assumption of the Blessed Virgin Mary; and on these days pilgrimages were very generally made, but as such were not under any proper supervision, abuses prevailed which caused the ecclesiastical authorities to intervene, and they were prohibited under penalty of excommunication. However, the late Rt. Rev. Bishop Delaney of Cork removed this bann, and the devotions have since been conducted in a manner which is both edifying and religious. At the present time, a Mass is celebrated on the Island, on the Sunday within the Octave of St. Finbar's festival, and a sermon on the Saint is preached, while great numbers of people come—and many from long distances—to assist at the celebration.<sup>57</sup> On other Sundays, when distance from church or other

Ireland's great Patroness are noted in our Calendars; but the present Brigid cannot be identified among them.

<sup>55</sup> The narrative continues: viz., Bairneach more in Musgry Mitain, after getting a banner there, and Nathi and Brogan they offered their church to Bairri, namely, Bairneachmore, and Bairri left with them a chalice for lay Communion, and four Books of the Gospels. Lughadh, son of Findtan, who desired him to go to the country of Cliach, it was he the same who got control of a community at Carn Tighearna, in the country of Fer Muigh Feine, or Fermoy, he offered his church to Bairri, and Lughadh took from Bairri a chalice of white metal for lay Communion. Baetan, son of Eoghan, who got Glen Cain in the country of Leinster Ely, and Mo Diomog, were disciples of Bairri, and both were bishops, the two offered their churches to Bairri in pure fidelity, namely, Glen Cain Druimeidhneach in the country of Leinster Ely. Saran got it, and he offered his church to Bairri, and he got from Bairri a copper lay chalice for the Sacrament. Goban Corr, who took Fan Lobus, offered his church to Bairri, and Bairri gave him a lay chalice of silver and an altar chalice of gold. Findtan and Domhangein, likewise, who took Cluain Fotai and Tulach Meen, offered their churches to Bairri, and Bairri gave them a lay chalice and an altar chalice of glass. There Barri performed miracles, namely, the healing of a son who was deaf and dumb, as also the healing of lepers. In fine, we learn, that Brogan, son of Senan, a foster-son to Baire, acted as guide for him daily until his ordination, and lastly offered his church of Cluain Cairne in perpetual fidelity to Bairre. Chap. x.

<sup>56</sup> We are informed, that after the Reformation, certain enemies of the Catholic Faith threw crosses of St. Finbar's stations into the lake. In the year 1700, Father Denis O'Mahony took up his residence on the Island, where he fitted up a chapel, and there led a very mortified life. It is said he built the causeway leading to the spot, and that he planted the trees which are now on the Island. There he lived for twenty-eight years, and erected his tomb on the southern mainland in an arched recess like those in the enclosure and facing the island. He wrote his own epitaph: "Hoc sibi et successoribus suis in eadem locatione monumentum imposuit Reverendus Dominus Doctor Dyonisius O'Mahony Presbyter licet indignus, A.D. 1700." The letters having been effaced by time, the Very Rev. Patrick Hurley—appointed P.P. in the year 1888—had a new stone placed over the former one, and the inscription was renewed; with the addition: "Obiit anno 1728. ætatis sue anno 85. Præbyteratus 54. R.I.P."

<sup>57</sup> It may be well to state, that the Very Rev. Patrick Hurley, P.P., succeeded in getting a lease for 999 years of the Island, and at a nominal rent, from the landlord, the late Mr. Townsend, with a view of having the Carthusian monks to found a branch of their Order at the spot, as in the year 1871 the Rt. Rev. Dr. Delaney visited the Grand Chartreuse, and obtained a promise from the Abbot, that a colony should be sent to his diocese. However, on coming to Gougane Barra, the site was objected to by the monks, who afterwards settled down in Sussex, England, at Parkminster, where at present they have a magnificent establishment. The Rev.

reasons may happen to prevent their attendance, the people assemble at Gougane Barra and offer the prayers prescribed on its Holy Island.

We are told an Angel conducted Bairre to his own country, where the Church of Achaidh Durbchon<sup>58</sup> was built. There was a cavern known as Barry's Cave, and there was a pool of water, out of which a salmon was taken every night in a one-meshed net for him. However, the Angel told him, that was not to be the place of his resurrection. Accordingly he crossed the river and went to Cill na Cluaine—said to have been the present Cloyne,<sup>59</sup> in the County of Cork. Here St. Colman founded a see so early as A.D. 580, and he died on the 24th of November,<sup>60</sup> A.D. 604.<sup>61</sup> It is stated, also, that St. Finbar visited the cell of Cluain,<sup>62</sup> and that he founded a church in the place. However, quite a different locality has been assigned for Cill na Cluain.<sup>63</sup> We are told, that Finbarr remained at Cluain, until two of St. Ruadan's<sup>64</sup> alumni came to him, seeking a place where they might dwell. These are respectively named Corbmac<sup>65</sup> and Bachin.<sup>66</sup> St. Ruadhan said to them, "Go, with a blessing, to the place where its tongue shall touch your bell, and where the cause of religion shall be in your good books, it is there your resurrection shall be." Afterwards they travelled to Cill na Cluaine, where they found Bairre, to whom they related the object they had in view. Then St. Barr left them his habitation, with all he possessed there, saying: "Remain you here, and I will go to seek another dwelling, because my resur-

Father Hurley deserves the greatest credit, for the expense and labour he has undertaken to restore and preserve the ancient remains on the Holy Island. He has erected, likewise, a cenotaph for J. J. Callanan, who wrote the beautiful lines on Gougane Barra, with an inscription on the cross, that he was born in Cork, 1795, and that he died in Lisbon, where he was buried in 1823, with a harp and pen sculptured as emblems. The cross is protected by an ash and a willow, not far from Father O'Mahony's tomb.

<sup>58</sup> According to some accounts, this place was identical with Gougane Barra. In an ancient Irish Litany, it is stated, that as many saints as there are leaves on the trees repose at "Loch Irce in finibus Muscragiae et nepotum Eochodii Cruodhæ," &c. See Ward's "Vita Sancti Rumoldi, Martyris incliti," &c., *Dissertatio Historica de Patria S. Rumoldi*, sect. 10, par. 24 p. 204.

<sup>59</sup> The parish of Cloyne, in the barony of Imokilly, is noted on the "Ordnance Survey Townland Maps for the County of Cork," Sheets 76, 77, 88, 89, 100. The town of Cloyne is found on Sheet 88.

<sup>60</sup> At that date his Acts are contained in the Eleventh Volume of this work.

<sup>61</sup> See Rev. M. A. Brennan's "Ecclesiastical History of Ireland," sixth century, chap. ii., p. 77.

<sup>62</sup> "Ad cellam Cluain," is to be found in the Codex Kilkenniensis Life.

<sup>63</sup> The Rev. T. Olden, has the following note, under the heading of The Cloyne in St. Fin Barre's Life: "All the places called Cloyne have an addition to identify them; thus Cloyne in County Cork is *Cluain uamha*,

or 'Cloyne of the Cave'; another is *Cluain mac nois* (Clonmacnois); another *Cluain Tibret* (Clontibret), and so on. But the chroniclers of those places in describing their own churches seldom use the addition, simply referring to them as Cloyne. In the present instance that the place meant cannot be Cloyne in County Cork appears from Colgan's note (p. 15 in Dr. Caulfield's edition of the *Life*), from which it appears that it was between the Galtees (Slieve Grot) and the Slieve Margy hills in the Queen's County. The Cloyne there was Cluain-eidnech (Clonenagh), afterwards the monastery of St. Finbarr. That this must be the case appears also from the *Irish Life* (p. 68 of *Staunton's Translation*, chap. xii.), where we read that St. Fin Barre came over the river (or the *Avon*, as the word is, for it may be intended for the name of the Blackwater, which is the *Avon-mor*) to Cloyne. The way to Cloyne in Cork would be down the river Lee, but if he, when leaving Gougane Barra, went across a river it must have been the Blackwater, which he should cross to reach the Galtees"—Rev. Andrew C. Robinson's "St. Fin Barre's Cathedral, Cork, Historical and descriptive," Appendix A., p. 80.

<sup>64</sup> The Life of St. Ruadan has been already given at the 15th of April—the day for his feast—in the Fourth Volume of this work, Art. i.

<sup>65</sup> There are several saints so named in the Irish Calendar, but the present Corbmac cannot be identified.

<sup>66</sup> There are several saints called Becan or Beccan in the Irish Calendar, but the present Bachin has not been identified.

rection shall not be here." The strangers felt sorrowful, as they did not expect such a sacrifice to be made by our saint as to abandon his church and habitation, until assured by him that such was the will of God.<sup>67</sup> According to some accounts, St. Barr sat for seventeen years,<sup>68</sup> and according to others for seven years,<sup>69</sup> at Cloyne, which is distant from Cork, about fifteen miles.<sup>70</sup>

We are told, that the Angel of God came to conduct our saint, with his disciples, from the aforesaid locality to Corchaid,<sup>71</sup> otherwise called Corcagh-Mor.<sup>72</sup> This was a marshy spot, near the mouth of the River Lee. Afterwards, it became his own City of Cork.<sup>73</sup> There, the angel told him, should be the place of his resurrection. Before coming to Cork, however, it is related, that he had constructed twelve churches; and yet through his spirit of charity and humility, he bestowed all of these on other persons.<sup>74</sup> A certain plebeian, named Aed,<sup>75</sup> son of Congall,<sup>76</sup> of Uibh Mc Iar,<sup>77</sup> came where the man of God and his disciples resided. This plebeian was in quest of a cow, which had strayed from his herd. It so happened, that this cow had brought forth a calf, at the time she was found. This was a matter of surprise to Aed, who asked the holy men what they were doing there. St. Barry answered, "We are here seeking a locality, in which we may pray to God for ourselves and for him, and who would give it to us for God's honour." This very land having belonged to the man, who came to seek his cow, he felt inspired to address St. Barr in the following words: "O Saint of God, I offer this place to you in God's honour, and take also that cow, which the Lord has sent to you." The man and his posterity then received our saint's blessing. Rejoicing, he returned home. St. Barrus fasted and prayed incessantly for three whole days,<sup>78</sup> thus wishing to sanctify the spot he had selected for his habitation. There he afterwards dwelt, and filled the first episcopal see.<sup>79</sup> It is related, that Hugh, son of Miandach, came and offered the saint nine wooded tracts of open country, with his own service and that of his children, and Hugh, the son of Comgall, came also to offer himself and children in perpetuity for his service. However, his Guardian Angel again visited Bairre, and asked if he desired there to remain, when the saint replied if it pleased God it was his wish. Then said the Angel: "If you stay here, few pure souls shall pass from it to Heaven. But move aside rather to the

<sup>67</sup> The Codex Kilkenniensis Life of St. Fin Barre and the Bodleian have respectively inversions of the narrative; this renders it the more difficult to attempt a chronological order for those incidents recorded in both versions.

<sup>68</sup> The Codex Kilkenniensis, however, has it, "Spatium enim 17 annorum erat a tempore quo beatus Barrus ecclesiam Corcae aedificavit usque ad obitum suum."—"The Life of St Fin Barre," by Richard Caulfield, p. 21.

<sup>69</sup> See Sir James Ware, "De Præsulibus Hiberniæ Commentarius," p. 206.

<sup>70</sup> See Father Francis Porter's "Compendium Annalium Ecclesiasticorum Regni Hiberniæ." Sectio v., cap. vii., p. 197.

<sup>71</sup> Thus is the name spelled in various old documents.

<sup>72</sup> "The swampy place was known for many hundred years afterwards by the name of *Corcach-mor* or *Corcach-mor-Mumhan* [Mooan], the great marsh of Munster; of which only the first part has been retained,

and even that shortened to one syllable in the present name of Cork."—Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. vi., p. 446.

<sup>73</sup> It is universally called Corcach by those who speak Irish; and the memory of the old swamp is still preserved in a portion of the city, and at present called the Marsh. See *ibid.*

<sup>74</sup> According to the Burgundian Manuscript Life of St. Bairre, chap. xii.

<sup>75</sup> Other accounts have it, that he was a chief or nobleman.

<sup>76</sup> "De nepotibus in hyer" is added, in the Codex Kilkenniensis. In seeming allusion to this incident, Hanmer calls him, "one Edo, a noble man."—"Chronicle of Ireland," p. 108.

<sup>77</sup> According to the Bruxelles Manuscript Life of Fin Bairre, chap. xiii.

<sup>78</sup> The Bodleian copy states: "Tunc sanctus Barri triduo jejunans, oravit ad Dominum, ut suum locum benedicere dignaretur."

waters which are near, with a sufficiency of fertile land, and with the Lord's recommendation it shall be your abode, and many pure lives and learned men shall go from it to Heaven." Accordingly the Angel conducted him to the place destined for his resurrection, and marked out the site for a church with a blessing.

We are told, that Bairre erected a monastery and school<sup>80</sup> near Loch Eirie, on the south bank of the Lee, having obtained that site from a nobleman named Edo.<sup>81</sup> According to a local tradition, the Queen's College now stands on part of that ground,<sup>82</sup> and it is said<sup>83</sup> that the former Gill Abbey which was there had been the oldest ecclesiastical foundation in Cork. However, it is not correct to quote Colgan for the statement, that eight hundred monks were in Barr's monastery at Loch Eirce; as he only gives an extract from an old Life of St. Barr, which tells us, that so great was the number of disciples that flocked to his school, and such was the number of their cells, that they turned the desert place into a considerable city.<sup>84</sup> In the very old book, which contains the Martyrology of Tamlacht, and the History of the Female Saints, it is said there were seventeen holy bishops and seven hundred prosperous monks, together with Bairre and St. Nesson, at Corcach-Mor of Munster.<sup>85</sup> We find it stated, in the same book, that Bairre, bishop of Munster and of Connacht, bore a likeness, in habits and in life, to Augustin, bishop of the Saxons.<sup>86</sup> There can hardly be a doubt of some exaggeration, regarding the number of St. Barr's disciples; but we are informed,<sup>87</sup> that among them was Fachtna, who took Kill Ria,<sup>88</sup> Eltin,<sup>89</sup> son of Cobhthach, who took Cill na h-Indse,<sup>90</sup> Fergus the Fairspoken,<sup>91</sup> who took Findabair of the Kings, Conner,<sup>92</sup> son of Fontcheren, who took Tulaigh Rath,<sup>93</sup> Bishop Libheadhan,<sup>94</sup> who took Cill Ia,<sup>95</sup> Bishop of Sinnel,<sup>96</sup> who took Cluain Bruiches,<sup>97</sup> Fingen<sup>98</sup> and Trean,<sup>99</sup> who took Donoughmore<sup>100</sup>

<sup>79</sup> See Archdeacon Cotton's "Fasti Ecclesiæ Hiberniæ," vol. i., p. 215.

<sup>80</sup> See a Paper on the "Permanent Influence of the Religious Orders," by the Rev. James A. Dwyer, O.P., in the "Journal of the Cork Historical and Archaeological Society," vol. iii., second series, No. 31-33, July-September, 1897, p. 292.

<sup>81</sup> According to some historians, this foundation was made in 606.

<sup>82</sup> See Gibson's "History of the County and City of Cork," vol. ii., p. 362.

<sup>83</sup> See *ibid.*, p. 344.

<sup>84</sup> See "Acta Sanctorum Hiberniæ," xiv. Martii. De S. Talmacho Confessore, p. 607.

<sup>85</sup> Thus we find it stated from an old Irish Litany: "Deinde invocat septemdecim Episcopos, cum septingentis servis Dei, Corcagiæ Magnæ sepultos circa Barraeum et Nessonum," &c.—Ward's "Sancti Rumoldi Martyris inclyti," &c. Dissertatio Historica de Patria S. Rumoldi, sect. 10, par. 24, p. 204.

<sup>86</sup> His festival is celebrated May 26th.

<sup>87</sup> In the Burgundian Manuscript Life of St. Bairre, chap. xviii.

<sup>88</sup> He seems to have been identical with Fachtna Ria, already mentioned as one of Bairre's disciples at Gougane Barra.

<sup>89</sup> There are two Eltins in the Irish Calendar: one Eltine in Senchua, venerated at the 11th of June, where notices of him may

be found at that date in the Sixth Volume of this work; the other Eltin of Chennsaile, venerated at the 11th of December.

<sup>90</sup> This place has not been identified.

<sup>91</sup> There are several Saints called Fergus, Ferghus or Ferghass in the Irish Calendar, but none of them distinguished as Fergus the Fairspoken, or in connexion with Findabhair of the Kings.

<sup>92</sup> No saint bearing this name appears in the Irish Calendars, unless Conodhar, abbot of Fobhar, venerated November 3rd, be a substitute for it.

<sup>93</sup> Tulaigh Rath has not been identified; although among the townland denominations of Ireland, Tulla, Tullo, Tullach and Tully are most numerous, singly, and as compound terms.

<sup>94</sup> No such name appears in the Irish Calendar.

<sup>95</sup> This place has not been identified.

<sup>96</sup> Sineall and Sincheall are mentioned often in the Irish Calendar; but among them the present Sinnell cannot be discovered.

<sup>97</sup> This place has not been identified.

<sup>98</sup> There is a Finghin, son of Odhran, venerated at the 5th of February in the Irish Calendar.

<sup>99</sup> No saint bearing this name is found in the Irish Calendar.

<sup>100</sup> Among the Irish townland denomina-

Mitain,<sup>101</sup> Mucholmoc,<sup>102</sup> son of Gurlin, who took Ross Ailithir,<sup>103</sup> and Fachtna,<sup>104</sup> son of Mongach, besides Colman,<sup>105</sup> Bishop, who took Ceann Eich,<sup>106</sup> Muadhan,<sup>107</sup> and Carbry,<sup>108</sup> Bishop, who took Aill Nuaiten.<sup>109</sup> All of these are said to have presented their churches to God and to Baire.<sup>110</sup> In another account,<sup>111</sup> we find added to his disciples at Cork the names of Mocholmog-Cainich, Silenus, Segenus and Liber Bishop.<sup>112</sup> It is related, moreover, that our saint built his monastery about the year 606, at Cork,<sup>113</sup> and this date appears to agree pretty well with the most probable accounts of the time when he became distinguished.<sup>114</sup>

tions, Donaghmore frequently occurs, but no one of them seems pointing to the locality mentioned in the text.

<sup>101</sup> Most probably Muscraige Mitain, now the barony of Muskerry, in the County of Cork. is meant, and if so, Donoughmore must be sought for within it.

<sup>102</sup> On the Irish Calendar, I only find the single Mocholmog, of Druim-Mor, bishop, venerated at June 7th.

<sup>103</sup> Now Ross, in the County of Cork, and the head of a diocese.

<sup>104</sup> The Rev. Dr. Lanigan says, that Fachtna flourished, probably before A.D. 570, and that he could not have been a disciple of St. Barr. See "Ecclesiastical History of Ireland," vol. iii., chap. xii., sect. iv., p. 193, and nn. 42, 43, 44, 45, as also, chap. xiv., sect. iv., n. 63, p. 317, *ibid*.

<sup>105</sup> On the numerous list of Saints named Colman, in the Irish Calendar, and many of these styled bishops, we do not find one connected with Ceann Eich. However, we may suppose this Colman to have been the son of Lenin: "Colmanus Lenini filius et Colmanus Chain, (alias Mocholonog filius Gillun et Mocholmog Cainnich dicti) discipuli S. Barri episcopi Corcagiensis; prior præsertim; de quo, in S. Brendani filii Findlogæ vita, legimus: 'Erat hic Colmanus filius Lenini vita atque doctrina inter sanctos præcipuus.'" — Archbishop Ussher's Works, vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 535. His feast is held on the 24th of November.

<sup>106</sup> It has not been identified.

<sup>107</sup> We find only two bishops named Muadan in the Irish Calendar: one of these venerated on the 6th of March at Carn-furbaidhe; the other in Aireagal-Mhuaidain, at the 30th of August.

<sup>108</sup> Among the four bishops named Cairpre, in the Irish Calendar, the present Carbry is not noticed.

<sup>109</sup> The place is not known. See the foregoing list in Archbishop Ussher's Works, vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 544.

<sup>110</sup> According to the Bruxelles Manuscript Life of St. Fin Barre, chap. xviii. Although materially agreeing in substance, the texts of the Codex Kilkenniensis Manuscript Life of our Saint is quite a different version from

that in the Bodleian Codex; while the Trinity College Manuscript has several readings different from the Codex Kilkenniensis Life.

<sup>111</sup> That in the Codex Kilkenniensis Manuscript of St. Fin Baire's Life. The following extract, with the introduction of the figures, which indicate variations of reading as found in the Trinity College Codex, have been introduced by Mr. Richard Caulfield to illustrate his version. See "Life of Saint Fin Barre," pp. 17, 18.

<sup>112</sup> The Codex Kilkenniensis states: "In illo autem loco Sanctus Barrus usque ad obitum suum mansit, et ibi in honore ejus maxima civitas crevit, quæ eodem nomine vocatur, i.e. Corcach. Et multi sancti fuerunt ibi discipuli ejus, de quibus hiis nominibus aliqui nominantur, Factna, filius Mongich,<sup>1</sup> et Mocolmoc filius<sup>2</sup> Gilliani et<sup>3</sup> Mocholmoc, <sup>4</sup>Caunch, et Fachtnanus, et Fergus, et<sup>5</sup> Conaire et Sibunus, Segenus, et Trianus, et Liber episcopus et alii multi. Ipsi propter sanctitatem suam adducti sunt in aliis locis, et sua loca et seipsos suo sancto magistro Barro obtulerunt. Et loca eorum usque hodie successoribus sancti Barri serviunt." The Trinity College Codex has the following variations from the foregoing text: <sup>1</sup>Monggich, <sup>2</sup>Gillem, <sup>3</sup>Mocholmog, <sup>4</sup>Caumeich, <sup>5</sup>Conair. All of these foregoing Saints are not named in the Codex Bodleianensis copy.—*Ibid*., p. 20. Among the foregoing, Mr. Caulfield has Mocholmog or Colman Cham rendered "Colman the crooked," perhaps Colman de Caem-Achaidh, venerated at the 31st of March, and he adds, that Segenus is said to have been Abbot of Hy, and to have built a church at Rechran in Dalriada, in Ultonia. If this be so, he is venerated on the 12th of August. At those respective dates notices of them are to be found respectively in the Third Volume of this work, Art. iii., and in the Eighth Volume, Art. iv.

<sup>113</sup> See Archdall's "Monasticon Hibernicum," p. 62, and note (c), 16, where he cites for authority Conry's MS.

<sup>114</sup> "If we suppose, as is highly probable, that when founding it he was a bishop, and add the 17 years of his incumbency, his death may be assigned to 623."—Rev. Dr. Lanigan's "Ecclesiastical History of Ire-

In the ancient acts of Senan, Abbot of Iniscathy, it is said that during the life of this saint, Barr presided over a community of monks at Cork.<sup>115</sup> But, as St. Senan died A.D. 544, Papebroke considers this prefecture to have been placed at too early a date;<sup>116</sup> for he supposes, St. Barr had not then exceeded the period of early youth, even if it be allowed he was born.<sup>117</sup> However, it is reasonably allowed, that St. Barr flourished in the latter part of the sixth and beginning of the seventh century.<sup>118</sup> While St. Senanus was at Inniscarra, near Lua, fifty Roman monks came to him. These he divided into five bands or companies. Ten of those monks he is said to have given to Barreus.<sup>119</sup> On account of their sanctity, the disciples of St. Bairre went to other places, which with themselves were offered to their own holy master. At the time the Life of our Saint, as contained in the Codex Kilkennensis, had been written, these places were subject to St. Barr's successors. This writer's meaning must have been, that those new monasteries were or had been subject to the Cork establishment; but, with regard to all of them being subordinate to the latter, we require better authority. Being probably a member of Cork monastery, the writer in question may have been willing to adopt rather hasty and unjustifiable conclusions.<sup>120</sup>

Our saint is generally supposed to have become distinguished, about the commencement of the seventh century, when he was raised to the episcopacy.<sup>121</sup> This is the more probable, if we allow him to have been acquainted with St. David of Menevia in Wales, and a contemporary with St. Maidoc of Ferns.<sup>122</sup> Ussher<sup>123</sup> and Harris<sup>124</sup> state, that he was bishop in the commencement of the seventh century, and that he flourished about the year 630. Smith argues, that if St. Nesson, his disciple, died in the year 551, as the Four Masters allege,<sup>125</sup> our saint must have lived almost a hundred years earlier than Sir James Ware allows.<sup>126</sup> However, Smith must have been dreaming of St. Nesson, patron of Mungret,<sup>127</sup> near Limerick, who was not identical with St. Nesson of Cork. We are told, that with the aid of many good men, St. Finnbarr built the old Church of Cork,<sup>128</sup> to which he annexed

land," vol. ii., chap. xiv., sect. iv., n. 68, p. 318.

<sup>115</sup> See the Bollandists' "Acta Sanctorum," tomus i., Martii viii. De Sancto Senano Episcopo et Abbate in Hibernia. Secunda Vita ex MSS. Hibernicis, cap. iii., sect. 21, p. 772.

<sup>116</sup> Archdeacon Henry Cotton places the episcopate of St. Barr over Cork, A.D. 606 to 623. See "Fasti Ecclesiæ Hibernicæ," vol. i., p. 215.

<sup>117</sup> See "Acta Sanctorum," tomus vii., Septembris xxv. Vita S. Barri, sect. ii., n. 22, p. 145.

<sup>118</sup> See the Rev. Thomas Olden's article on Finn Barr in Leslie Stephen's "Dictionary of National Biography," vol. xix., pp. 35, 36.

<sup>119</sup> See Colgan's "Acta Sanctorum Hibernicæ," Martii viii. Supplementum Vitæ S. Senani, cap. xx., p. 533 (*recte* 529).

<sup>120</sup> "Some of the monasteries ascribed to the so-called disciples of Barr might have been colonies from that of Cork, established from time to time at various periods after his (Barr's) death."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., n. 69, pp. 318, 319.

<sup>121</sup> See Father Francis Porter's "Compendium Annalium Ecclesiasticorum Regni Hiberniæ," sectio v., cap. vii., p. 197.

<sup>122</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., pp. 313, 314. Although Ware is silent, as to the time when our saint became bishop of Cork, his editor Harris has inserted in the text of his author "the beginning of the seventh century."—See vol. i., "Bishops of Cork," p. 556.

<sup>123</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 503, and Index Chronologicus ad ANN. DCXXX., p. 537.

<sup>124</sup> See Harris's Ware, vol. i., "Bishops of Cork," p. 556.

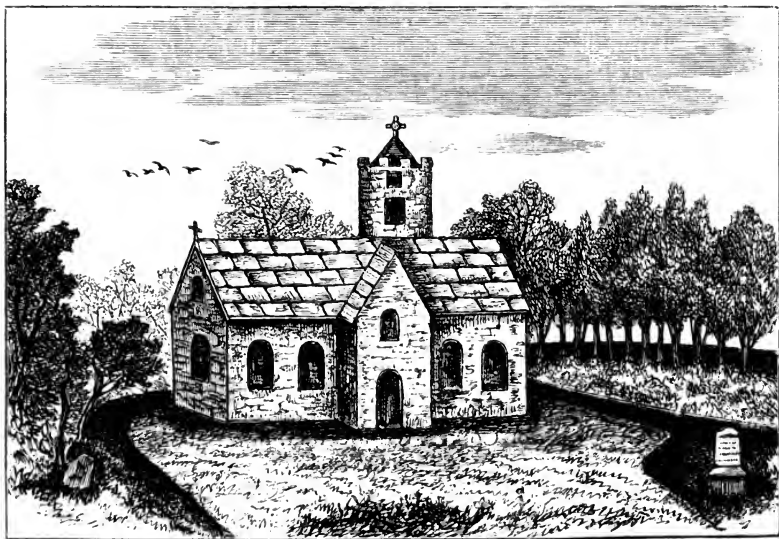
<sup>125</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., and n. (f), pp. 188, 189.

<sup>126</sup> See "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ix., p. 362.

<sup>127</sup> His feast occurs on the 25th of July, at which date, notices of him may be found in the Seventh Volume of the present work, Art. ii.

<sup>128</sup> In his account of Irish localities,

a "faire" Church-yard.<sup>129</sup> There he gathered around him a numerous company of monks, who according to primitive usage lived in separate cells. He also established a school, which obtained great distinction in his time. Nor are we to take the statement, as quite exact, that St. Barr erected a special cathedral at Cork; for, it is probable, such a church differed not from his monastic one. There can be little question about his having been consecrated bishop, as many other abbots were; but, for a long time after his death, we obtain only very uncertain and imperfect accounts concerning the Cork bishops, who were his successors. The school of St. Barr or of his monastery is only particularly alluded to in the tract called his Life. It is



Old Cathedral of Cork.

little spoken of in our more ancient documents.<sup>130</sup> It seems probable that the early cathedral of Cork was of very moderate size, and of primitive construction; as during the middle ages and down to the last century, the church which served that purpose was one of very humble architectural pretensions. It passed into Protestant possession, and was used for their worship until 1725,<sup>131</sup> when it fell into decay and was then taken down, in order to be rebuilt. An ancient round tower formerly stood in the church-yard, a little detached from the cathedral. The new church was erected on

William Allingham says: "Here on a hillock, Bairre, alias Finn Bairre, 'the fair Barry'—probably from his complexion—founded his little church in the seventh century."

<sup>129</sup> See Dr. Hanmer, who adds to the foregoing account, "wherein now standeth a watch Tower builded by the Danes."—"Chronicle of Ireland," pp. 108, 109. The Doctor then introduces a Legend, in which very amusingly he displays peculiar preju-

dices, against Priests and their Theology, in his own quaint terms.

<sup>130</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., and n. 63, pp. 314 to 317.

<sup>131</sup> It is represented in the accompanying illustration, copied from that contained in the "Journal of the Cork Historical and Archæological Society," vol. i., p. 97, by Gregor Grey, and by him drawn and engraved on the wood.

the site of the former one, and finished in 1735, when it was opened for religious service.<sup>132</sup>

According to the legend given in one of our Saint's Lives, St. Bairre went from Cork to Rome in company with Eolang, Maedhog of Ferns, David of Cill Muine, and twelve monks, so that he might take the grade of bishop.<sup>133</sup> Gregory, who was successor to Peter at that time, raised his hand over the head of our saint to confer consecration, when a flame came on it from Heaven while he was reciting the words of the ritual. Then Gregory said: "Go to your house, and the Lord himself will read the gradation of Bishop for you." This prophecy was fulfilled, when Bairre returned to his own church. Again it is related, that some time after our Saint settled at Corcaid. St. Maccuirp,<sup>134</sup> the master of Barrus, returned from Rome, and was received with honour on his arrival. He related to the saint all things that St. Gregory told him when at Rome. These incidents being heard of, several other saints came from various churches. On a day appointed, they all entered into a church and prayed, expecting the accomplishment of a Divine mystery. While praying, the Angels of God descended and appeared to them. The Angels raised St. Barr and St. Maccuirp aloft with them, and consecrated them as Bishops. Then letting them down near the altar, the manner of their episcopal consecration was manifested. Accompanying such a miraculous occurrence, we are told, that oil broke forth from the earth near the altar, until it came over the shoes of those there standing. Then, all gave thanks to God for such miraculous events, and glorified those Saints, whom the Angels had thus consecrated.<sup>135</sup> On that very day, St. Barr and St. Maccuirp, as Bishops, with other clerics, marked out the cemetery of St. Barr's Church, which is called Corchadh. They afterwards consecrated it. This they also promised in the Lord's name, that after the Day of Judgment, hell should not close on any person, who should have been interred in it.

When the burial-ground attached to Cork Cathedral had been consecrated, the holy bishop Maccuirp requested that his body should be the first laid in that cemetery. His prayer was heard; for immediately he was seized with illness. Having happily died, he was the first to be honourably interred within the Cemetery at Corchaige, by the venerable Bishop Barrus and other holy clergymen. The deceased Bishop Maccuirp was a very saintly man, and possessed of much wisdom.<sup>136</sup> If we are to admit, that Mac-corb, the preceptor of our Saint, had heard the instructions of Pope Gregory the Great, Barr must have been too young to have been consecrated bishop, about the year 600. Nor did St. Barr obtain distinction, it is supposed, until several later years had elapsed.<sup>137</sup> We may regard the account of Cork having grown into a large city, as true only at a time long subsequent to our saint's death. Probably a village sprung up around Barr's monastery, situated in a part of the present city, and that it gradually grew into a large town before the arrival of the Danes.

<sup>132</sup> See Dr. Charles Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ix., p. 372.

<sup>133</sup> The Rev. Thomas Olden remarks: "Barra's travels are scarcely referred to in his 'Life.'"—Leslie Stephen's "Dictionary of National Biography," vol. xix., p. 36.

<sup>134</sup> In the Codex Kilkenniensis, this name is spelled Meccuirp, and in the Bodleian copy Maccuyribius.

<sup>135</sup> Some reference to these miraculous occurrences appears to have been found in

the Office of our saint, to which allusion has been made by the Bollandists. By them we are told, regarding St. Barr, "ad preces Ealangi elevatur in aera," &c.

<sup>136</sup> So also says Hanmer, speaking of this interment at Cork, but giving a different name: "Torpereus, Bishop of Cloan, his (Barr's) school-master, was the first man that was buried in that church-yard."—"Chronicle of Ireland," p. 109.

<sup>137</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., p. 314.

These foreigners are said to have been founders of Cork, according to received tradition.<sup>138</sup> This statement has been questioned,<sup>139</sup> however, and the account we find in the Irish Annals of abbots presiding there, long before the arrival of the invading Danes, proves sufficiently that it had been a town of importance, which grew around the monastic school established, even so early as the seventh century.

## CHAPTER III.

PERIOD OF ST. FINBARR'S SOJOURN AT CORK—DEATH OF HIS MASTER, BISHOP MACCUIRP, AND HIS BURIAL THERE—FINBARR'S SELECTION OF A SPIRITUAL DIRECTOR—HE VISITS FIAMA AT DESERTMORE TO OBTAIN RELICS—FINBARR'S VISIT TO CLOYNE, WHERE HIS DEATH TAKES PLACE—HIS INTERMENT AT CORK—ECCLESIASTICAL TRADITIONS OF THE SEE—CALENDAR CELEBRATIONS OF ST. FINBARR'S FEAST—MEMORIALS—CONCLUSION.

A PERIOD of four years,<sup>1</sup> is said to have elapsed, from the time our saint erected the church of Corcach, until his death. In that place, St. Barry remained, but for what period is not exactly known, our ecclesiastical historians being divided in opinion on the subject.<sup>2</sup> After the death of his master, Bishop Maccurp, St. Barr had some hesitation as to the selection of his father confessor. He therefore thought of going to the holy senior, Eoling,<sup>3</sup> that he might have him as his spiritual director, or to ask him if this were not possible, what other person could be recommended. It was supposed, by those well informed, this holy Senior, Eoling,<sup>4</sup> had baptised our Saint. Inspired with a prophetic spirit, Eoling had a presentiment, that St. Barry would visit him. He thus announced the matter to his monastic family: "This day a holy guest, with his companions, will come to us: therefore, prepare a bath and refreshments for their arrival." Soon, the man of God was received with honour. On saluting the guests, St. Eoling's attendant said: "The holy Senior, our Master, is very much rejoiced at your arrival. Let your shoes be taken off, that your feet may be washed with water, and afterwards bathe." St. Barr said, that it would be more pleasing to salute the senior, than to bathe. When the attendant related these words to Eoling, he thus replied: "Tell St. Barr to allow his feet to be washed, and let him accept our hospitality for this night, that on to-morrow he may proceed to his own cell. There I will salute him; for, on the seventh day, I must go to

<sup>138</sup> See the local historian, Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ix., pp. 362, 363, 364. Also Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., and n. 62, pp. 314, 316.

<sup>139</sup> The Rev. C. B. Gibson, in his "History of the County and City of Cork," indignantly rejects Smith's "received opinion;" but he says, that the Danes may have built the walls of Cork, when they first quietly possessed this city in 1172. Previously, they are only recorded in ancient annals, as having burnt or plundered it. See, vol. ii., chap. xiii., p. 306.

CHAPTER III.—<sup>1</sup> The MS. Codex Kilkeniensis has it, "iv. annorum erat," &c.

<sup>2</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. i., Diocese of Cork, p. 215.

In the Codex Kilkeniensis copy of our

saint's Life the name is found written Colingus or Coling. In the Bodleian copy it is written Eolyngus.

<sup>4</sup> Eoling is thought to have been the same as St. Olan, patron of Aghabulloge, a parish in the diocese of Cloyne. In the vicinity of the church are many remains of olden times, such as pillars, circles, oghams, rock-basins and raths. In the church-yard is Olan's stone—a fine ogham 6 feet 6 inches in height—and cap, a circular concave stone, about which there are many traditions. A very fine stone, 12 feet 6 inches in height, with an ogham inscription, was for many years used as a bridge across a narrow part of the river Dallaheena, which runs near. This stone was removed and placed upright in its original position near St. Olan's well, by Mr. Windale, in August, 1851. See Mr. Richard Caulfield's "Life of St. Fin Barre," n. (a), p. 19.

him, and then we shall both salute each other, for this is pleasing to God. Such a great man should not undergo so much labour on my account; and therefore, I will not see him, until I have had some labour for his sake." So it happened, as he required; for St. Barr returned the day following. Seven days having elapsed, Eoling went to visit him. As the visitor entered the church of Corchagia, he was honourably received by its venerable Bishop Barrus. The Senior immediately fell down before the bishop's feet, saying, "Promise to accept from me, whatsoever I shall give you." When Barrus had promised compliance with that request, the holy Senior said: "Behold, I offer for ever, my body, my soul and my place, to God and to you." Our saint then wept, and declared, that he desired to make precisely the like offering to Eolang. The holy Senior replied: "This shall not be so; for you are dearer to and greater with God than I am. But I demand a remuneration for my offering from you, namely, that we should expect resurrection in the same place."<sup>5</sup> St. Barrus replied: "That shall be granted you; but you have not yet solved my enquiry regarding your being my father confessor, for which purpose I have come to you." St. Eoling said to him: "You will have the true confessor and friend of your soul, who is Christ; he will now take your hand out of my hand, and hear your most pure confession." We are told, that a great multitude of Archangels and Angels being then present, and a choir of faithful and holy men standing around, Christ our Lord took the hand of the most blessed pontiff, Barrus, from the hand of the holy senior Eoling. Having heard Barr's religious confession, our Lord dismissed him. The preceding occurrence took place, it is said, at the cross of Coling,<sup>6</sup> and from such day until the death of St. Barrus, on account of its excessive brightness, his hand could not be looked upon by men, as a glove was always placed about it.

Before he had been called away from life, the holy Bishop prayed for an increase of saintly relics for his grave-yard. Then came his Angel who said: "Go up to the country of Criomthann, for there are relics of Bishops." On the morrow, he went to Desertinore, where he met Fiamas, son of Eogan, and a synod was there engaged burying relics which he desired to obtain. He asked what they had been doing, when Fiamas replied; "An Angel of the Lord spoke to me last night, and told me to come for those relics, and so I brought them away from where they had been." Bairre then said, that very cause brought him from home. and when Fiamas asked what was to be done, received for reply, that the relics should be left with him. "That is well," said Fiamas, "and I will announce to you its reward. Let this place and its relics be yours from this to the Day of Judgment." "At first," replied Bairre, "be the place good, and let there be veneration on earth for your successors." Wherefore, Fiamas deserved giving the body of Christ to our saint, on the day of his death.<sup>7</sup>

When the departure of Holy Barrus was near, he told a few of his favoured disciples that he should die in his own church. By this we are probably to understand the one he had founded at Cloyne, as appears from the context met with in his Lives. Knowing where he was to depart from this life, Barr proceeded towards the cell of Cluain,<sup>8</sup> to the holy Cormachus and Buchenius.<sup>9</sup> Fiamas also went there to meet him. Bairre then said: "It is

<sup>5</sup> See Dr. Hanmer's "Chronicle of Ireland," p. 109, where Coling is called, "Calangus a reverend Man, then Abbot of Cloane."

<sup>6</sup> In the Codex Kilkenniensis, it is called, "Crux Colingi."

<sup>7</sup> Such is the account as given in the Burgundian Manuscript Life of Fin Bairre, chap. xxii.

<sup>8</sup> The Codex Kilkenniensis MS. has it, "ad cellam Cluaine."

<sup>9</sup> The Codex Kilkenniensis MS. adds:

time for me to be released from the prison of this body, and go to the King of Heaven, since now I have His summons." When this amiable champion of Christ came to the cell of Cluain, and saluted the monks that lived there he was immediately seized with infirmity.<sup>10</sup> Having received the holy Viaticum of Christ's body and blood from Fiama,<sup>11</sup> he gave up his most happy spirit to God. There a cross in the middle of Cluain cell afterwards stood.<sup>12</sup> A great number of saints were around him at that time.

A multitude of men, wearing divers habits,<sup>13</sup> having been assembled, our saint's body was brought with due honour to his own city of Corcaid. There it was buried. It is also related, that our saint died at Cloyne.<sup>14</sup> Moreover, it is stated, that on the occasion of his interment, the sun stood in the Heavens for fifteen days.<sup>15</sup> Thence, his body had been translated to Cork, to be deposited in a silver shrine.<sup>16</sup> Afterwards, his relics were raised by the venerable Bishops, Abbots, Monks, Clergymen, Nuns, by numbers of the common people assembled for this occasion. Miracles were wrought at the time. With psalms, hymns and spiritual canticles, these relics were placed in their silver shrine.<sup>17</sup> These are said to have been preserved in the Cathedral.<sup>18</sup> When he was in the City of Cork, the holy bishop Fursæus<sup>19</sup> saw a golden ladder placed at the tomb of this man of God. The Legend states, it was intended for taking up souls, to the Kingdom of Heaven. Thither, the topmost part of that ladder appeared to reach. The exact year of Finbar's death, not being known, it is conjecturally placed about A.D. 623.<sup>20</sup>

The city of Cork is situated on the River Lee<sup>21</sup> in the southern part of a county bearing the like name, and forming part of Munster province.<sup>22</sup> This

"Quorum memoriam superius fecimus." Yet, we look in vain for their names, in the previous part of this Life. Perhaps, in its present state, it may be regarded as imperfect.

<sup>10</sup> He "received the Sacrament at the hands of Calangus, ended his days, and was brought to the church-yard of old Corke, and there interred: shortly after followed Calangus, and then Bishop Torperus the first Bishop of Cloane, Finbarry the first Bishop of Corke and Calangus the first Abbot of Cloane, keep together in the dust of the earth, waiting for the resurrection at the Last Day."—Hanmer's "Chronicle of Ireland," p. 109.

<sup>11</sup> According to the Burgundian Manuscript Life of Fin Bairre, chap. xxvi.

<sup>12</sup> At a time when the Life of our saint, as found in the Codex Kilkenniensis had been written.

<sup>13</sup> Could we be sure this account had been contemporaneous or nearly so with St. Barr's interment, it would imply, that different religious costumes were worn, by our primitive monks and clergy, or perhaps by lay confraternities.

<sup>14</sup> According to an old Office of St. Barrius, formerly read in the Cathedral Church at Cork, a copy of which was in possession of the Bollandists.

<sup>15</sup> "Sol autem illius diei spatium adeo protelavit, quod per quindecim dies occasum penitus refutavit."

<sup>16</sup> The Bollandists remark, that the fables in this office are so monstrous that they do not deserve attention, and the only conclusion to be drawn from it was that St. Barr had great reverence paid him in the Cathedral and by the people of Cork. See "Acta Sanctorum," tomus vii., Septembris xxv., De S. Barro vel Finbarro Ep. Corcagiensi in Hibernia, sect. ii., num. 15, p. 144.

<sup>17</sup> "In loculo argenteo," says the Codex Kilkenniensis.

<sup>18</sup> See Richard Caulfield's "Annals of St. Fin Barre's Cathedral, Cork," p. 4.

<sup>19</sup> His festival is recorded at the 16th of January, and at that date his Life is given, in the First Volume of this work, Art. i.

<sup>20</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., p. 315.

<sup>21</sup> In William Camden's Description of Ireland, he remarks, that Ptolemy having designated this river by the name Daurona; Geraldus Cambrensis afterwards, changed a letter, and it was written, Sauranus. See "Britannia," Division, Hibernia, *vulgo* Ireland. Momonia, *Anglice* Mounster, p. 38.

<sup>22</sup> According to the Bollandist editor, Suyskens, whilst the Irish of his day called it Corcah, the English named it Corcke. He adds: "Sedet hæc ad Sauranum seu Saverenun fluvium, qui inde versus Meridiem fluens, post aliquot milliaria mari Hibernico illabitur." It is evident from this passage,

city is called Corcach by the Irish and Corcagia by the Latin writers. St. Finbarr is usually regarded as the first founder, bishop<sup>23</sup> and patron of the church at Cork. That he was venerated there, and as a bishop, would appear from the Litany attributed to St. Ængus.<sup>24</sup> This latter saint's death being referred to about the year 824; it seems that St. Barr had been regarded as among beatified persons, so early as the ninth century.<sup>25</sup> The origin of the Cathedral Church at Cork goes back to remote antiquity; but it is thought St. Barr there founded a Cathedral, in the beginning of the seventh century,<sup>26</sup> while on the site, or near it, he also established a great seminary of learning.<sup>27</sup> At present, not a trace of the ancient buildings remains, and we possess very little evidence of what formerly existed there, except in some general outlines derived from entries in the Chapter Books. A Round Tower<sup>28</sup> stood near the Cathedral, and to the east of it, during the middle ages, while the steeple was towards the west, both being apparently detached a considerable distance from the church.<sup>29</sup> The old Tower was twelve feet in circumference and more than one hundred feet in height before the middle of the seventeenth century.<sup>30</sup> From historical data, confirmed by a curious archæological discovery, we know that a church and cemetery existed there for the last six hundred years.<sup>31</sup> The former Protestant Cathedral, as we are told, was built on the site of the early church, a few of the remains of which had been introduced into the more modern structure.<sup>32</sup> This latter was

that Suyskens makes the extraordinary geographical mistake of placing Cork on the Severn River in England instead of on the River Lee in Ireland.

<sup>23</sup> See Sir James Ware's "De Præsulibus Hiberniæ Commentarius," De Episcopis Corcagiensibus, p. 206.

<sup>24</sup> See the Irish and Latin version of this Litany, extracted from the Book of Leinster, and published with an English translation in the "Irish Ecclesiastical Record," vol. iii., No. xxxii., May, 1867, pp. 390, 391.

<sup>25</sup> He is thus commemorated, in the Litany of Ængus: "Septem et decem sanctos episcopos cum septingentis servis Dei, qui cum B. Barrio et S. Nessano jacent Corcagiæ, quorum nomina scripta sunt in coelis, hos omnes invoco in auxilium." See Colgan's "Acta Sanctorum Hiberniæ," xvii Martii. De S. Nessano Præsbytero. Corcagiensi Patrono, p. 630.

<sup>26</sup> See Harris' Ware, vol. i., "Bishops of Cork," p. 556.

<sup>27</sup> The Rev. Andrew C. Robinson, M.A., recently wrote an interesting work on "St. Fin Barre's Cathedral, Cork." It was published, with several fine illustrations, at Cork, 1897. Roy. 8vo. From this we derive many interesting particulars regarding the saint and the ecclesiastical history of Cork.

<sup>28</sup> In a Map of Cork, attached to the "Pacata Hibernia," of Sir George Carew, there is a representation of "the watche," an object, which, from its plan of construction, appears to have been the Round Tower, as a ladder is placed up against its entrance. See chap. xix., p. 690.

<sup>29</sup> A building near the church, and situated in an island, is called the Abbey.

<sup>30</sup> See "The Tour of the French Traveller, M. de la Boullaye Le Gouz, in Ireland, A.D. 1644," p. 30.

<sup>31</sup> With respect to the cemetery, a very remarkable discovery was made, when laying the foundation of the north-east pier for the new cathedral. About this spot the limestone substratum dipped, so that in order to come at the solid rock, it was necessary to dig down to the depth of about thirty feet. At that depth, an ancient burial place presented itself, containing human remains for about six feet in depth, and over these was a stratum of decayed vegetable matter mixed with earth and small boulders—an immense boulder lying on the adjacent rock. Immediately above these objects, there was a second burial place, about seven feet deep, and over it another stratum of earth, mixed with fragments of old buildings, portions of decayed timber and other vegetable debris, to a depth of about three feet. Over all these remains was the cemetery of more recent times; so that there were three distinct places of sepulture on the spot, and so far as a minute examination of the contents would lead, ethnological peculiarities of a very marked type were exhibited. These are described in further detail by Richard Caulfield, LL.D., who was an eye-witness of the excavations and what they revealed, as recorded in his work, "Annals of St. Fin Barre's Cathedral, Cork." Introduction, pp. xi. to xiii.

<sup>32</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. i., p. 19.

removed in 1865, and since then, a superb structure has replaced that Cathedral.

Moreover, the bishops,<sup>33</sup> comharbas<sup>34</sup> or successors of St. Barri are recorded as having succeeded him in every age from his own to the present period. The monastery of St. Finbar is said to have been in or near Cork.<sup>35</sup> The succession of its abbots is clearly—although not consecutively—traced in our Annals, through the seventh,<sup>36</sup> eighth,<sup>37</sup> ninth,<sup>38</sup> tenth,<sup>39</sup> eleventh,<sup>40</sup> and twelfth centuries. To that monastery, we are informed, Cormac, King of Desmond, appointed Canons Regular of St. Augustine, in honour of St. John the Baptist, about the year 1134.<sup>41</sup> His son and successor, Diernit, enriched it with possessions about A.D. 1173. This foundation retained its old name for many years, being called the Monastery of St. Finnbar's Cave. The monastery founded originally by our saint is said to have been also called Gill Abbey, from Gilla-Æda O'Mugin, its former abbot, and afterwards bishop of Cork, who died in 1173.<sup>42</sup> The succession of its abbots was preserved unbroken to the thirty-third year of Queen Elizabeth's reign, when its possessions

<sup>33</sup> The list of Cork bishops before the Anglo-Norman Invasion, as gleaned from our Annals, is exceedingly meagre; unless we are to suppose, that many of the chief ecclesiastical superiors there were both bishops and abbots. The immediate successor of St. Finbar in the See is said to have been his disciple, St. Nesson, whose feast occurs at the 1st of December, but the year of whose death is not known. At 874 is recorded the death of Aedh Domhna, bishop of Corcach, who was a learned scribe. At 891 died Soerbhreathach, son of Connadh, scribe, wise man, bishop and abbot of Corcach. In 958 Cathmogh, abbot of Lismor and bishop of Corcach, died. In 1057 Mughron Ua Mutain, successor of Bairre, noble bishop and lector, was killed by robbers of the Corca-Laighdhe, after his return from Vespers. In 1096 died Ua Cochlain, a learned bishop and successor of Bairre. The necrology of the foregoing, as also of those who succeed, is taken chiefly from the date recorded in Dr. O'Donovan's "Annals of the Four Masters," vol. i., ii.

<sup>34</sup> At A.D. 680 is recorded the death of Suibhne, son of Maelumha, successor of Bairre of Corcach. At 821 died Forbhasach, successor to Bairre of Corcach. At 835 died Dunlang, son of Cathasaigh, successor to Bara of Corcach. In 1036 died Aenghus, son of Cathan, abbot of Corcach. At 1085 Clereach Ua Sealbhaigh, chief successor of Bairre, the glory and wisdom of Desmond, completed his life in this world. In 1106 died Mac Beathadh Ua h Ailgheanain, successor of Bairre. In the year 1152 died Finn, grandson of Celechar Ua Ceinneidigh, successor of Colum, son of Crimhthann [of Tir-da-ghlas], and who had been successor of Bairre for a time. In 1157 died Gillaphadraigh, son of Donnchadh Mac Carthaigh, successor of Bairre of Corcach. See *ibid.*

<sup>35</sup> Louis Augustine Alemand thinks, that

this monastery near Cork had been first erected by St. Barr, and, contrary to the opinion of Sir James Ware, that it was altogether different from that of *Monasterium Ibracense*, which he supposes to have been St. Ibar's foundation in *Beg Eri*. See "Histoire Monastique d'Irlande," p. 54.

<sup>36</sup> In the year 685, the death of Roisseni, abbot of Corcach Mor is recorded.

<sup>37</sup> In 759 died Donait, son of Tohence, abbot of Corcach. In 767 died Sealbach, son of Cualta, abbot of Corcach. In 787 Terog, abbot of Corcach, died. In 795 died Connmhach, son of Donat, abbot of Corcach-Mor.

<sup>38</sup> In the year 812, Connmhach, son of Donat, is said to have died; but it seems likely this is a second entry for the record immediately preceding. In 833 is recorded the death of Dunlaing, abbot of Corcach. In 850 is entered the death of Colann, son of Aireachtach, abbot of Corcach. In 861 we are told, that Daniel Ua Liaithidhe, abbot of Corcach and Lis-mor, was mortally wounded. In 866 died Reachtabra, son of Murchadh, abbot of Corcach Mor. In 892 died Airgetan, son of Forannan, abbot of Corcach. At 894 is recorded the death of Arगतan, abbot of Corcach, but he does not seem to differ from the former, there being a double entry.

<sup>39</sup> In 907 is recorded the death of Flann, son of Laegh, abbot of Corcach. In 926 died Finnachta, abbot of Corcach, head of the rule of the most of Ireland. In 949 died Ailcall, son of Corc, abbot of Corcach. In 952 Aedh, son of Gairbhith, lord (*recte* Abbot) of Corcach-mor and lord of Dart-raighe, was killed.

<sup>40</sup> In 1000 the death of Flaithemh, abbot of Corcach, is noticed. In 1036 died Aenghus, son of Cathan, abbot of Corcach.

<sup>41</sup> See Archdall's "Monasticon Hibernicum," p. 64.

<sup>42</sup> In Sir James Ware's work, "De

were confiscated, and its venerable abbey was soon afterwards demolished.<sup>43</sup>

A Frenchman, who visited Cork in 1644, tells us, that at a mile from Cork, there is a well called by the English Sunday Spring, and that opposite this to the south of the sea, are the ruins of a monastery, founded by St. Guillabé.<sup>44</sup> No doubt, he mistook the name Gill Abbey<sup>45</sup> for that of the reputed founder. The Bollandist Suyskens regards this monastery, as having been originally founded by St. Barr. Possibly, and in all probability, it was dedicated by Gilla-Æda O'Mugin to St. John the Baptist, having being afterwards re-edified by King Cormac, and presented to the Canons Regular.<sup>46</sup> He is led to this belief, because St. Barr was abbot and bishop of Cork, and because the monastery in question was called St. Barr's Cave.<sup>47</sup> The city of Corcach-mor, both churches and houses, was burned in the year 1081.<sup>48</sup> In this conflagration, it seems likely the ancient cathedral of St. Barr perished. Again, Corcach was burned in 1089.<sup>49</sup> It is also stated, that Dermot Brien,<sup>50</sup> devastated Cloyne in 1089, and carried away the relics of Barre for Cill-na-Clerich. That a cathedral church, dedicated to St. Barr, existed in Cork city, during the twelfth century, would appear from an epistle of the Roman Pontiff, Innocent III.,<sup>51</sup> who filled the chair of St. Peter with such great renown from A.D. 1198 to 1216.<sup>52</sup> Cork became a suffragan See to Cashel, in the County of Tipperary, in the year 1152,<sup>53</sup> when the four Archbishops of Armagh, Dublin, Cashel and Tuam received palls from Pope Eugene III.,<sup>54</sup> through Cardinal John Paparo.<sup>55</sup> In the year 1328, Walter, Bishop of Cork, and Philip, Dean, confirmed in perpetual alms to the vicars serving the church of St. Fin Barre and to their successors, 204 feet in breadth and in length 200 feet of their lands and tenements near the city of Cork, for

*Antiquitatibus Hiberniæ,*" this learned writer adds: "Estque (ni fallor) monasterium illud Ibracense a Cormaco rege extructum de quo loquitur S. Bernardus in Vita Malachie."—Cap. xxvi., p. 196.

<sup>43</sup> See the Rev. M. J. Brennan's *Ecclesiastical History of Ireland*, "Seventh Century, chap. i., p. 97.

<sup>44</sup> It is evident, this Frenchman had been misinformed, regarding the original founder of Gill Abbey. See Gibson's "History of the County and City of Cork," vol. ii., chap. xiv., p. 340.

<sup>45</sup> "There is no portion of the building now in existence."—*Ibid.* p. 344.

<sup>46</sup> To this account Susyken's adds: "Plura de hoc sancte Præsule non habeo, nam Epistolam de ceremoniis Baptismi quam Franciscus Porterus in Compendio Annal. eccles. Hiberniæ ipsi dubie adscripsit, ipsius non esse." See "Acta Sanctorum," tomus vii. Septembris xxv. De S. Barro vel Fin Barro Ep. Corcagiensi in Hibernia, sect. ii., num. 31, 32, p. 146.

<sup>47</sup> The cave was called "Antrum Sancti Fion Barrie."—Gibson's "History of the County and City of Cork," vol. ii., chap. xiv., p. 340.

<sup>48</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 916, 917.

<sup>49</sup> See *ibid.*, pp. 936, 937.

<sup>50</sup> He was son of Toirdealbhach O'Brien.

<sup>51</sup> In this epistle, he speaks concerning the Cathedral Church of St. Barr, and enume-

rates certain lands of St. Barr, "in Uturp . . . et terram S. Barri in Ciarrigi, in Ispich, &c.," as perpetual possessions belonging to the bishop of Cork and to his successors, canonically elected. See Stephen Baluzius, "Collectio Epistolarum," tomus i., lib. ii., p. 352. This Epistle is dated "ii. Idus Aprilis, Indictione ii., Incarnationis Dominicæ anno MCXCIX., Pontificatus vero Domini Innocentii Papæ III. anno ii." All of those dates are coherent. Sir James Ware thinks, that the bishop of Cork, to whom this epistle had been directed, was Reginald, perhaps denominated O'Selbaic. See "Acta Sanctorum," tomus vii., Septembris xxv. De S. Barro vel Finbarro Ep. Corcagiensi in Hibernia, sect. i., num. 5, 6, 7, 8, pp. 142, 143.

<sup>52</sup> See notices of his acts in "Encyclopédie Catholique," &c., de M. l'Abbé Glaire et de M. le Vte. Walsh, tome xiii., pp. 94 to 96.

<sup>53</sup> At this date was held the Synod of Ke'ls, which forms an epoch in Irish Church History. See Rev. Sylvester Malone's "Church History of Ireland," chap. i., p. 27.

<sup>54</sup> He was Pope from A.D. 1145 to July 7th, 1153, when he died at Tivoli. See Dean Henry Hart Milman's "History of Latin Christianity," vol. iv., book viii., chap. vi., vii., pp. 387 to 405.

<sup>55</sup> See Harris' Ware, vol. i., "Archbishops of Cashel," p. 467.

building houses and constructing other necessary matters on said land, which is described as lying in length, between the greater church on the east and the episcopal court on the west, and in breadth between the royal road on the south, and the way which led to that court on the north.<sup>56</sup>

The See of Cork had been united with that of Cloyne, by a provision of Pope Martin V.,<sup>57</sup> when both Sees became vacant, by the death of their respective Bishops. Before the close of 1430, Jordan, Chancellor of Limerick, was advanced to the canonically united bishoprics; but he did not obtain the restitution of the temporalities until the 25th of September, 1431.<sup>58</sup> Queen Elizabeth, who had already appointed William Lyons, a native of Chester, to be Protestant bishop of Ross, on the 11th of November, 1583, gave him the Sees of Cork and Cloyne *in commendam*, to be held during her pleasure. Afterwards, by a patent, dated May 17th, 1586, the three Sees of Cork, Cloyne and Ross were united in his favour.<sup>59</sup> In the time of William Camden, this city was surrounded by a circular wall, and having the river intersecting and bounding it. Then, it was principally distinguished by one large and direct street, having connecting bridges over the Lee. It was also a celebrated emporium of commerce.<sup>60</sup> The church of St. Finbar is marked on a Map of Cork,<sup>61</sup> by a French artist, and it was taken about A.D. 1650. This Map is found in a collection of 116 coloured plans of the fortifications of various places in England, France, the Netherlands and Germany.<sup>62</sup> Both the Map, and a photographic enlargement from it of St. Barie's church, appear in the "Journal of the Cork Historical and Archaeological Society," with some notices of St. Fin Barr, written by the Rev. James A. Dwyer, O.P., and Vice-President of that society.<sup>63</sup>

The Bollandists had promised, in an earlier part of their great work, to institute an enquiry at the 25th day of September, as to whether one saint or two different saints, bearing the name of Barr, should be venerated at this date. The editor Suyskens accordingly fulfilled this promise, by pronouncing the distinction of St. Barr, Bishop of Cork, venerable among the Irish, with St. Barr, a bishop of Cathay, in Scotland, and revered among the people of North Britain.<sup>64</sup> However, it is now well established, that the names represent but one and the same person.<sup>65</sup> The present saint had been honoured both in Ireland and Scotland.<sup>66</sup> The festival of St. Barr, Bishop of Cork, is usually set down at the 25th of September, in both counties. Thus,

<sup>56</sup> This charter was given at Cork, on the morrow of the Purification of the Blessed Virgin Mary. Anno 1328, 2nd. Edward 3. See Richard Caulfield's "Annals of St. Fin Barre's Cathedral, Cork," p. 7.

<sup>57</sup> He was Sovereign Pontiff from November 11th, A.D. 1417, to the 20th of February A.D. 1431, when he died of apoplexy. His career is set forth in the "Historia Ecclesiastica Veteris Novique Testamenti," of R. P. Natalis Alexander, tomus xviii., Sæculum xv., cap. i., Art. iii., pp. 399 to 406.

<sup>58</sup> See Harris' Ware, vol. i., "Bishops of Cork," p. 562.

<sup>59</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernice," vol. i., Bishops of Cork, p. 223.

<sup>60</sup> See "Britannia," Division, Hibernia *vulgo* Ireland. Momonia, *Anglice* Mounster, p. 38.

<sup>61</sup> Headed "Plan de Corcke Ville d'Irlande."

<sup>62</sup> This is to be found in the British Museum, and it is noted among the Additional Manuscripts 11564, Art. 28.

<sup>63</sup> See an interesting Paper, on the "Permanent Influence of the Religious Orders," vol. iii., No. 31-33, July-September, 1897. Second Series, pp. 292, 293.

<sup>64</sup> In a certain MS. Life of our Saint, or rather in a discourse regarding Finbarre, Suyskens tells us, that he is called Maculinus. On what authority, however, this is not known. See "Acta Sanctorum," tomus vii., Septembris xxv. De S. Barro vel Finbarro Ep. Corcagiensi in Hibernia, sect. i., num. 2, p. 142.

<sup>65</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 275, 276.

<sup>66</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 142.

at the vii. of the October Kalends, we find the name of Barrind Corcaige<sup>67</sup> in the Manuscript Martyrology of Tamlacht in the Book of Leinster codex, and also in the copy published by the Rev. Dr. Kelly.<sup>68</sup> The Feilire of Aengus commemorates with an eulogy the feast of Barre of Cork, at the 25th of September.<sup>69</sup> Regarding him there is a comment,<sup>70</sup> that he was of the seed of Brian, son of Echaid Muidmedon, and in Achad Cille Clochair, or Drochait in Aird Ulad on this day with Bairre. The Martyrology of Marianus O'Gorman<sup>71</sup> has the festival of chaste Bairre from Corcach, at the 25th of September. In the Kalendar<sup>72</sup> and Martyrology<sup>73</sup> of the Church of the Holy Trinity, Dublin, the festival of this saint is entered at the same day. In the anonymous Calendar of Irish Saints published by O'Sullivan Beare, we find at the same date, St. Barrus.<sup>74</sup> In the Martyrology of Donegal, at the day already mentioned in St. Barr's Life—which corresponds with the 25th of September—the feast of St. Bairre, Bishop and Confessor of Corcach, in Munster, will be found. There, too, we are told, that Christ himself conferred the degree of bishop upon him, as is evident from his Life.<sup>75</sup> In Scotland he has commemorations in various Calendars; the supposition being, that he was a native of that country, and a bishop of Cathania, or Caithness. In the Scottish Kalendar De Nova Farina, the Feast of St. Barr, Bishop, is marked at the vii. of the October Kalends, corresponding with the 25th of September.<sup>76</sup> The Kalendar of the Aberdeen Breviary has the Feast of St. Fymberri, Bishop, at the same date.<sup>77</sup> At the 25th of September, he is commemorated in the Martyrology of Aberdeen,<sup>78</sup> but here there is a distinction between St. Finbarr, bishop of Cathinensis, Scotland, and St. Finbarr,<sup>79</sup>

<sup>67</sup> In Irish written, *barrino corcaige*.

<sup>68</sup> There written, *Barrinn Corcaighe*. See p. xxxv.

<sup>69</sup> It is thus registered in the *Leabhar Baec* copy:—

Lacleir Eusebi  
Saenar cech fletor poptarao  
Lalich mair poptais  
feil barrne o corcaig.

Thus translated by Dr. Whitley Stokes:—  
“With Eusebius followers, who freed every banquet from excess, with the festival of the loving, the feast of Barre of Cork.”—  
“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxix.

<sup>70</sup> See *ibid.*, p. cxlvii.

<sup>71</sup> In the “*Felire Hui Gormain*,” edited by Dr. Whitley Stokes, the Irish lines run thus:—

Bairre cáid o Corcaig,  
rium suas cusin sarthir,  
uair blaithmín fri boctaib.

The following is an English translation:—  
“Chaste Bairre from Corcach (went) before me up to the great country, for (he was) smooth and gentle to the poor.” To this the commentator adds, that he was a holy bishop and confessor, and that his great country was Heaven. See pp. 184, 185.

<sup>72</sup> Thus, at the vii. Kal. Octobris; “Barri

episcopi et confessoris.”—“The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity,” edited by John Clarke Crosthwaite, A.M., and Rev. Dr. James Henthorne Todd, p. 69.

<sup>73</sup> Thus, at the vii. Kal. Octobris: “Et in Hibernia; sancti episcopi et Confessoris Barri.”—*Ibid.*, p. 161.

<sup>74</sup> See “*Historiæ Catholicæ Ibernæ Compendium*,” tomus i., lib. iv., cap. xi., p. 51.

<sup>75</sup> In a note on this passage, the Rev. Dr. Reeves observes, “The legend of St. Bairre’s miraculous consecration is given in his Latin Life, of which there are several copies in existence. The Life, however, which is referred to here is that in Irish, which is preserved amongst the Irish MSS. at Brussels, and in the collection of the Royal Irish Academy.”—The “Martyrology of Donegal,” edited by Drs. Todd and Reeves, pp. 258, 259.

<sup>76</sup> See Bishop Forbes’ “*Kalendars of Scottish Saints*,” p. 75.

<sup>77</sup> See *ibid.*, p. 121.

<sup>78</sup> The Martyrology of Aberdeen says at vij. Kl. Octobris:—“Sancti Finbarri episcopi Cathinensis qui diem ibidem clausit extremum cuius vite temporanea ferocem illam gentem celestis vite pabulo refertam Deo reddidit acceptabilem.”

<sup>79</sup> There also we read: “In Ybernica Sancti Barri episcopi et confessoris,”—“*Proceedings of the Society of Antiquaries of Scotland*,” vol. ii., p. 268.

bishop of Cork, in Ireland. In Adam King's Kalendar,<sup>80</sup> at the 25th of September, we find entered, "S. Barre first Bishop of Cathenesse and Confess vnder King Malcolme ye 3." Thomas Dempster, in his Scottish Menology, mentions the name of St. Barr, in three different places: at the 23rd of August,<sup>81</sup> at the 24th of September,<sup>82</sup> and also at the day following,<sup>83</sup> an assumed Barrus or Fimbarrus, a bishop of Caithness, which, with his usual inventive genius, he states to have flourished in the year 1079, under the Scottish King Malcolm III.<sup>84</sup> He also makes this St. Barrus the author of certain works for which titles are found,<sup>85</sup> but whose authentic Acts, he states, have perished. He has another entry respecting a bishop Barr, venerated "in Hibernia," at the 10th of September.<sup>86</sup> Again, at the 25th of September,<sup>87</sup> he has an entry from the Scottish Calendar and Breviary.<sup>88</sup> David Camerarius has different days for a festival of a Barrus or Finbarrus, a Bishop and Confessor: one of these being at the 6th of June,<sup>89</sup> and another at the 29th of September.<sup>90</sup> We find, that Greven, in his additions to Usuard, makes mention of him, at the 25th of September;<sup>91</sup> as likewise Castellane, in his General Martyrology, written in French. He tells us, more particularly, that the saint was bishop of Cork, which was a suffragan See to that of Cashel, in Munster.<sup>92</sup> In the German Martyrology of Canisius—as found in both editions, already quoted, and at the same date—there is mention regarding the holy bishop and Confessor Barr, in Ireland. Again, in the Florarius Manuscript Catalogue of Saints, there is a notice concerning him, with other saints, inserted at the 25th of September.<sup>93</sup> His festival has been assigned to the same date by nearly all modern writers; as for instance, by Bishop Challoner,<sup>94</sup> Rev. Alban Butler,<sup>95</sup> Rev. Dr. Lanigan,<sup>96</sup> Archdeacon Henry

<sup>80</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 163.

<sup>81</sup> There we read: "Barreæ episcopi et Confessoris."—Bishop Forbes' "Kalendars of Scottish Saints," p. 209.

<sup>82</sup> At this day, we read: "In Scotia Barreæ episcopi et Confessoris."—*Ibid.*, p. 212.

<sup>83</sup> There we read: "In Cathenes Barri, seu Findbarri, episcopi undecumque sanctissimi, qui etiam Hirlandiam prædicatione illustravit."—*Ibid.*, p. 212.

<sup>84</sup> Dempster says that Barrus was acceptable to that King on account of his saintly life "uti in ejus Vita Turgotis retulit."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 135, p. 76.

<sup>85</sup> These read: "Synodum Ecclesiæ suæ, lib. i., Epistolas ad varios, lib. i., Expositionem Psalterii, lib. i. Collectionem Canonum sacrorum, lib. i. De Baptismi Caerimoniis Epistolam; quam male Henricus Canisius Alcuini Scoti nomine publicavit, cum S. Barri opus esse ipsum nomen præfixum in bibliotheca regia testetur, et viri pii cura, qui pereuntem sanctissimi antistitis memoriam restituit, hisce apicibus operum mecum pridem communicatis."—*Ibid.*, pp. 76, 77.

<sup>86</sup> For this statement, he quotes Martyrologium Subensi, and Catalogum Sanctorum Hiberniæ.

<sup>87</sup> In his notes, we find that this same saint is called Findbarnus; but, it is more probable, Dempster wrote Findbarrus.

<sup>88</sup> "In Cathnesia S. Barri episcopi."

<sup>89</sup> Thus recorded: "Hoc autem die S. Finbarrus Episcopus et Confessor."—"De Fortitudine Scotorum," lib. iii.

<sup>90</sup> There he has: "S. Barrus seu Finlarrus (lege Finbarrus) Confessor et primus episcopus Cathanesiæ."

<sup>91</sup> In this work, we read: "In Hibernia, Barreæ episcopi et Confessoris."

<sup>92</sup> In the margin he remarks, this saint, called Finbar, in French, is denominated Barrius, in Latin.

<sup>93</sup> There the following entry occurs: "Item beatorum episcoporum et Confessorum Barre Barciani, et Gerardi, qui exitit de Ordine Minorum." To this observation, the Bollandist editor adds: "Quid tamen sibi velint, non video. De Gerardo Ordinis Minorum consule, si lubet, Prætermisissos hoc die; verum cum hic non fuerit episcopus dicendus est Florarii auctor Barram et Barcianum duos diversos episcopos credidisse, sed quis ille Barcianus sit, nescio."—"Acta Sanctorum," tomus vii., Septembris xxv. De S. Barro vel Finbarro Ep. Corcagiensi in Hibernia, sect. i., num. 3, 4, p. 142.

<sup>94</sup> See "A Memorial of British Piety," p. 135. There, however, he is distinguished from St. Barrus, called first bishop of Caithness in Scotland, at this same date; although in an earlier work, there is but one Barrus mentioned, as venerated in the Irish and Scottish churches. See "Britannia Sancta," part ii., pp. 142, 143.

Cotton,<sup>97</sup> R. Chambers,<sup>98</sup> Miss Mary Francis Cusack,<sup>99</sup> Rev. S. Baring-Gould,<sup>100</sup> and in the "Dictionary of Christian Biography."<sup>101</sup> Philip Ferrarius, who inserts the names of many saints, not found in the Roman Martyrology, has a notice concerning a bishop Barr, venerated "in Scotia," at the 22nd of August.<sup>102</sup>

There are many places in Ireland—especially in the south—called Kilbarry, and they are said to have been thus denominated formerly in honour of our saint. In the County of Cork a Kilbarry was about one mile outside the city to the north.<sup>103</sup> Another was near Dunmanway, while another was near Fermoy.<sup>104</sup> There is a Knockbarry, near Liscarroll, in the County of Cork. Also there is a Kilbarry adjoining at E. Castle Cor.<sup>105</sup> The following were within the County of Cork. In Kilbrin parish, diocese of Cloyne, the Catholic Church is dedicated to St. Finbar.<sup>106</sup> Also in Ballingearry, the parish Catholic church is dedicated to St. Finbar and St. Ronan.<sup>107</sup> In the parish of Castlelyons and barony of Condons and Clangibbon, the townland of Kilbarry is to be found.<sup>108</sup> The Catholic church at Castlelyons is dedicated to St. Finbar.<sup>109</sup> There was a Kilbarry<sup>110</sup> in the parish of Kilbrin, barony of Duhallow. In the parish of Fanlobbus,<sup>111</sup> barony of East Carbery (West Division) there is a townland called Kilbarry.<sup>112</sup> In the parish of Templemartin,<sup>113</sup> and barony of Kinalmeaky, there is a Kilbarry.<sup>114</sup> In the parish of Kilmoe,<sup>115</sup> barony of West Carbery (West Division) there is a townland known as Kilbarry.<sup>116</sup> There is a townland called Kilbarry<sup>117</sup> in the parish of Ballinadee, and barony of West Muskerry. There is a Kilbarry townland,<sup>118</sup> in the parish of Inchigeelagh and barony of West Muskerry. There is a parish called Kilbarry<sup>119</sup> in the barony of Gaultiere, and County of

<sup>95</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. ix., September xxv.

<sup>96</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., p. 315.

<sup>97</sup> See "Fasti Ecclesiæ Hibernicæ," vol. i., Bishops of Cork, p. 215.

<sup>98</sup> See "The Book of Days," vol. ii., p. 380.

<sup>99</sup> See "The History of the City and County of Cork," chap. iii., p. 41.

<sup>100</sup> See "Lives of the Saints," vol. ix., September 25, pp. 377, 378.

<sup>101</sup> Article by the Right Rev. Alexander Penrose Forbes, Bishop of Brechin, vol. i., pp. 266, 267.

<sup>102</sup> For this statement, he cites the Menologium Scoticum, and the Martyrologium Canisii. But the Bollandist editor, Suyskens, could not find such an entry in Dempster at that day, nor in the Menology of Cameraarius, nor in the German Martyrology of Canisius, edited at Dillinga, in the years 1577 or 1599.

<sup>103</sup> In the parish of St. Anne's, Shandon, barony of Cork and Municipal Borough. See "Ordnance Survey Townland Maps for the County of Cork," sheets 63, 74.

<sup>104</sup> See John Windale's Manuscript, already quoted, at p. 757.

<sup>105</sup> See John Windale's Manuscript, p. 758.

<sup>106</sup> Information communicated by Very Rev. Patrick Hurley, P.P.

<sup>107</sup> Information communicated by Very Rev. Patrick Hurley, P.P.

<sup>108</sup> It is marked on the "Ordnance Survey Townland Maps for the County of Cork," sheet 36.

<sup>109</sup> Information communicated by Very Rev. Patrick Hurley, P.P.

<sup>110</sup> See "Ordnance Survey Townland Maps for the County of Cork," sheets 16, 24.

<sup>111</sup> There are remains of a church and grave-yard. The Catholic parish church is dedicated to St. Finbar. Information communicated by Very Rev. Patrick Hurley, P.P.

<sup>112</sup> Marked on the "Ordnance Survey Townland Maps for the County of Cork," sheets 107, 120.

<sup>113</sup> The Catholic Church there is dedicated to St. Finbar. Information communicated by Very Rev. Patrick Hurley, P.P.

<sup>114</sup> Marked on the "Ordnance Survey Townland Maps for the County of Cork," sheet 96.

<sup>115</sup> The Catholic Church there is dedicated to St. Finbar. Information communicated by Very Rev. Patrick Hurley, P.P.

<sup>116</sup> See "Ordnance Survey Townland Maps for the County of Cork," sheet 147.

<sup>117</sup> See "Ordnance Survey Townland Maps for the County of Cork," sheet 83.

<sup>118</sup> Noted on the "Ordnance Survey Townland Maps for the County of Cork," sheet 82.

<sup>119</sup> See "Ordnance Survey Townland

Waterford. There is another parish called Kilbarrymeaden<sup>120</sup> in the barony of Decies without Drum, in the same county. It seems probable both were named after our saint. We are told, that in the seventh century the monks of St. Finbarr, near Cork, founded a small abbey for Canons Regular of St. Austin, at Aghamore.<sup>121</sup> This was situated towards the western extremity of Kilcroghan parish, in Dunkerron barony, county of Kerry. It is built on a small island, near the mouth of Kenmare river; but, at low water, it is accessible by land from the neighbouring shore. The old walls are often beaten both by winds and waves.<sup>122</sup> This old ruin is celebrated, moreover, as forming a portion of the property, and standing near Darrynane—once the residence of Ireland's illustrious Liberator, Daniel O'Connell.<sup>123</sup> His wife's and many of his ancestors' remains rest within its burial ground. The surrounding scenery is uncommonly grand and romantic.<sup>124</sup> According to some accounts, the parish of Kilbarron,<sup>125</sup> in the county of Donegal, probably bears his name; the church there is given as Cill barfinn in an ancient map.<sup>126</sup>

The memorials of St. Barr are in many parts of Scotland connected with local topography. Thus in the parish of Kilkerran was Barre's Island, in modern times designated Davara or Devar,<sup>127</sup> and in the mouth of Campbeltown Lough, in the parish thus named, Argyshire.<sup>128</sup> The island is thrown out like a sentinel from the hills, and it is connected with the shore on the south-west side by a natural mole of gravel,<sup>129</sup> thus forming a splendid

Maps for the County of Waterford," sheets 9, 17. The townland so named within it is marked *ibid*.

<sup>120</sup> It is described on the "Ordnance Survey Townland Maps for the County of Waterford," sheets 16, 25. The townland so named is to be found on the latter sheet.

<sup>121</sup> See Smith's "Natural and Civil History of Kerry," chap. v., p. 94. I know not on what authority, this statement has been advanced; but its accuracy must be doubted, as the Canons Regular of St. Augustine had not an existence at that early period.

<sup>122</sup> Allusion to this locality may be seen at the 7th of April, in the Fourth Volume of this work, Art. i. There may be seen an engraving of the old church ruins, which are thought by some to have had St. Finan Lobhar as patron, or possibly St. Finan, Patron and Abbot of Kinnety, venerated at that date.

<sup>123</sup> His accomplished daughter, Mrs. Ellen Fitz-simon, has alluded to this locality, in the following beautiful lines:—

"I pass the arch, and in the grass-grown  
aisle

Pause o'er the marble that commemorates,  
In plain but energetic phrase, the worth,  
Talents and virtues of those long, long  
laid

Within the narrow house."

—"Darrynane in Eighteen Hundred and Thirty-Two, and other Poems," pp. 3, 4.

<sup>124</sup> An admired Irish poet, under the signature Desmond in the *Nation*, has well

described this locality in several spirit-stirring stanzas. In one of these, written in 1844, after a visit to Darrynane, allusion is thus made to St. Finbarr:—

iii.

"And who is the chief of this lordly  
domain?—

Does a slave hold the land where a  
monarch might reign?—

Oh! no, by St. Finbar, nor cowards, nor  
slaves,

Could live in the sound of those free  
dashing waves.

A chieftain, the greatest the world has  
e'er known—

Laurel his coronet—true hearts his  
throne—

Knowledge his sceptre—a Nation his  
clan—

O'Connell, the chieftain of proud Darry-  
nane!"

—"Poems," by Denis Florence Mac Carthy, p. 275, Dublin edition, 1882. 8vo.

<sup>125</sup> Already at the 21st of May, in the Fifth Volume of this work, Art. i., allusion has been made to this place, of which St. Barrhion, venerated at that date, is regarded as patron. There, too, an engraving of Kilbarron old church, County of Donegal, is presented.

<sup>126</sup> William Allingham on "Irish Names of Places," in *Fraser's Magazine*.

<sup>127</sup> See "Origines Parochiales Scotiæ," pars ii., i., pp. 12, 16, 23.

<sup>128</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. ii., p. 345.

harbour for Campbeltown. In the parish of Tarbat, there is Chapel Barre at Midd Genie.<sup>130</sup> In South Ayrshire there is a parish and a village called Barr.<sup>131</sup> In it are the ruins of a pre-Reformation chapel, known as Kirk Dominæ.<sup>132</sup> In Forfarshire and in the parish of Stickathrow,<sup>133</sup> is the scattered village of Inchbare.<sup>134</sup> St. Finbarr is patron of the Isle of Barra, which takes its name from him,<sup>135</sup> and where a *cultus* of the Saint was maintained<sup>136</sup> until the last century.<sup>137</sup> There is a church in this island called Kilbarr, which means St. Barr's church, and a little chapel near it, in which the Macneil, and those descended from his family, are usually interred. The natives had St. Barr's wooden image standing on the altar, and covered with linen, in the form of a surplice.<sup>138</sup> All their greatest asseverations were by this saint. In the Island of Barray the saint's image used to be clothed with a linen sheet every year upon the day of his anniversary.<sup>139</sup> This insular parish of the Outer Hebrides is in Inverness-shire, and it has a Catholic church dedicated to St. Barr.<sup>140</sup> St. Finbar is patron of Dornoch,<sup>141</sup> the episcopal seat of Caithness, and a coast town and a parish of south-east Sutherland. It is the capital of this county, and it was formerly a royal and parliamentary burgh. On the 25th of September, the Scottish Church kept the festivals of St. Fynber, a bishop who obtained special reverence in Caithness, and of St. Finneis,<sup>142</sup> bishop and martyr, at Eddleston.

Among the more modern erections, designed to commemorate the first Bishop and chief Patron of Cork, the following are especially to be noticed : The Protestant Chapter of St. Finbar's being free from debt in 1861, the Finance Committee suggested that the surplus of income should be applied to the formation of a fund for the repair or rebuilding of the cathedral.<sup>143</sup> Early in the following year, it was resolved to remove the structure then existing, and to rebuild the church on a grandiose scale. Liberal subscriptions were received, and designs prepared by Mr. William Burges, the architect, were approved by the chapter. On the 12th of January, 1865, the first stone of the new cathedral was laid by Bishop John Gregg, with the usual

<sup>129</sup> See *ibid.*, vol. i., p. 227.

<sup>130</sup> See *Origines Parochiales Scotiæ*, pars ii., pp. 11, 434.

<sup>131</sup> See "New Statistical Account of Scotland." Ayrshire, p. 409.

<sup>132</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., pp. 130, 131.

<sup>133</sup> See "New Statistical Account of Scotland." Forfarshire, p. 668.

<sup>134</sup> See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. iv., p. 283.

<sup>135</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, p. lxxiv., n. (d).

<sup>136</sup> See M. Martin's "Description of the Western Islands of Scotland," p. 92.

<sup>137</sup> See "Old Statistical Survey of Scotland," vol. xiii., p. 326.

<sup>138</sup> Martin states: "I came very early in the morning with an intention to see this image, but was disappointed, for the natives prevented me, by carrying it away lest I might take occasion to ridicule their superstition, as some Protestants have done formerly, and when I was gone, it was again exposed on the altar. They have several traditions concerning this great saint. There

is a chapple (about half a mile on the south side of the hill near St. Barr's Church), where I had occasion to get an account of a tradition concerning this saint which was thus: The inhabitants having begun to build the church, which they dedicated to him, they laid this wooden image within it, but it was invisibly transported (as they say) to the place where the church now stands, and found there every morning."—M. Martin's "Description of the Western Islands of Scotland," p. 92.

<sup>139</sup> See "Old Statistical Survey of Scotland," vol. xiii., p. 326.

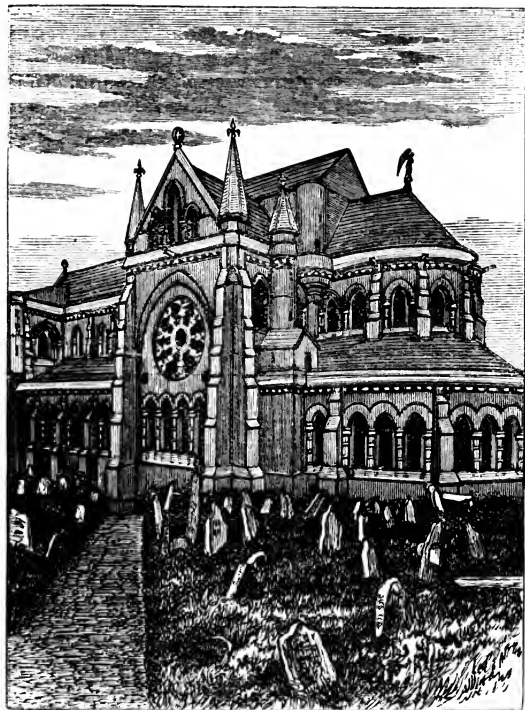
<sup>140</sup> The Easter Communion there numbered 1,015, in 1880, and the church has 500 seats. See Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. i., p. 134.

<sup>141</sup> See an account of it in Francis H. Groome's "Ordnance Gazetteer of Scotland," vol. ii., pp. 362, 363.

<sup>142</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 275.

<sup>143</sup> See the Rev. Andrew C. Robinson's "St. Fin Barre's Cathedral, Cork, Historical and Descriptive," p. 17.

ceremonies, and in the presence of a large and representative assemblage. The work was rapidly pressed forward,<sup>144</sup> but the contractor, Mr. Robert Walker, resigned the contract in 1866. On the 13th of March, 1867, the contract of Messrs. Gilbert Cockburne and Sons, Dublin, was accepted, and on the following 5th of August, the new contractors commenced work.<sup>145</sup> Although unfinished at the time, the ceremonial for the consecration of St. Fin



Exterior View of St. Fin Barre's Cathedral, Cork.

On the 23rd of October, 1879, his successor, Bishop Robert Samuel Gregg, attended by members of the Diocesan Synod then in session, laid the topmost stone of the great central tower, thus practically

Barr's Cathedral took place on Wednesday, November 30th, 1870. The consecrating bishop was the Right Rev. Dr. Gregg, Bishop of Cork, Cloyne, and Ross, who was assisted by the Lord Primate, the Archbishop of Dublin, and the Bishops of Meath, Peterborough, Down, Limerick, Tuam, and Derry. A crowded and distinguished congregation was present, the Corporation of Cork being represented by several of its members.<sup>146</sup> At that time, through want of sufficient funds, the Cathedral was not wholly completed; but, on the 6th of April, 1878, Bishop John Gregg had the satisfaction of laying the topmost stones of the western towers and spires, attended by a large body of the clergy and laity.

<sup>144</sup> An external view of the Cathedral, taken at an angle which introduces the western portals, duplex towers and spires, with the great central tower and spire, one side and transept, is given in the frontispiece to the work already quoted. The appearance here presented introduces an obverse view of the external apse, choir and transept, taken from an approved photograph, before the great central tower had been completed. It was drawn and engraved on the wood by Gregor Grey.

<sup>145</sup> The work was pushed on energetically:

the south and north Portals were begun on the 12th of August; the Triplet window of Ambulatory on the 7th of September; Bases of Nave columns, north side, on the 11th of October; south-east great pier commenced October 30th, and north-east great pier, on the 31st; north-east and south-west great piers were begun on the 2nd of December. On the 27th of January, 1868, the Bases of Nave columns commenced on the south side; Arches of the Apse windows were begun on the 17th of March; first string course of great piers

completing the work of building the Cathedral of St. Fin Barre.<sup>147</sup> The following is a detail of its architecture:—The building is in the early French style, with a mixture of the Norman. The west front has a most stately and imposing aspect. The structure consists of a lofty nave, with aisles widening into twin transept gables,<sup>148</sup> and terminating in a magnificent circular apse.<sup>149</sup> The main entrance, which is on the western side, is one of the grandest features in the design. It consists of a central and two side doorways in the Gothic style, embayed into deep porticoes by retreating coils of masonry, resting on solid pillars, and diminishing until they reach the doors themselves.<sup>150</sup> The sides of the portals are enriched with statuary and sculpture, after the manner of French cathedrals. The great western window<sup>151</sup> is circular and of immense size,<sup>152</sup> being placed over the central doorway. Two lofty towers are being reared on each side of this western entrance, supported on red brick vaulting, with a circular well in the centre to admit the bells. Another, a great central tower, springs from the chancel roof, and rises to several hundred feet. Clustering round the central tower are octagonal pinnacles rising 14 feet from the base, richly carved at top, and two turrets terminating in conical roofs. The material employed in the building is the best Cork limestone, with buttresses and supports of Carlow stone. The nave has a clear length of 162 feet, with a width of 24 feet, or, including the sides of the aisle, a clear breadth of 57 feet 6 inches.<sup>153</sup> Between the nave and aisles runs a double row of four massive Bathstone columns, resting on huge pedestals, and rising to 16 feet, where they support the arcade of the nave, and abut against the base of the central tower. The roof of nave, chancel, and aisles is plainly vaulted, and laid out in panels, painted in suitable allegories.<sup>154</sup> The walls of the aisles are pierced by four couplet lights in the pointed style, and supported by Bathstone columns carved with limestone mullions. Further light is afforded

March 24th; Lintel of north-west portal set March 26th; south-west portal do. 1st of April; central portal left side and right side commenced April 7th; limestone columns to side portals do. April 17th; Bathstone caps on Nave columns 23rd April; south transept four light windows begun 6th of May; Tympanum of central portal on June 1st; cornice and brocking south aisle, June 15th; Nave arches 25th of July; Transept rose windows commenced October 8th. On the 22nd of January, 1869, were erected the columns and caps to gallery of western Tower; Rose window in the western front was commenced on the 18th of February; Gutter course and Gurgoyles of nave on the 28th of June; the Gurgoyles in chancel were finished on the 1st of October; the western Rose window was finished on the 10th of December. In 1870 and on the 9th of February, the eastern great arch was finished; the great piers were finished on the 11th of June; the slating was continued during the months of July, August, September and October; the glazing commenced in September; the plastering was finished in October; and the Marble steps to chancel commenced on the 1st of November.

<sup>146</sup> See Dr. Richard Caulfield's "Annals

of St. Fin Barre's Cathedral, Cork," pp. 109 to 114.

<sup>147</sup> See Rev. Andrew C. Robinson's "St. Fin Barre's Cathedral, Cork, Historical and Descriptive," pp. 18, 19.

<sup>148</sup> Over the north transept door, on the tympanum, is a handsome design in limestone representing the building of Solomon's temple, executed by Mr. Harrison, of Dublin. It was presented to the dean and chapter by the contractors.

<sup>149</sup> The apse is surmounted by a life-size figure, in gilt bronze, having an angel fixed in a commanding position.

<sup>150</sup> The entrance doors are square-headed, thickly sheeted with oak, and ornamented with wolf-heads.

<sup>151</sup> In the spandrels around it are carved emblematical figures of an eagle, an angel, an ox, and a lion, supported on columns of polished masonry.

<sup>152</sup> It is divided into eight floreated panels, richly mounted.

<sup>153</sup> The ground plan of the Cork Cathedral is set forth in an engraving, to which detailed measurements and references are annexed, in Rev. Andrew C. Robinson's "St. Finbarre's Cathedral, Cork, Historical and Descriptive," p. 40.

<sup>154</sup> The accompanying illustration of the

by the clerestory windows, five in number, 3 feet 4 inches wide, beneath which are five corresponding trifolium arches, supported on Bathstone columns, richly carved. The chancel is marked off by a row of eight massive Cork red marble pillars, doubled, each of which has a parasitical Bathstone column running up to the roof.<sup>155</sup> Round the pillars of the chancel is an ambulatory,



Interior View of St. Fin Barre's Cathedral, Cork.

lighted by seventeen windows, arranged in triple lights, with rich moulding, and supports. The ascent from the nave to the chancel is by seven steps of Sicilian marble.<sup>156</sup>

In the City of Cork, the Catholic parish church of the South Parish is dedicated to St. Finbar; while there is a parish known as St. Finbar's West, with a church dedicated to the Immaculate Conception of the Blessed Virgin Mary. At Sunday's Well is St. Finbar's Industrial School, under the management of the Sisters of the Good Shepherd. The Seminary at Cork is also dedicated to St. Finbar. The parish church of Bantry is dedicated to him. The parish church of Inchi-

geela, where there are remains of an old chapel in a grave-yard, and said to have been a chapel of ease, is dedicated to St. Finbar. The present writer had been informed by Mr. Joseph Long,<sup>157</sup> a native of the city, and who had an excellent local knowledge of Cork, that a tradition there prevailed regarding a chime of silver bells, formerly belonging to the church of St. Finnbarr. It was supposed, these bells had been buried under ground, behind the North Mall. It was reported, a certain family in Cork had a knowledge of where they had been buried; but, it was thought, that family has become extinct, and that every clue to the bells' place of concealment is now lost. Many buildings at present cover the site, as indicated by citizens of Cork.

In the poem<sup>158</sup> beginning "Patrick of the fort of Macha loves," it states,

interior of St. Fin Barre's Cathedral, Cork, is copied from an approved photograph, and drawn on the wood, engraved by Gregor Grey.

<sup>155</sup> The organ gallery, at the western end of the church, is approached by a spiral staircase, and it contains a magnificent organ, built by Mr. Hill, of London, at a cost of £1,500.

<sup>156</sup> The foregoing description is taken chiefly from the *Dublin Evening Mail* of Thursday, December 1st, 1870.

<sup>157</sup> Then engaged in cataloguing Irish Manuscripts, contained in the Royal Irish Academy, February, 1867.

<sup>158</sup> Ascribed to Cuimin of Connor.

<sup>159</sup> This is found in the English translation :—

that Bairre was humble to every person, and that he used to give assistance to every needy person.<sup>59</sup> The holy man, Barrus, was great and wonderful, say his ancient biographers, both on earth and in Heaven. He was constant in faith as St. Peter, an excellent doctor like St. Paul, courageous as St. Andrew, supplanting vices like St. James, full of God's grace, like St. John. Like Abraham he was a true pilgrim; like Moses he was gentle, tender and forgiving; like David he was a choice and praiseworthy psalmist; like Solomon he was renowned for knowledge and wisdom. In daily, and especially in his inward, life, Bairre united all the virtues of perfect men, such as humility, obedience, affability, patience, faith, hope, and charity. His well-regulated temper and gentle rule; his constant prayers and meditation; his vigils, his fasting and abstinence; his purity of heart and soul; his powers and strength of mind; his generosity and discernment; these and many other high qualifications are enumerated by his panegyrists. Having performed many miracles, having fought the good fight, and having kept the faith, this glorious Saint, owing to his merits, deserved the kingdom of Heaven and the sight of its King. Among choirs of angels he happily passed to the Lord.

ARTICLE II.—ST. COLMAN, OF COMHRUIRE, NOW KILCOMRERAGH, AT UISNEACH HILL, COUNTY OF WESTMEATH. [*Seventh Century.*] The name Colman, being a diminutive of Colum or Colm—a contraction for Columba—was very frequently applied to very many of our early Irish Saints.<sup>1</sup> The name Colman, Comraire, appears in the Martyrology of Tallagh,<sup>2</sup> as having veneration paid him, at the 25th of September. The like entry<sup>3</sup> is in the Book of Leinster copy. The feast of Colman is entered in the Feilire of Marianus O'Gorman,<sup>4</sup> at the 25th of September, and the commentator says, *i.e.*, Colman Comhruire—rendered Colman of the Casket. Bronach,<sup>5</sup> daughter to Miliuc, son of Buan, with whom Patrick<sup>6</sup> was in bondage, is said to have been his mother.<sup>7</sup> Again, it is related, that his mother was Galges, daughter of Aedh-finn or Hugh the White, prince of Hybruinn. He is said to have been the son of Fintan, and grandson of Finloga, prince of South Munster. His brother was the celebrated St. Fursa or Fursey,<sup>8</sup> who preached and founded monasteries in England and France. Uisneach was in the parish of Killare, barony of Rathconrath and county of Westmeath. It is now known as Usnagh hill,<sup>9</sup> and somewhere in its vicinity, Comhruire must be sought. This place was also called Comhraire-Midhe, and it is now known as Kilcomreragh, near the hill of Uisneach. The church there is said to have been founded early in the seventh century, by the present Saint. It seems likely he died during that period, or perhaps early in the eighth century. The death of Abbot Ferfio of

“Bairre, the fire of wisdom, loves  
Humility to the men of the world;  
He never saw in want  
A person that he did not assist.”

A somewhat different English translation—yet substantially the same—may be seen in Rev. Dr. Kelly's “Martyrology of Tallagh,” p. 165.

ARTICLE II.—<sup>1</sup>See Rev. Dr. Lanigan's “Ecclesiastical History of Ireland,” vol. iii., chap. xix., sect. i., n. 12, p. 146.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>3</sup> Thus: Colman Comraire.

<sup>4</sup> See Dr. Whitley Stokes' “Feilire Hui Gormain,” pp. 184, 185.

<sup>5</sup> See her commemoration at the 2nd of April, in the Fourth Volume of this work, Art. i.

<sup>6</sup> See his Life at the 17th of March in the Third Volume of this work, Art. i.

<sup>7</sup> Such is the O'Clery statement.

<sup>8</sup> See his Life, at the 16th of January, in the First Volume of this work, Art. i.

<sup>9</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., n. (e), p. 166.

Comhraire-Midhe, is recorded, at A.D. 757.<sup>10</sup> Comraire monastery seemed not to have survived the Danish invasions.<sup>11</sup> The history of St. Colman, and the year of his death, do not appear to be known. He is recorded in the Martyrology of Donegal,<sup>12</sup> at this same date as Colman, of Comhruire, at Uisneach.

ARTICLE III.—REPUTED ST. COLMAN, SCI. The Martyrology of Tallagh,<sup>1</sup> registers St. Colman, Sci., as having been venerated, at the 25th of September. In like manner, we meet such an insertion<sup>2</sup> in the Book of Leinster copy. As we do not meet this distinctive entry in any other Irish Calendar, it seems to have been a superfluous notice, and only intended to commemorate the preceding saint.

ARTICLE IV.—ST. IOMCHAIDH, OF KILL DROCHOID, COUNTY OF DOWN. In the published Martyrology of Tallagh,<sup>1</sup> as also in the Book of Leinster copy,<sup>2</sup> we find the simple entry, Imchad, at the 25th of September. In the Feilire of Marianus O'Gorman, his name, place and feast are entered at the 25th of September.<sup>3</sup> From the name of this Saint's locality, it must be Anglicised, "Church of the Bridge." Doubt exists as to the exact place where this Saint had been venerated, within that peninsula called the Ards of Ulster. There is no river in the Ards, deserving a bridge, except the Blackstaff, which divides the Great and Little Ards. The chapel of Grangia or Gransha, a townland at the south end of Inishargy parish,<sup>4</sup> was situated near the Blackstaff river.<sup>5</sup> The name of Iomchaidh is also entered in the Martyrology of Donegal,<sup>6</sup> at this same date, as being of Cilldroichit, in Ard Uladh.

ARTICLE V.—ST. COELAN OR CAELAN, OF ECHINIS. When the topic or individual for praise is honestly deserving, it seldom happens, that the faculty for praising is easy of exercise, because there is a want of complete knowledge regarding the subject. The published Martyrology of Tallagh<sup>1</sup> enters a feast for Coelan, at the 25th of September. The Book of Leinster has a like entry,<sup>2</sup> at that date. In the Feilire of Marianus O'Gorman the feast of Coelan is to be found at this date, and the commentator states, that he was from Ech-inis.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> records a festival, at the 25th of September, to honour St. Caelan. It also gives the name of his place, Each-inis, which means in English, "the horse-island." There are no less than fourteen ascertained denominations of its Anglicised form in various parts of Ireland; <sup>5</sup> with perhaps many more not recorded, yet locally known to the

<sup>10</sup> See *ibid.*, pp. 358 to 361, and n. (e).

<sup>11</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 558.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 258, 259.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: Colman Sci.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: Imchad.

<sup>3</sup> The commentator notes that he was of Chille droichit or Cell Droichit, in Ard Uladh. See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> See "Ordnance Survey Townland Maps for the County of Down," sheet 18.

<sup>5</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 21, and n. (m), *ibid.*. Also, Appendix LL, p. 380, and n. (d) *ibid.*

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 258, 259.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: Caelan.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 258, 259.

<sup>5</sup> See "General Alphabetical Index to the

people living in their neighbourhood. An Aghinish<sup>6</sup> is found in the parish of Kinawley, in the barony of Knockninny, and County of Fermanagh. There is an Aghinish, in the parish of Ballyovey, barony of Carra, and County of Mayo.<sup>7</sup> Within Lough Carra, opposite the residence of Moore Hall, are the ruins of an old church,<sup>8</sup> which may possibly be identified with the *cultus* of this St. Coelan or Caelan.

ARTICLE VI.—ST. AINMIRE, OF ROSS-UA-CHONNA, IN MUGHDHORNA. The Martyrology of Donegal<sup>1</sup> mentions, that veneration was given at the 25th of September to Ainmire, of Ross-ua-Chonna, in Mughdhorna. In the Feilire of Marianus O'Gorman<sup>2</sup> there is mention of "true Ainmire, my Superior," at this day; while a commentator adds, that he was from Ross Hua Chonna in Mughdornaibh.<sup>3</sup> The Mughdhorna Breagh<sup>4</sup> were a Sept of the Oirghialla<sup>5</sup> seated in Bregia, in East Meath, but their exact position has not been determined. They are to be distinguished from the Mughdhorna-Maighen, who were seated in and gave name to the barony of Cremorne, in the County of Monaghan.<sup>6</sup>

ARTICLE VII.—ST. SINEALL, OF DRUIM-BROAN. In the published Martyrology of Tallagh,<sup>1</sup> there seems an incorrect entry, Linell (for Sinell) Droma broon. The proper entry<sup>2</sup> is to be found in the Book of Leinster copy. In the "Feilire of Marianus O'Gorman"<sup>3</sup> there is an entry of Sinell, and his commentator adds, that he was of Droma Broan or Druim Bróan. Among the townland denominations of Ireland, we can only discover one place called Drumbrone, which is situated in the parish of Magheracloone, in the barony of Farney, and County of Monaghan.<sup>4</sup> Sineall, of Druim Broan, is set down in the Martyrology of Donegal,<sup>5</sup> as having had a festival, at the 25th of September.

ARTICLE VIII.—ST. SEANAN OR SENAN, BISHOP OF CORK. The published Martyrology of Tallagh<sup>1</sup> records the name Senan, Bishop of Corcaighe—now Cork city—as having had veneration paid him, at the 25th of September. Also, in the Book of Leinster copy, he is entered,<sup>2</sup> in like manner. The Martyrology of Marianus O'Gorman has a Senan, with eulogy,<sup>3</sup> at this date, and the commentator calls him a bishop, but without naming his see. Pro-

Townlands and Towns, Parishes and Baronies of Ireland," p. 530.

<sup>6</sup> See Ordnance Survey Townland Maps for the County of Fermanagh," sheet 34.

<sup>7</sup> See Ordnance Survey Townland Maps for the County of Mayo," sheet 109.

<sup>8</sup> So I have been informed by the late Very Rev. Canon Ulick J. Bourke, who had a good knowledge of the vicinity.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 258, 259.

<sup>2</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>3</sup> See *ibid.*, notes.

<sup>4</sup> The Mughdorni were the descendants of Mughdorn Dubh, son of Colla Meann. See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxvi., p. 363.

<sup>5</sup> The Mughdhorna territory is more usually called Crich Mughdhorn; it is

Latinised Provincia Mugdornorum and Regio Mugdornorum. See the "Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., p. xxi., num. 121.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (f), p. 420.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Mr. Kelly, p. xxxv.

<sup>2</sup> Thus: Sineall Droma broon.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> See "Ordnance Survey Townland Maps for the County of Monaghan," Sheet 30.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 258, 259.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: Senan Copc.

<sup>3</sup> There he is noted as "Senan Saigthir,"

bably on the authority of the Tallagh Martyrology, Colgan notices his feast for this day, and states, that he ruled as bishop over the See of Cork.<sup>4</sup> He is simply set down as Seanan, Bishop, in the Martyrology of Donegal,<sup>5</sup> at this same date.

ARTICLE IX.—ST. MODAIN OR MODEO, IN AILBHE. The published Martyrology of Tallagh<sup>1</sup> mentions a festival in honour of Modoe, in Ailbhe, at the 25th of September. In the Book of Leinster, the entry is somewhat different.<sup>2</sup> In the Feilire of Marianus O'Gorman,<sup>3</sup> there is a line "Mo Doe fri decraib"—rendered "My Doe, against hardships," and the commentator adds that he was in Ailbe. In the Annals of the Four Masters,<sup>4</sup> at the year of Christ 528, we have the account of a battle fought at Ailbhe, in Breagh, a place now known as Cluan-Ailbhe, in barony of Upper Duleek, and County of Meath. In the Martyrology of Donegal,<sup>5</sup> there is a commemoration of Modoe in Ailbhe,<sup>6</sup> at this date.

ARTICLE X.—FEAST OF FIRMIN OR FIRMINUS, FIRST BISHOP OF AMIENS, BY SOME WRITERS REPUTED AN IRISH SAINT. Although by some rather modern writers, St. Firminus has been regarded as a native of Ireland; yet the more ancient accounts and the circumstances of his career are manifestly in contradiction of those authorities. At the 25th day of September, Colgan had desired to publish the Acts of St. Firminus, as we learn from the posthumous list of his Manuscripts.<sup>1</sup> This holy man was born in Ireland, according to some writers. His father is said to have been named Firmus, and to have been distinguished for his social rank. From him, as we are informed, the son was called Firminus.<sup>2</sup> The idea of the present holy bishop having been a native of our Island seems to have arisen from an error of Petrus de Natalibus, in mistaking Hiberia—as found in his ancient Acts—for Hibernia, in which the city of Pampilonia is placed. Firmin was born, it is stated, in the second half of the first century.<sup>3</sup> The Life of St. Firminus, Bishop and Martyr of Amiens, has been published<sup>4</sup> by the Bollandists,<sup>5</sup> at the 25th of September. It has been edited<sup>6</sup> from two Manuscripts;

which is rendered "Senan who is sought." See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>1</sup> See "Acta Sanctorum Hiberniæ," viii., Martii, Vita S. Senani, Appendix, cap. i., p. 541, (*recte*) 537.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 258, 259. In the Irish Ordnance Survey MS. copy, we read simply, *Senan epp*, at this day." See p. 81.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Mr. Kelly, p. xxxv.

<sup>2</sup> Thus: *MODAI* i.e. in *ailbe*.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> See Dr. O'Donovan's Edition, vol. i., pp. 176, 177, and n. (m).

<sup>5</sup> Edited by Rev. Drs. Todd and Reeves, pp. 258, 259.

<sup>6</sup> In a note Dr. Reeves says at the word Ailbhe: "The manuscript, following the note on Marian, has in, which makes Ailbe the name of a place not of a man. Probably Cluain-Ailbhe, 'lawn of Ailbhe,' or

Magh-n-Ailbhe, 'plain of Ailbhe,' is intended, as it is not unusual to find in such cases as Cairbre, Laoghaire, &c., a personal name applied to a region, without any qualification."

ARTICLE X.—<sup>1</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Meusium et Dierum."

<sup>2</sup> See DeBurg's "Officia Propria Sanctorum Hiberniæ," Die xxv. Septembris. In Festo S. Firmini. Officium. Lect. iv., p. 80. His feast is to be found at the same date in the "Supplementum ad Breviarium Romano-Seraphicum," p. 74. Printed in Dublin, 1752, 12mo., by Ignatius Kelly, of St. Mary's-lane.

<sup>3</sup> See Les Petits Bollandistes, "Vies des Saints," tome xi. xxv.<sup>e</sup> Jour de Septembre, p. 372.

<sup>4</sup> In two chapters containing nineteen paragraphs.

<sup>5</sup> See "Acta Sanctorum," tomus vii. Septembris xxv. De S. Firmino Episc. Mart. Ambianis in Gallia, pp. 24 to 57.

one belonging to Amiens, and the other to Antwerp, while these have been collated with six others, and the edition of Bosquet. Notes and a previous commentary<sup>7</sup> are annexed. The published Latin Life of St. Firminus states, that at an early period of Christianity, he was the son of Firmus, a senator of great virtue and noble birth, as also of Eugenia, his wife, a lady of like conditions, who lived in a city of Hyberia, called Pampolana. They were originally Pagans, but afterwards converts to the true Religion. Their children are named Firminus, and Faustus, brothers, with a sister named Eusebia; and of these Firminus the oldest was entrusted by his parents to the care and instruction of a priest, Honestus,<sup>8</sup> by whom he had been baptised. Having passed seven years under the discipline of that holy man, St. Firmin went forth to spread the Gospel in Gaul, and there he was ordained priest by St. Honoratus,<sup>9</sup> Bishop of Toulouse. Afterwards he was consecrated bishop.<sup>10</sup> Inspired by great zeal for God's glory, he began his mission among the people of Aquitaine, where he converted many to the true Faith. Subsequently, he travelled to the north-eastern parts of France, where the Christians were violently persecuted by the Roman governor, Valerus. He first preached at Beauvais,<sup>11</sup> where he was arrested and cast into prison, from which he was released, but only to engage the more earnestly in his apostolic labours. About this time, Trajan ruled over the Roman Empire, while Sebastian and Longalus were governors of Belgic Gaul. Thence Firmin proceeded to the territory of the Ambiani,<sup>12</sup> and in their chief city, called Ambianum,<sup>13</sup> now known as Amiens,<sup>14</sup> he zealously laboured to convert the pagans from idolatry. He there founded a church and had numerous disciples. Among his converts was a senator named Faustinien, who with his family was baptised, as also many others of distinguished rank. He likewise wrought a number of miracles. His missionary work extended to the surrounding country, and even among the Morini. It is said the episcopal see of Amiens had been established on the outskirts of that city,<sup>15</sup> by St. Firmin, on the site of the present Abbey of St. Acheul. The first church he founded was, no doubt, of moderate dimensions, and probably of perishable materials, and it has long since disappeared. The present Cathedral of Amiens<sup>16</sup> is one of the most magnificent Gothic structures in the world; while it is remarkable for its noble dimensions and the extraordinary height of its vaulted roof over the nave. The front or western entrance is flanked on both angles of the façade with two lofty and imposing towers, symmetrical in height and closely corresponding in architectural

<sup>6</sup> By Father John Stilling, S.J.

<sup>7</sup> The commentary is comprised in ten sections, and it contains one hundred and twenty paragraphs.

<sup>8</sup> He is said to have been a native of Nîmes, and a disciple of St. Saturnin, bishop of Toulouse. His chief feast is marked in the Modern Martyrologies at the 16th of February. See Adrien Baillet's "Vies des Saints," tome ix., xxv. Jour de Septembre, pp. 645, 646.

<sup>9</sup> His festival is kept on the 21st of December.

<sup>10</sup> See Pierre Larousse's "Grand Dictionnaire Universel du XIX<sup>e</sup> Siècle," tome viii., p. 406.

<sup>11</sup> See "Encyclopédie Catholique," par M. l'Abbé Glaire et de M. le V<sup>e</sup> Walsh, tome xii., p. 82.

<sup>12</sup> These people are alluded to by Cæsar, in his work "Commentariorum de Bello Gallico," lib. ii., cap. xv.

<sup>13</sup> See Pliny's "Historia Naturalis," lib. iv., cap. xxxi.

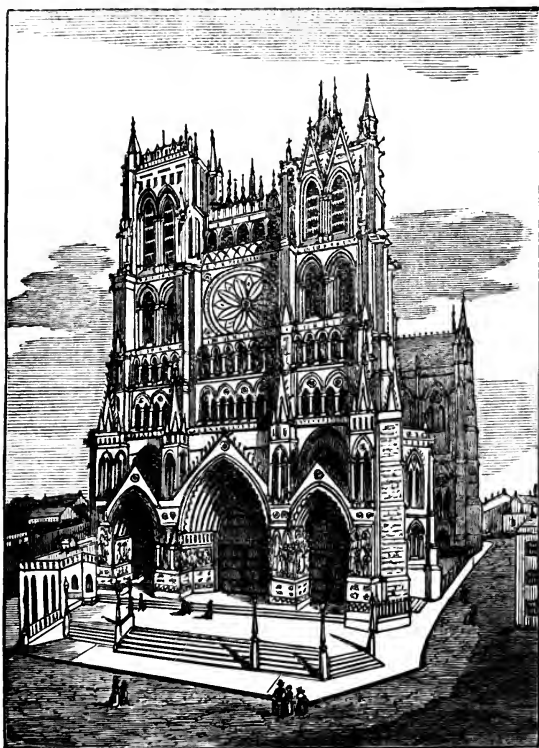
<sup>14</sup> An arrondissement, canton, commune and city of France in the Department of the Somme. Amiens was anciently the capital of Picardy, and it was called Samarabriga or "the passage of the Somme." See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii. La France, chap. xii., sect. iv., p. 788.

<sup>15</sup> See Murray's "Handbook for Travellers in France," sect. i., route 3, p. 23.

<sup>16</sup> The accompanying illustration presents a general view of the western front. It has been copied from an approved illustration, and drawn on the wood, engraved by Gregor Grey.

details. The Cathedral was designed and commenced by the architect Robert de Lusarches in 1220,<sup>17</sup> while it was continued and almost completed in 1269,<sup>18</sup> by Thomas and Regnault de Cormont. However, the great western front was not finished until the close of the fourteenth century.<sup>19</sup> Three vast and deeply recessed portals lead into the interior; the central doorway being of greater height and width than the ones flanking it on either side, and leading under the towers into the lateral aisles. The arches are supported by a long array of statues in niches, instead of pillars; rows of

statuettes supplying the place of mouldings, so that a connected mass of sculpture runs along the whole frontage.<sup>20</sup> The entire length of the Cathedral measures four hundred and sixty-nine feet; the height of the nave roof is one hundred and forty-one feet; while the space covered by the building occupies eight thousand metres. At the crossing of the transepts, the spectator from within may admire the three magnificent rose windows,<sup>21</sup> all of elaborate tracery and varied patterns, filled with rich stained glass. The choir terminates in a semicircular apse, and the elegantly groined roof rests on compressed lancet-arches.



Cathedral of Amiens, France.

Round the wall which separates the choir from its aisles, there is a low stone-screen enclosing a series of sculptures in high relief; on the south side, these represent the legends of St. Firmin and St. Sauve, while to the north are the acts and death of St. John the Baptist.

<sup>17</sup> See M. Vivien de Saint-Martin's "Nouveau Dictionnaire de Géographie Universelle," tome i., Amiens, p. 121.

<sup>18</sup> It is said to have been in course of building to A.D. 1288.

<sup>19</sup> The central spire, which replaces one raised in 1240, but destroyed by lightning, dates from the year 1529.

<sup>20</sup> Over the centre door or *Porche du*

*Beau Dieu d'Amiens*, there is a fine statue of Christ, the bas-relief representing the Last Judgment; over the right hand porch are represented the Death and Assumption of the Blessed Virgin; while over the left hand porch is sculptured the legend of St. Firmin, patron of the city.

<sup>21</sup> Each one of these is nearly one hundred feet in circumference.

Such success attended the ministry of St. Firmin, that the temples and idols of the pagan gods were deserted by the great majority of the Ambiani, and complaints soon reached the Roman governors, Longalus and Sebastien, then at Treves, who came to Amiens, where they ordered all the inhabitants to assemble at the Pretorium, and Firmin to be arrested. He was there confronted by the Pagan priests and interrogated by Sebastien. The holy bishop courageously confessed the Faith of Christ. Fearing a popular tumult, should he be subjected to public punishment, the governor pretended to set him at liberty. Nevertheless, he gave orders, that the bishop should be privately seized and cast into prison. Then, in the dark hour of night, soldiers were sent to his cell, where he was beheaded, on the 25th day of September.<sup>22</sup> In the crypt of the old castle of Amiens, which still remains, St. Firmin is said to have suffered martyrdom.<sup>23</sup> There appears to be a great divergency of opinion regarding the date when he was executed.<sup>24</sup> According to Usuard, it was by order of the prefect, Rictius Varus, he was put to death.<sup>25</sup> Again, it has been thought he received the heavenly reward in some other persecution, and from that of Decius in 250 to that of Diocletian in 303.<sup>26</sup> According to some accounts, he was crowned with martyrdom about the year 287.<sup>27</sup> Faustinian buried him in his field called Abladana, where many miracles were afterwards wrought at his tomb, and there St. Firmin II.,<sup>28</sup> bishop of Amiens, built a church dedicated to the Blessed Virgin. The veneration for his memory spread from Amiens to all the neighbouring dioceses. At Péquigny, his relics are said to have been preserved from a very early period. Thence, it has been asserted, they were transferred to St. Denis by Dagobert I., King of Austrasia,<sup>29</sup> of Neustria, of Bourgogne and Aquitaine.<sup>30</sup> However, these assertions rest on no trustworthy authority.<sup>31</sup> Early in the seventh century, St. Salvius<sup>32</sup> or Sauve had his relics translated into the ancient Cathedral of Amiens.<sup>33</sup> The year, however, is uncertain.<sup>34</sup> About the year 1110, St. Godefrid<sup>35</sup> made another translation

<sup>22</sup> See Adrien Baillet's "Vies des Saints," tome ix., xxv. Jour de Septembre, p. 644.

<sup>23</sup> See Murray's "Handbook for Travellers in France," sect. i., route 3, p. 22.

<sup>24</sup> It has been placed at various periods from the apostolic age down to the commencement of the fourth century. See "Dictionary of Christian Biography," vol. ii., p. 522.

<sup>25</sup> See Baronius' "Annales Ecclesiastici," tomus ii., sub. A.C. 303, sect. cxxx., p. 617.

<sup>26</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xxv.

<sup>27</sup> See "Histoire Littéraire de la France," tome i., Partie i. Troisième Siècle de l'Eglise, sect. xii., p. 307.

<sup>28</sup> His memory is venerated on the 1st day of September.

<sup>29</sup> In 622.

<sup>30</sup> In 628 he became sovereign over these countries. He died at Epinay A.D. 638, and he was buried in St. Denis, which he founded. See "Encyclopédie Catholique," par. M. L'Abbé Glaire et M. le V<sup>e</sup> Walsh, tome x., p. 6.

<sup>31</sup> See the Bollandists' "Acta Sanctorum," tomus vii., Septembris xxv. De S. Firmino Episc. Mart. Ambianis in Gallia,

Commentarius Prævius, sect. ix., pp. 43 to 46.

<sup>32</sup> This holy bishop and confessor was born at Amiens in the sixth century. Having been called to the episcopacy, he died of a prevailing pestilence on the 28th of October, A.D., 615. His feast is kept on the 29th of that month. See Les Petits Bollandistes, Vies des Saints," tome xiii., xxix<sup>e</sup> Jour d' Octobre, pp. 13 to 16.

<sup>33</sup> This was dedicated to the Blessed Virgin, and to St. Firmin. To it, a chapter of Canons was attached from an early period.

<sup>34</sup> Father John Stilling, S.J., has learnedly refuted the statements of Le Cointe, who contends that St. Salvius was bishop of Amiens in the latter part of the seventh century, in "Acta Sanctorum," tomus vii., Septembris xxv. De S. Firmino Episc. Mart. Ambianis in Gallia, Commentarius Prævius, sect. vi., pp. 36 to 38.

<sup>35</sup> He was born at Molincourt or Monticourt, in Soissons, about the year 1066. In the year 1104, he was consecrated bishop of Amiens by Archbishop Marasses II. at Rheims. He died on the 8th November, A.D. 1115. See Les Petits Bollandistes, "Vies des Saints," tome xiii., viii<sup>e</sup> Jour de Novembre, pp. 255 to 270.

of them, to a shrine more worthy of the sacred deposit. However, a great fire broke out at Amiens in 1137, and destroyed a considerable portion of the city, which then for the most part was built of wood, while some of the churches were also destroyed. But St. Firmin's church and shrine seem to have been saved from the flames. About the year 1200, bishop Theobald caused a new gold shrine to be prepared. It was presented in the form of a house, with enamels representing scenes in the holy bishop's life. To this the relics of St. Firmin were consigned on the 16th of October, 1204, and on that day a festival was religiously observed in Amiens.<sup>36</sup> St. Firmin has always been venerated with distinguished honour, and pilgrimages have been made to his tomb; while various churches and religious institutions have been erected, especially throughout France, under his patronage.<sup>37</sup> The veneration for our Saint naturally spread to his native Spain, where he is regarded as one of its chief patrons. To the whole of that country his Office was extended,<sup>38</sup> by Pope Benedict XIV. His commemoration is in many Calendars and Martyrologies, at this date, while his Office is read in several old Breviaries. Likewise, we have traces of his *cultus* in Ireland. In the Kalendar of the Cathedral Church of the Holy Trinity, Dublin, at vii. of the October Kalends, the festival of Firmin, Bishop and Martyr, is recorded.<sup>39</sup> The name does not appear, however, in the Martyrology attached.<sup>40</sup>

ARTICLE XI.—ST. RUINE. The published Martyrology of Tallagh<sup>1</sup> mentions, that a festival in honour of Ruine was celebrated at this date. In the Book of Leinster copy it is likewise entered.<sup>2</sup>

ARTICLE XII.—REPUTED FEAST OF ST. ADAMNAN, ABBOT OF IONA. In treating about St. Adamnan, the Rev. Mr. Reeves remarks, that the Scotch Prayer Book of 1638, in its calendar, borrows the Irish error, by making this saint a bishop. It also places his day at the 25th of September.<sup>1</sup> The Acts of St. Adamnan, already precede this date, as may be seen at the 23rd of September. But, the Bollandists,<sup>2</sup> quoting Camerarius, also notice him at the present date.

ARTICLE XIII.—CLEOPHAS. In the Feilire of Marianus O'Gorman we find a festival for Cleophas leir—rendered "Industrious Cleophas"—at the 25th of September.<sup>1</sup> This Cleopha or Cleophus is said to have been born in the castle of Emmaus, and to have become one of the seventy-two disciples of Christ. According to some accounts, he was brother to St. Joseph, spouse of the Blessed Virgin. He was one of the two disciples to whom Christ appeared on the day of his Resurrection, and when proceeding to the castle of Emmaus, being invited to enter, they first knew our Lord in the breaking of bread.<sup>2</sup> The Acts of this Saint—so far as they can be gleaned—are treated

<sup>36</sup> See "Gallia Christiana," tomus x., p. 1150.

<sup>37</sup> See Les Petits Bollandistes, "Vies des Saints," tome xi. xxv\* Jour de Septembre, pp. 384, 385.

<sup>38</sup> See the Bollandists' "Acta Sanctorum," tomus vii., Septembris xxv. De S. Firmino Episc. Mart. Commentarius Prævius, sect. x., pp. 46 to 50.

<sup>39</sup> Thus: "Firmini episcopi et Martyris."—"The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite, A.M., and James Henthorn Todd, D.D., p. 69.

<sup>40</sup> See *ibid.*, p. 161.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: Ruine.

ARTICLE XII.—<sup>1</sup> See Rev. Mr. Reeves' Adamnan's "Life of St. Columba." Additional Notes, c, p. 257.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Septembris xxv. Among the pretermitted feasts, p. 3.

ARTICLE XIII.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>2</sup> See the account in St. Luke, chap. xxiv.

in the great Bollandist Collection,<sup>3</sup> at the 25th of September, in a learned dissertation,<sup>4</sup> by Father John Stilling, S.J. Certain difficulties regarding him are there examined, but are not resolved in a manner satisfactory to the writer.

ARTICLE XIV.—ST. LUPUS. In the Feilire of Marianus O'Gorman, there is a feast for Lupus, at the 25th of September.<sup>1</sup> The present holy man was bishop and confessor at Lyons in Gaul. His Acts are preserved for us in an ancient Breviary of that city, and reproduced by the Bollandists in their great work, at this day.<sup>2</sup> A previous commentary<sup>3</sup> explains the records referring to the saint, especially in old calendars, as also memorials regarding his period, some of his transactions, his relics, his *cultus* and miracles.

ARTICLE XV.—ST. EUSEBIUS. In the Feilire of St. Ængus, at the 25th of September, there is a festival for Eusebius' followers, who freed every banquet from excess.<sup>1</sup> A comment is affixed,<sup>2</sup> which explains that Eusebius was a bishop. This entry is no doubt meant for Pope Eusebius, whose feast is recorded at this date in some copies of the Martyrology of St. Jerome. However, in others, as in the Roman Martyrology, his festival is placed at the day following. The Bollandists<sup>3</sup> likewise have this notice.

## Twenty-sixth Day of September.

ARTICLE I.—ST. COLMAN EALA, OR ELO, ABBOT OF LANN ELO, NOW LYNALLY, KING'S COUNTY.

[SIXTH AND SEVENTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—FAMILY AND BIRTH OF ST. COLMAN EALA—HIS EARLY INSTRUCTION UNDER ST. CAEMAN OF SLIABH BLOOM—MIRACLES—COLMAN IS SAID TO HAVE SPENT SOME TIME AT CONNOR—CONFOUNDED WITH ST. COLMAN OF DROMORE.

**S**ANCTITY and wisdom combined are necessary to form the character of a perfect religious. Especially in superiors, discrimination of motives and objects to be attained is required. The pious rector must understand,

<sup>3</sup> See *Acta Sanctorum*, tomus vii., Septembris xxv. De S. Cleopha Discipulo Christi. pp. 5 to 10.

<sup>4</sup> Or Sylloge. This is given in two sections, containing twenty-four paragraphs. There we find treated—1. His memorials in the Greek and Latin Martyrologies. 2. His *cultus*. 3. His Acts as gleaned from the Evangelists and from other sources. 4. His relationship to St. Joseph, the Blessed Virgin and to Christ our Lord. 5. His sons called brothers of our Lord. 6. In fine, an enquiry concerning doubts about his history.

ARTICLE XIV. — <sup>1</sup> See Dr. Whitley

Stokes' "*Feilire Hui Gormain*," pp. 184, 185.

<sup>2</sup> See "*Acta Sanctorum*," tomus vii., Septembris xxv. De S. Lupo Episc. Conf. Lugduni in Gallia, pp. 81 to 85.

<sup>3</sup> The editor is Father John Perier, S.J. ARTICLE XV.—<sup>1</sup> See "*Transactions of the Royal Irish Academy*," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxxix.

<sup>2</sup> See *ibid.*, p. cxlvii.

<sup>3</sup> See "*Acta Sanctorum*," tomus vii., Septembris xxv. Among the pretermitted saints, p. 4.

that faults are often substitutes for virtues. Thus, avarice assumes the guise of saving, and waste that of liberality; sloth is often called piety, and unrestrained anger is thought to be spiritual zeal.<sup>1</sup> Experience of his own disposition, and a knowledge of human nature generally, help him to prescribe the best correctives for those he is appointed to govern, and for the regulation of his own conduct.

From a very early period this pious cœnobiarch was venerated in the Irish Church. At the vi. of the October Kalends, or 26th of September, we find entered in the published Martyrology of Tallagh,<sup>2</sup> a festival to honour Colman of Lann Ela.<sup>3</sup> It is also found recorded in the Book of Leinster copy.<sup>4</sup> At the 26th of September, the Feilire of St. Ængus<sup>5</sup> commemorates St. Colman of Lann Ela with a distinguished eulogy, and it calls him "the great John of Ireland's sons." To this a commentator has appended explanatory notes relating to his pedigree<sup>6</sup> and to his place.<sup>7</sup> Several Manuscript Acts of this holy man are extant. In Dublin, Trinity College Library<sup>8</sup> and Marsh's Library<sup>9</sup> have Manuscript Lives. There is a Vita S. Colmani Ela,<sup>10</sup> among the Franciscan Records, Dublin. This is the Life, we have chiefly consulted in compiling the present memoir, but it abounds with fables. Among the manuscripts belonging to the Burgundian Library at Bruxelles, there is an Irish Life of St. Colman Elo, transcribed by Brother Michael O'Clery.<sup>11</sup> There is also a Latin Life of St. Colman Elo among the Burgundian Library Manuscripts, Bruxelles.<sup>12</sup> The Bodleian Library at Oxford, has Manuscript Lives of St. Colman.<sup>13</sup> At the 26th of September, Colgan intended to publish the Acts of this holy Abbot.<sup>14</sup>

The modern writers who have treated about St. Colman Elo or Eala are Meredith Hanmer,<sup>15</sup> Archbishop Ussher,<sup>16</sup> L'Abbé Ma-Geoghegan,<sup>17</sup> Bishop

ARTICLE I.—CHAP. I. <sup>1</sup> St. Gregory the Great; Opera, "Pastoralia," pars ii., cap. ix.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>3</sup> To this is added "55 anno atat."

<sup>4</sup> Thus: Colmani Lann elo, lu anno aet.

<sup>5</sup> In the Leabhar Breac copy we find:

Colman o Lann elo  
Lahuaig; aile legeno  
Conno he an hualann  
101n map macc nEpeno.

Thus rendered into English, by Dr. Whitley Stokes: "Colman of Lann Ela, with perfection of high readings, so that he is splendid (and) praiseworthy, the great John of Ireland's sons!"—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part. i. On the Calendar of (Engus, p. cxxxix.

<sup>6</sup> "Colman Ela, son of Beogna, son of Mochta, son of Cuinned, of Land Ela." Then is added in Latin, that Ela was the name of a woman who lived there before St. Colman, or Ela was the proper name of a river near to his church. Then we have the Scriptural verse: "Colman ela dixit exurgam diluculo, confitebor Domino, quia non est inane sperare in Domino." In a second note there is a repetition of the con-

jecture regarding the local nomenclature.—*Ibid.*, p. cxlvii.

<sup>7</sup> In Irish there is an added note, thus translated into English: "A John was he, i.e., like is he unto John for wisdom and virginity."—*Ibid.*, p. cxlvii.

<sup>8</sup> Thus a MS. in T.C.D., classed B. 3, 12, contains for September 26th, Kal. vi. Oct. Colmani Epis.

<sup>9</sup> The Codex Kilkenniensis registers St. Colmann's Life, at fol. 130 to 133.

<sup>10</sup> In a Manuscript "Vitæ Sanctorum," ex Cod. Inisensi, pp. 130 to 142.

<sup>11</sup> It is classed: MSS. vol. iv., part ii., At. iii. In the Irish Life of St. Columba, cap. 158, it would seem, that the narrative confounds him with St. Colman mac Ua Laoighse, whose feast occurs at the 15th of May.

<sup>12</sup> Vol. xxii., at fol. 123.

<sup>13</sup> They are classed: Vita S. Colmani de Elo, MS. Bodl. Rawl. B. 505, pp. 104-111, vell. folio, xiv. cent. MS. Bodl. Rawl. B. 485, fol. 205, vell. 4to, xiv. cent.

<sup>14</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>15</sup> See "Chronicle of Ireland," p. 132.

<sup>16</sup> See Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>17</sup> See "L'Histoire de l'Irlande, ancienne

Challoner,<sup>18</sup> Rev. Alban Butler,<sup>19</sup> Rev. Dr. Lanigan,<sup>20</sup> and a writer in the "Dictionary of Christian Biography."<sup>21</sup> At this date, moreover, Bishop Forbes has some account of the present Saint;<sup>22</sup> for he had been venerated, also, in Scotland.

This saint's parents belonged to Meath and were of a noble race.<sup>23</sup> They were known as the family of Mocusailni. St. Colman was the son of Beognai, sometimes written Beagni.<sup>24</sup> He belonged to the race of Eochaidh,<sup>25</sup> or Eochu Mairredha,<sup>26</sup> son to Muireadh, and he sprang from the descendants of Heremon. His mother was Mor, daughter to Feidhlimidh,<sup>27</sup> and sister of St. Columba,<sup>28</sup> according to the O'Clerys. Feidhlimidh was twenty-second in descent from Fedhlim Saillne, the head of the Dal-Selli, and from whom this Colman derived his tribe name, Mac-U-Sailni,<sup>29</sup> but from a nearer progenitor.<sup>30</sup> In some cases, our saint is called Colmanus Episcopus Mac-U-Sailne, or Mocusailni from his tribe name. He is called also Columbanus filius Beogni, from his father Beogna.<sup>31</sup> It would seem, that the people of Leinster had made an incursion upon the Meathian territory, which obliged the parents of our saint to take refuge in the Valley of Hoichle,<sup>32</sup> now known as Glenelly,<sup>33</sup> in the north-east of the County of Tyrone. A river flows through this valley, in the parish of Upper Badoney.<sup>34</sup> The valley is about fifteen miles long, and from one and a half to about three miles in width.<sup>35</sup> The Glenelly River has its source in the hills bordering on Londonderry County, and several streams converge before it joins the Owenleagh

et moderne," tome i., seconde partie, chap. iii., p. 303.

<sup>18</sup> See "A Memorial of Ancient British Piety," p. 136.

<sup>19</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xxvi.

<sup>20</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. ii., pp. 303 to 310.

<sup>21</sup> See vol. i., p. 600.

<sup>22</sup> See "Kalendars of Scottish Saints," p. 304.

<sup>23</sup> *Fuit vir vite venerabilis Colmanus nomine de nobili gente Hiberniæ, i.e., de Nepotibus Neill et pater ejus Beogne vocabatur. Qui cum esset regio Midi a Laginensibus devastata, fugit cum suis in Vallem Hoichle et ibi natus est sanctus Colmanus.*—"Vita S. Colmani Ela," cap. i., (MS. E. 3, 11, belonging to Trinity College, Dublin), fol. 106 a, b.

<sup>24</sup> Thus in Colgan's "Acta Sanctorum Hiberniæ" we read, "S. Colmannus filius Beagni."—Vita S. Finiani, cap. xxxii., p. 397. Again, Colman Ela mac beognai mic moctai mic cumnoia.—Book of Lecan, p. 70.

<sup>25</sup> This Eochaidh's legendary destruction about A.D. 90 by the expansion of the river Bann gave to that sheet of water the name of Loch neacach, now called Lough Neagh. His descendant in the sixth generation was Clothrach, who had two sons, each giving name to a sept; namely, Fedhlim Saillne, or Salline, the head of the Dal Sailne, or Dal Selli; and Fedhlim Buan, the head of

the Dal mBuain. According to Mac Firbis Genealogical Manuscripts, pp. 102, 728, b.

<sup>26</sup> Allusion is made to the eruption of Lough Neagh over the former plain of Linnmhuine in the Dinnseanchus, as found in the Leabhar n-Uidhri, at fol. 36, as also in the "Irish Version of the Historia Britonum of Nennius," edited by Rev. James Henthorn Todd, and by the Hon. Algernon Herbert, pp. 226, 227, and n. (y).

<sup>27</sup> Son of Ferghus Cennfada, son to Connall Gulban, son to Niall of the Nine Hostages. See "Vita S. Colman," cap. i.

<sup>28</sup> See his Life at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>29</sup> Every man in the clan Dal-Sailne was a mac th Sailne. See Rev. Dr. Reeves' Adamnan's Life of St. Columba, lib. i., cap. 5, n. (b), p. 29.

<sup>30</sup> See "Dictionary of Christian Biography," vol. i., p. 600.

<sup>31</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 5, p. 29, and lib. ii., cap. 15, p. 124.

<sup>32</sup> According to the Vita S. Colmani Ela, cap. i. (MS. known as Codex Kilkenniensis in Marsh's Library, Dublin), folio 129, a, b.

<sup>33</sup> It is written *Glono phoite*, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., at A.D. 854, p. 488, and *Glano aichle*, at A.D. 1600. See vol. vi., p. 2226.

<sup>34</sup> See an account of it in the "Parliamentary Gazetteer of Ireland," vol. i., p. 115.

<sup>35</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII., by Rev. William Reeves, D.D., p. 55, n. (o.)

River above Newtown Stewart. Two parallel roads run through the picturesque valley, one on either side of the water. St. Colman Elo was born in Gleann-aich-Le, in the present County of Tyrone, according to another authority.<sup>36</sup> His advent to this world and his future sanctity were heralded by an extraordinary miracle, as related in one of his Lives.<sup>37</sup> The date of his birth must have been about 555,<sup>38</sup> 557 or 558, if fifty-two years were his age, when he resigned his spirit to heaven, about A.D. 610.<sup>39</sup>

St. Colman Ela is classed among St. Patrick's disciples;<sup>40</sup> but this must be regarded as a great anachronism. It is clear, however, that in this instance, Colgan has confounded a St. Colman—not otherwise distinguished in the Irish Apostle's Acts—with the present St. Colman Elo.<sup>41</sup> The latter was educated under St. Coeman,<sup>42</sup> the holy Abbot who presided over the monastery of Enachtruim, now Annatrim, on Mount Bladhma, now Slieve Bloom, in the west of Leinster. Under this great master, our Saint was instructed in moral and literary science.<sup>43</sup> While there, he was assailed by a passionate woman, and for this act she was miraculously punished.<sup>44</sup> The anecdote is thus related, that while he was a youth, and coming out of Church one day, without any provocation, that woman struck the innocent boy. Whereupon, his master said, "May that left hand of thine, with which thou hast unjustly struck the servant of Christ, fall to-morrow from thy side." This imprecation was followed, by such result, according to the legend. As a memorial of the miracle wrought, a stone was afterwards to be seen erected on that spot, where it took place.<sup>45</sup>

Thence, it is stated, Colman went to Connor in Ulster.<sup>46</sup> This place had been lately the seat of the blessed Bishop Macnesse.<sup>47</sup> We are told in the Franciscan Life,<sup>48</sup> that when distinguished for holiness, Colman built a monastery, but it is not stated where, and in it he desired to spend his days in heavenly contemplation. Afterwards he left it in charge of four disciples. He requested them to remain there, and such injunction they fulfilled, although suffering from dire want. The total privation of food at last caused their death. It is related, that he restored dead persons to life, and among these was a youth who afterwards devoted himself to the saint's service, in which he continued to his old age. His intervention also restored peace to hostile clans.<sup>49</sup> When travelling one day in a chariot, Colman came to a river, called Dabhall<sup>50</sup> or Dabul, which at the time had been swollen to a torrent,

<sup>36</sup> In Ultonia. This Colgan intended to show, in the first chapter of his Life, to be published at the 26th of September, and in notes to be appended.

<sup>37</sup> This is to be found in the Franciscan copy "Vite Sanctorum, ex Codice Inisinsi," in the hand-writing of Father John Colgan, cap. i., p. 130.

<sup>38</sup> According to Tigernach.

<sup>39</sup> The Annals of Clonmacnoise state, that he died in 609; other Irish Annals have 610. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 234-236, and n. (o), *ibid.*

<sup>40</sup> See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxxii., p. 266.

<sup>41</sup> See *ibid.* Sexta Vita S. Patricii, cap. clxxix., and n. 169, pp. 104, 116. Also Septima Vita S. Patricii, lib. iii., cap. xcii., and n. 117, pp. 166, 188.

<sup>42</sup> His feast is held on the 3rd of November, where notices of him may be found in the present work.

<sup>43</sup> According to the Life of St. Colman Eala found in the Franciscan copy "ex Codice Inisensi," cap. 2, p. 130.

<sup>44</sup> See *ibid.*, cap. 2, pp. 130, 131.

<sup>45</sup> The foregoing narrative is to be found in a Manuscript, belonging to Trinity College, Dublin, and classed E. 3. 11, fol. 106, a, b.

<sup>46</sup> This is not mentioned, however, in the Franciscan Life of our saint.

<sup>47</sup> His feast occurs at the 3rd of September, where his Acts may be found, in the present volume, Art. i.

<sup>48</sup> That copy "ex Codice Inisinsi," cap. iii., iv., pp. 131, 132.

<sup>49</sup> According to the Franciscan Life "ex Codice Inisensi," cap. v., vi., vii., viii., pp. 132, 133.

<sup>50</sup> This was the ancient name of the

yet he drove forward and passed it in safety. Again, he visited the cell of a holy virgin, named Lasara,<sup>51</sup> and there an incredible miracle is recorded as having taken place."<sup>52</sup>

At Connor, it is stated, St. Colman Ela made some stay. In such a manner were his virtues and miracles manifested, that in following ages he was honoured and esteemed as second patron of that city.<sup>53</sup> This saint is thought to be identical with St. Colman-Elo of Connor and Muckamore,<sup>54</sup> about two miles from Antrim. According to certain writers, St. Colman built a noble monastery at Muckamore,<sup>55</sup>—some ruins of which still exist. It is said to have been erected in 550, and to have been dedicated to the Blessed Virgin Mary.<sup>56</sup> But, if St. Colman Elo died in 610, when fifty-two or even fifty-six, years old,<sup>57</sup> the monastery at Muckamore must have been built, at a much later period, supposing this saint to have been its founder. By Adamnan St. Colman is represented as being a Presbyter in one passage, and so he is designated in his Life; but in a capital title<sup>58</sup> he is called *Episcopus*, which seems to be an error. To make good his episcopal rank, Colgan identifies him with the individual, mentioned<sup>59</sup> in the Life of St. Ita,<sup>60</sup> as Columbanus; and apparently for no better reason, than because the latter went to visit St. Columba on the island of Hyth or Iona, where he obtained the grade of bishop, and afterwards returned to Ireland. He was the foster son of St. Rethna or Rathnat, who lived at Kill-Raith, in the plain of the Liffey, and whose feast is kept on the 5th of August. There, as already stated, it seems most likely, he was the Columbanus Mac Ua Laoigse, venerated on the 15th of May.

Were we to admit that Colman was born in 555, he must have only been fifteen years of age, at the time of St. Ita's death, generally assigned to A.D. 569<sup>61</sup> or 570.<sup>62</sup> As may readily be concluded, he could not have been consecrated bishop, at so early a period. By many writers, this saint has been confounded with St. Colman, Bishop of Dromore,<sup>63</sup> whose festival occurs at the 7th of June. The learned Ussher fell into this mistake;<sup>64</sup> and his authority, doubtless, deceived several subsequent writers.<sup>65</sup>

Abhainn-mor or Blackwater R ver. in the Counties of Tyrone and Armagh. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., p. 124, n. (u).

<sup>51</sup> Several saints bearing this name are recorded in our Irish Calendars.

<sup>52</sup> Related in the Franciscan Life, "*ex Codice Iniscensi*," cap. x., xii., pp. 133, 134.

<sup>53</sup> See Colgan's "*Trias Thaumaturga*," *Sexta Vita S. Patricii*, or Jocelyn's, cap. xcvi. Also, Archbishop Ussher's Works, vol. vi., "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 530.

<sup>54</sup> See Rev. William Reeves' "*Ecclesiastical Antiquities of Down, Connor, and Dromore*," pp. 97, 98, n. (g), and Appendix, p. 380.

<sup>55</sup> See l'Abbé Ma-Geoghegan's "*Histoire de l'Irlande, ancienne et moderne*," tome i., seconde partie, chap. iii., p. 296.

<sup>56</sup> See Rev. John Dubourdieu's "*Statistical Survey of the County of Antrim*," chap. iv., sect. 3, p. 591. Also, Archdall's "*Monasticon Hibernicum*," p. 10.

<sup>57</sup> See Rev. Dr. O'Donovan's "*Annals of the Four Masters*," at A.D. 610, vol. i., pp. 234 to 237.

<sup>58</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. i., cap. 5, p. 29.

<sup>59</sup> Thus: "*cui nomen erat Columbanus pergens, illic gradum episcopalem accepit*."—Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii, Vita S. Itæ, cap. xxi., p. 69, and n. 22.

<sup>60</sup> See her Life at the 15th of January—the date for her feast—in the First Volume of this work, Art. i.

<sup>61</sup> According to the *Annales Ultonienses*. See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv., p. 25, and Dr. O'Donovan's "*Annals of the Four Masters*," vol. i. pp. 206, 207.

<sup>62</sup> According to the *Annals of Tighearnach*. See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii., *Tighearnaci Annales*, p. 150. The *Annals of Inisfallen* assign this event to the much earlier date, A.D. 562. See *ibid.*, *Annales Inisfallen*, p. 7.

<sup>63</sup> See his Acts, at the 7th of June, in the Sixth Volume of this work, Art. i.

<sup>64</sup> See Archbishop Ussher's collected Works, vol. iv. *Chronological Index*, at A.D. 550.

<sup>65</sup> Among others, the Abbé Ma-Geoghegan, in his "*Histoire de l'Irlande*," tome i., *Seconde Partie*, chap. iii., pp. 304, 305.

## CHAPTER II.

RETURN OF ST. COLMAN EALA TO HIS ANCESTRAL PROVINCE—HIS VISITS TO ST. COLUMBA IN IONA—ESCAPES THE DANGERS OF COIREBRECAIN WHIRLPOOL—CONVENTION AT WHICH ST. COLMAN OBTAINS A GRANT OF LAND TO FOUND HIS MONASTERY AND CHURCH AT LYNALLY—RECORD OF VARIOUS MIRACLES—FOREKNOWLEDGE OF HIS DEATH—HIS VISIT TO CLONARD IN ANTICIPATION OF IT—HIS RETURN TO LYNALLY AND DEPARTURE FROM LIFE—ST. COLMAN EALA'S COMMEMORATION AND MEMORIALS—CONCLUSION.

AFTER some time, giving his blessing to that people, Colman Eala left Connor, it is said, and came into his own ancestral country of Meath. It seems likely, that he had there established for himself a mission, and a character for great sanctity, before he resolved on visiting his near relative St. Columba in the Island of Iona. In Adamnan's Life there are two distinct accounts of our saint having been on a voyage to that Island, and again of having departed from it, on the very year of St. Columba's death.<sup>1</sup> Although having little regard to chronological sequence in his biographical narrative; yet, it seems most probable, those accounts have reference to different visits. It has been supposed from a passage in the Life of St. Columba,<sup>2</sup> that St. Colman was not only an Abbot, but also a Bishop. Whether this was so or not before he visited St. Columkille in his monastery of Iona, can hardly be determined. However, the great Abbot of that place being one day in his church, and having the gift of second sight, broke forth in a joyous exclamation: "Columbanus,<sup>3</sup> the son of Beognai, who started on his voyage to us, is now imperilled in the turbulent waters of Brecan's Charybdis;<sup>4</sup> but sitting on the prow of his ship and lifting both his hands to Heaven, he blesses the formidable waves. Nor doth the Lord thus affright him, as if he dreaded shipwreck, but to cause him more fervently to pray, and that he may come providentially to us having escaped that danger."<sup>5</sup>

A conjecture has been offered, that the location of Brecan's Charybdis—since more generally known as Corrybracken<sup>6</sup>—was originally near the Island of Rathlin, on the north coast of Ireland, in the time of St. Columba, although it has since moved more to the north-east, and nearer to the coast of Scotland.<sup>7</sup> The "*Vita Sanctissimi Colmani Ela*" adds to the foregoing account,

CHAPTER II.—<sup>1</sup> See the Rev. Dr. Reeves' Adamnan's "*Life of St Columba*," lib i., cap. 5, p. 29, and lib. ii., cap. 15, pp. 124, 125.

<sup>2</sup> See Colgan's "*Trias Thaumaturga*." *Quarta Vita S. Columbæ*, lib. i., cap. 5, p. 340.

<sup>3</sup> By this title Colman Eala is sometimes distinguished among our Irish saints.

<sup>4</sup> In Codex B. of Rev. Dr. Reeves, containing S. Columbe Vita, a vellum MS. of the middle of the fifteenth century, there is a titulus to Adamnan's Life, at lib. ii., cap. 13, which has "in vortice Brecani," and it is an allusion to this great natural curiosity of conflicting sea-tides and currents.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. i., cap. 5, p. 29.

<sup>6</sup> It was called by the Irish *Coire Brecaín*, 'Brecan's Cauldron,' from the peculiar motion of the water, and the tradition that

Brecan, son of Maine, son of Niall of the Nine Hostages, was engulfed by it in the year A.D. 440. It is a curious fact, that the only place in Ireland where the name now exists is in the inland county of Monaghan, where a townland, in the parish of Magheracloone, having a fine earthen fort, is called Corrybracken. See it marked on the "Ordnance Survey Townland Maps for the County of Monaghan," sheets 30, 31.

<sup>7</sup> Although the name has long since shifted to the strait between Scarba and Jura, just as Scotia has forsaken its original home, there can be no doubt that in Adamnan's day this Corry-Bracken was situate near the Irish coast: its connection with the Island of Rathlin, as furnished in the title, and the expression "*transnavigare incipiens*," in the chapter of Adamnan's Life of St. Columba, lib. i., cap. 5, are sufficient proof of this.

that when Colman and his brethren safely arrived in Iona, the monks on that Island greatly rejoiced, and Columba said to him, "Brother Colman, do not feel dissatisfied, that you go not to teach distant nations, but return again to Hybernia, the land of your birth, and feed your nation by word and example with the grace given you by God. For of necessity, I have been brought hither, but I beseech you not to absent yourself and deprive your land of your teaching." Having received such admonition, Colman returned with a favouring wind to Ireland.<sup>8</sup> Vivid descriptions<sup>9</sup> regarding the dangerous gulf or whirlpool of Coirebreacain, to which allusion has been made, are preserved in the Irish language, both in the *Dinseanchus* and in *Cormac's Glossary*.<sup>10</sup> It is referred to by *Giraldus Cambrensis*,<sup>11</sup> and from an early period it had been the terror of mariners.<sup>12</sup> Writing of *Scarbay*,<sup>13</sup> *Fordun* has an allusion to it.<sup>14</sup> The saint to whom reference is here made has been called, also, the holy bishop<sup>15</sup> Colman Mocusailne;<sup>16</sup> and it is said, his danger occurred near the *Isle Reachru*.<sup>17</sup> Part of the channel between Ballycastle and the Island of Rathlin, at certain times is so disturbed by the tidal action, that even in the absence of wind no small craft could live in it. It is locally known by the characteristic name *Slugnamorra*.<sup>18</sup>

In the order of narrative as contained in the *Franciscan Life*, we read after St. Colman's return to Ireland from Iona, that a great convention was held, and it was attended by Aedh Slaine<sup>19</sup> and Aedh<sup>20</sup> the son of Ainmirech, as also by St. Columcille, St. Kynecus<sup>21</sup> and St. Colman. It is stated, that our saint returned to the County of Meath about the year 590, and attended a meeting at which St. Columkille, St. Cannich<sup>22</sup> and the monarch of Ireland were present.<sup>23</sup> All received our saint with great joy. St. Colum-

<sup>8</sup> It is added: "obliis est ampullam cum oleo quam solus Columba ei concessit. Sed providentiæ summi provisoris factum est ut sancti Colmano orante in loco suo eandem ampullam in la reiictam eorum se videret."—Franciscan copy "ex Codice Inisensi," cap. xiii., pp. 134, 135.

<sup>9</sup> See Hamilton's "Letters on the North Coast of Antrim," p. 14.

<sup>10</sup> The latter of which, with other illustrative matter, is printed in Dr. Reeves' "Ecclesiastical Aniquities of Down, Connor and Dromore," pp. 289, 386. See also the extract from the Life of St. Kieran in Colgan's "Trias Thaumaturga," p. 458, and O'Donnell's Life of S. Columba, lib. iii., cap. 21, p. 434, *ibid.*

<sup>11</sup> Thus: "Non procul ab insulis ex parte boreali, est maris quedam admiranda vorago. Ad quam a remotis partibus omnes undique marini fluctus tanquam ex conducto conflunt et concurrunt: qui in secreta nature penetrantia se ibi transfundentes, quasi in abyssum vorantur."—"Topographia Hibernica." *Distinctio* ii., cap. xiv.

<sup>12</sup> Owing to the danger encountered, extra pay had been given to the coast-guard, at that station, to a comparatively recent date.

<sup>13</sup> About the year 1390.

<sup>14</sup> Regarding it, this author says, "Juxta quam gurgis oceani decurrit fortissima Corebrekane."—Johannis de Fordun "Chronica

Gentis Scotorum," edited by William F. Skeene, vol. i., lib. ii., cap. x., p. 43.

<sup>15</sup> He is stated to have been a presbyter, at the time of S. Columba's death. The dignity of bishop he must have afterwards obtained.

<sup>16</sup> The clan name by which he was distinguished, Colman *ēla mac tī Saine*.

<sup>17</sup> Now Rathlin, off the northern Coast of Antrim County. The natives call it *Raghery*.

<sup>18</sup> In Irish, *Slog na mapa*, 'Gulp of the sea.' It is probably the *Jölduhlaup*, 'Breaking of waves,' commemorated in the Icelandic Sagas.

<sup>19</sup> Aedh Slaine began his reign over Ireland, A.D. 595, and it continued to A.D. 600. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 220 to 227.

<sup>20</sup> He ruled over Ireland from A.D. 568 to A.D. 594, when he was slain by Bran Dubh, King of Leinster. See *ibid.*, pp. 206 to 221. Hence we must infer, this convention had been held before the latter date, and before Aedh Slaine began to reign.

<sup>21</sup> Or Canice, the Patron Saint of Kilkenny. He was born A.D. 517, and he died A.D. 600.

<sup>22</sup> This saint, the patron of Kilkenny, was venerated on the 11th of October, at which date his Life may be seen in the Tenth Volume of this work.

<sup>23</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 617, 618.

killie proposed a motion, that they should give Colman a proper place to found a monastery for his disciples. When all the nobles and clergy had agreed to this resolution, Ædus, the son of Slane, Prince of Meath, proffered a large forest in the southern part of his dominions called Fidl-Elo,<sup>24</sup> in the territory of Fergall.<sup>25</sup> This Colman accepted, and then foretold, that there should be his place of resurrection. It was declared likewise, from that place he should take his name. Then accompanied by Lasrianus the minister of St. Columba, Colman went to the place, and they selected a site for the religious foundation. In the middle of that forest, and in a place well watered, and encompassed with fair fields, Colman raised the famous monastery of Land or Lann-Elo.<sup>26</sup> There in after time a great number of holy disciples served the Lord with fidelity.<sup>27</sup> Archbishop Ussher furnishes an extract from the life of St. Colman Elo, and he describes the situation of



St. Colman Elo's Church, Lynally.

this church, as having been four miles distant from Durrow of St. Columkille. The place was called Linalli,<sup>28</sup> now Lynally, about one mile south-west of Tullamore, in the present King's County. There he lived in extraordinary sanctity, to a good old age, while he trained up many souls in religious perfection.

Approaching the close of the sixth century, it is probable St. Colman Elo erected his monastery and church. The present ruins of Lynally church

<sup>24</sup> See the account of Lynally in "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837," vol. i. Letter of John O'Donovan, dated Tullamore, January 2nd, 1838, pp. 93 to 96.

<sup>25</sup> Or Fir-Ceall, where Lann Eala was situated. See the Table appended to the "Martyrology of Donegal," edited by

the Rev. Drs. Todd and Reeves, pp. 384, 385.

<sup>26</sup> Rendered the Church of Elo. The term Lann is frequently used in connexion with Welch churches, and having the same meaning.

<sup>27</sup> See the Life of our saint from the Manuscript Vitæ Sanctorum ex Codice Inisensi, chap. xiv., p. 135.

<sup>28</sup> See "Primodia," cap. xvii., p. 960.

are not ancient ;<sup>29</sup> but, a wall which encloses the burial-ground is thought to be of considerable antiquity. South of the church there is a remarkable moat, which appears to have belonged to a former castle. The mediæval church at Lynally was converted into a Protestant edifice ; the east end of the ancient building only remains.<sup>30</sup> In its interior, there is a vault, built of stone, with lime and sand cement.<sup>31</sup>

After St. Colman's establishment had been formed, it is stated, that on a certain occasion food had failed his monks ; yet a miraculous supply reached them on the feast of the Epiphany.<sup>32</sup> Again is the story told, that when in want of the necessities of life, a miraculous transport of provisions was wafted to the monastery through the air,<sup>33</sup> and like to the prophet Habacuc's experience. A Briton, who was a member of St. Colman's community, had been reproved by the Abbot for some fault. Angered by that reproof, his hand was raised to strike his superior ; but in that very act, the hand became stiff and paralysed, nor could the monk recover its use, until the saint had compassionately pardoned his transgression.<sup>34</sup> On a certain day while St. Colman laboured with his monks in the field, he had a vision, when he suddenly fell prostrate on the ground and shed tears. His monks astonished at such an unusual occurrence asked him with earnestness the cause. He told them he had seen a number of Angels descending towards earth, and that he thought the Day of General Judgment had come. But then he saw them bear a golden altar aloft and on it the soul of Blessed Gregory the Pope.<sup>35</sup> A great illumination took place, as the gates of Heaven opened and Angels appeared to receive him. At the end of a year from that day, he declared that a messenger from Rome should visit their monastery and confirm the fact of Gregory's death. This prediction was fulfilled, for a pilgrim from that city, who had resolved to visit the saints of Ireland, brought such intelligence to them.<sup>36</sup> At one time, the monks of St. Colman murmured, because they lived a very laborious life and one that was very austere, without any corporal rest or consolation. Their venerable superior, knowing this by information communicated to him, addressed them thus : " Brothers, if you desire to see the glory of the heavenly kingdom in so far as it may be permitted to mortals, you shall now behold it." Having replied, that they most earnestly wished for such a favour, Colman raised his hand and placed it over their eyes. Immediately the beatific vision opened to their great delight and admiration. Thenceforward they bore with great resignation and even joy all their austerities and labours to the end of their lives, deeming them as bearing no comparison with the rewards reserved for them in the realms of the blessed. However, their holy Abbot imposed on them an obligation never to reveal that vision to others during his life-time.<sup>37</sup>

When some paupers came to Colman asking for alms, having nothing else to bestow, he gave them a brazen vessel, in which he used to wash. This vessel was soon missed by the servant of the monastery, who went to the Abbot

<sup>29</sup> The accompanying illustration is from a sketch taken by the writer in August, 1888. This has been drawn on the wood, and engraved by Gregor Grey.

<sup>30</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 531.

<sup>31</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. (b), pp. 1414, 1415.

<sup>32</sup> According to the "Vita Sanctissimi Colmani Ela," as found in the Franciscan

"Vite Sanctorum, ex Codice Inisensi," cap. xv., pp. 135, 136.

<sup>33</sup> See *ibid.*, cap. xvi., p. 136.

<sup>34</sup> "Vita Sanctissimi Colmani Ela," cap. xix., p. 136.

<sup>35</sup> Pope St. Gregory I., who flourished during the life-time of our saint.

<sup>36</sup> See "Vita Sanctissimi Colmani Ela," cap. xx., pp. 136, 137.

<sup>37</sup> Vita Sanctissimi Colmani Ela, cap. xxi., p. 137.

with such a complaint. However, on returning to the place once more, he found the identical basin or one quite like to it restored to the place it usually occupied.<sup>38</sup> On a certain occasion, when Colman was absent from his monastery, a monk, remarkable for his humility, obedience and devotion, named Collanus,<sup>39</sup> departed this life. On the Abbot's return he went alone to the cell where his body lay, and standing before the door which had been closed he cried out: "O Collanus, as you have been obedient to me in life, so continue after death, and open this habitation to me." Immediately the monk arose as if from sleep, at the sound of his Abbot's voice; the door opened, and after mutual salutation, the monk said: "I beseech you Father, permit me to return where I have found great glory and rest, to that realm I have already seen." This request he obtained. Having received the Body of our Lord, again he departed and his remains were consigned to the grave.<sup>40</sup>

Among the miracles recorded of Colman is an instance of his restoring one Cronan from demoniac possession.<sup>41</sup> Again where the confluence of two rivers took place,<sup>42</sup> some monks lived in their cells; but floods came that seemed to bode destruction to their dwellings. They came to St. Colman, and asked him to relieve them, when he gave them his staff, telling them to describe a circle with it around their monastery. Having complied with such directions, the inundation ceased, nor afterwards were they subjected to any such inconvenience.<sup>43</sup> It is related, that a robber had taken a sacred vessel from the monastery of St. Colman, and which had been used by him for ministerial purposes. Having sold it to a Munster cleric, the robber was apprehended by the people, who were about to hang him for the commission of such a sacrilege, and they threatened to do so if it were not restored. This restitution he was unable then to effect, but the merciful Abbot intervened on his behalf, and rescued him from the hands of that infuriated mob. As a reward for such clemency, the ampulla was recovered through the prayers of Colman.<sup>44</sup> Aedh Slaine<sup>45</sup> held a captive in chains, and the man of God came to entreat for his release, but he found the king at first inexorable. Nevertheless, moved by a remarkable miracle wrought in his presence, the prisoner was afterwards released, owing to Colman's persuasion and through the king's reverence for his gifts of power derived from the Almighty.<sup>46</sup> While in choir one day, the monks were engaged in singing the Hymn of St. Patrick,<sup>47</sup> when their superior saw the great Apostle of Ireland standing in their midst. Colman ordered that hymn to be sung a second and a third time, but one of the elders objected to such a repetition, and proposed that another hymn should be substituted for it. "My brother," responded Colman, "I ordered that Hymn to be repeated, because while singing it St. Patrick stood among you." No sooner had he spoken these words than the vision disappeared.<sup>48</sup>

A romantic story is told regarding a son who was born blind. The mother was so shocked and disgusted with his appearance, that she urged another son to take his infant brother and drown him in an adjoining lake. In this resolve her husband coincided.

<sup>38</sup> See *ibid.*, cap. xxii., p. 137.

<sup>39</sup> Many saints named Cillin or Cillanus are commemorated in the Irish Calendars.

<sup>40</sup> Vita Sanctissimi Colmani Ela, cap. xxiii., pp. 137, 138.

<sup>41</sup> See *ibid.*, cap. xxiv., p. 138.

<sup>42</sup> The exact location or name of this monastery is not further designated.

<sup>43</sup> Vita Sanctissimi Colmani Ela, cap. xxv., p. 138.

<sup>44</sup> See *ibid.*, cap. xxvi., p. 138.

<sup>45</sup> As already stated, he was five years a Sovereign over Ireland: viz. from A.D. 595 to A.D. 600.

<sup>46</sup> Vita Sanctissimi Colmani Ela, cap. xxvii., pp. 138, 139.

<sup>47</sup> What particular Hymn this was is not further known.

<sup>48</sup> Vita Sanctissimi Colmani Ela, cap. xxviii., p. 139.

Suddenly was heard the voice of that infant saying to his brother : " O man, do you reflect on what a deed you purpose ? " He replied : " I am about to deprive you of life." The blind infant then said : " Unless you repent of your intention immediately, you shall die, and I shall live, since I am given to Colman Ela that he may nurture me." Whereupon fearing the consequence of such an evil act, the son returned home, and told his father what had occurred. Nevertheless, the father insisted that one of his female servants should execute the deed, and submitting to such an order, again the blind infant spoke to her, and said, that being entrusted by God to the care of St. Colman, she could not deprive him of life, and that unless she should repent of her crime, death must overtake her. Trembling with fear, she returned to the house, and told the father what had happened in her own case. Filled with indignation and still incredulous, the father—a chief of the O'Neill family—resolved on the crime of infanticide himself. He then heard his own child's voice upbraid him and declare, that should the father make any attempt on his son's life the penalty of death must be inflicted on himself, and that too, unless sincere repentance should follow, since the Lord had devoted him to St. Colman Ela to be protected. Accordingly the terrified parent relented. At that very time, our saint happened to be near, and afterwards he went to the chieftain's house to reproach him with the crime intended. The child was then entrusted to St. Colman's care, to be baptised and instructed in the rudiments of learning. As years advanced, the boy grew in wisdom and morality ; yet although he was thenceforward known as the Blind Kellanus,<sup>49</sup> he became a sage and the teacher of many scholars.<sup>50</sup>

St. Colman visited a place called Cluain cayn<sup>51</sup> (Clonkeen) where certain robbers had taken away some property belonging to the monks ; but being accused of the theft, they were ready to deny it on oath. Then said our saint, " We shall give you until morning to state the whole truth." But they persisted in denying their complicity in the theft. A severe punishment was inflicted on them for this denial, and they suffered great pain, until they were obliged to acknowledge their guilt, on the morning following.<sup>52</sup> A holy virgin named Comna<sup>53</sup> earnestly entreated Brandanus, a tyrant, to liberate a captive of her nation, which he had subdued. In this she had the assistance of St. Colman, who wrought a miracle in her behalf. This induced the tyrant to relent and grant the prayer of her petition. Then Colman accompanied Comna to her religious house, where he was hospitably entertained by her community.<sup>54</sup> At one time, the servant of God visited the home of a certain man whose whole family, with the exception of a blind son, had been carried off by a pestilence. The saint was received joyfully by the master of the house, and when told he had no servant but the blind boy to draw water for him from a well which was at a great distance, Colman desired him to dig the earth which was near, when immediately a fountain sprang up, and taking some of the water therefrom, he sprinkled the boy with a sign of the cross. At once he was restored to the use of sight. Again is recorded the miracle of our saint restoring a boy mute and deaf to the faculties of speech and hearing.<sup>55</sup> While on a visit to St. Columkille in Iona, Colman

<sup>49</sup> There are several saints named Cillen or Kellanus in the Irish Calendar, as already observed.

<sup>50</sup> Vita Sanctissimi Colmani Ela, cap. xxix, p. 139.

<sup>51</sup> There are many places in Ireland known thus or under the Anglicised form of Clonkeen, interpreted " the beautiful meadow."

<sup>52</sup> Vita Sanctissimi Colmani Ela, cap. xxxi., p. 140.

<sup>53</sup> Her place is not named, nor can her identity be traced among the saints of her name in our Irish Calendars.

<sup>54</sup> Vita Sanctissimi Colmani Ela, cap. xxxiv., p. 141.

<sup>55</sup> See *ibid.*, cap. xxxv., xxxvi., pp. 141, 142.

Eala was about returning to Ireland in the year 597,<sup>56</sup> when at the third hour of the day the illustrious Abbot prophesied, that he should have a favouring wind to bear him southwards, while Baithen, who was bound for the Island of Ethica—but in a northern direction—was to be favoured in a similar manner. This result was miraculously obtained, through the great merits of St. Columkille. When our saint had obtained his blessing, and had set out on his homeward-bound voyage for Ireland, the Abbot said to his community present: "The holy man Columbanus,<sup>57</sup> to whom my blessing has been given on his departure, shall never again see my face in this life." Such prophecy was also fulfilled, for during that very year, the illustrious Abbot of Iona departed this life.<sup>58</sup>

At one time St. Molua mac Coiche<sup>59</sup> came to visit St. Colman, and being entreated by the monks to remain with them for the night, he alleged that he had some necessary affairs which demanded his attention, so that he was obliged to decline their invitation. Then Colman directed his monks to pray the Almighty to grant a request the saint denied them. When Molua was about to set forth on his journey a great tempest arose, accompanied with thunder and lightning. Then, seeing that God had heard the prayers of the monks, he said to Colman; "If I do as you desire to-day, shall I not retain you, when seeking to depart from me?"<sup>60</sup> There was about that time a powerful prince in the Leinster province named Brandubh,<sup>61</sup> who had been killed by his enemies, and Bishop Maedoc of Ferns with his brethren greatly loved him. They offered up prayers, sacrifices and fasts for his eternal repose. The Bishop sent a message that Colman should visit him. Accordingly, our saint set out, and on his way took Clonfert Molua, where the monks earnestly pressed him to remain for the night. But he refused, being anxious to hasten his journey. He was about to leave at an early hour, when a fire broke out in their house. Colman raised his hand in benediction, and the flames ceased. The seniors then collecting around requested him to remain for the night, and he complied with their request. Having come to Maedoc of Ferns, he was told, that prayers had been offered without ceasing for Brandubh's soul, and that although these had been continued for a whole year, yet he had not been released from the pains of Purgatory.<sup>62</sup> However, the prayers of St. Colman

<sup>56</sup> This is to be inferred, since it is the year generally assigned for the death of St. Columba.

<sup>57</sup> A term often commutable with Colman in Irish hagiology.

<sup>58</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 15, pp. 124, 125.

<sup>59</sup> See his life at the 4th of August, in the Eighth Volume of this work, Art. i.

<sup>60</sup> Vita Sanctissimi Colmani Eala, cap. xxxii., p. 140.

<sup>61</sup> Some of the exploits of this provincial potentate are on record. Thus, the *Annales Ultonienses* place at A.D. 589, the battle of Ochtar fought by Brandubh, the son of Eachach, against the Uí Neill. See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv., pp. 31, 32. At the year 592, the *Annals of Innisfallen* have an account regarding the destruction or harassing of people (ορησιν na oaine) by Brandubh, King of Leinster. See Dr. O'Connor's "*Rerum Hibernicarum Scrip-*

*tores*," tomus ii., *Annales Inisfalenses*, p. 9. Again is he distinguished, at A.D. 596, for his victory over Cumasgadh, son of Aedh, at the battle of Arx Buchat. See *ibid.*, tomus iv., *Annales Ultonienses*, p. 33. At A.D., 597, Brandubh killed Aedh mac Ainmire, and Beach mac Cuanach, at the battle Arx Belgarum or Bolgarum. See *ibid.*, p. 34.

<sup>62</sup> Different dates have been assigned for the death of King Brandubh. Thus, the *Annals of Boyle* record the date for the Battle of Slabre, in which Brandubh mac Eachach fell, at the year 579. See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii., *Annales Buelliani*, pp. 5, 6. At the year 600 is recorded in the *Annales Inisfalenses*, [*"Vulnus Brandubii, i.e. Regis Lagenie filii Eachachii"*] a sua familia."—*Ibid.*, p. 10. The *Annales Ultonienses* have even a later date. In the year 604 is recorded the battle of Sleibre in which Brandubh mac Ethach was vanquished by the Uí Neill. See *ibid.*, tomus iv., p. 36.

proved so efficacious, that Brandubh came to life, and he appeared without any sign of wounds. Soon afterwards, he departed to bliss, having happily passed the term of his purgation.<sup>63</sup>

At last, Colman was favoured with a foreknowledge of his approaching dissolution, which he ardently wished for, so that he might resign his soul into the hands of his Redeemer. He felt a great desire to be dissolved and to be with Christ. Then he went to Clonard, that his petition might be preferred before the relics of St. Finian. When he had come to that monastery, and while the monks were asleep, he went to the church in which their founder had been buried, and knocking at the door, he cried out: "O holy Finian, open thy church to me." Immediately either the holy Patron or an Angel came and opened the door, when our saint said: "I beseech you, O Finian, to pray the Lord for me, that I may depart from life this very year and go to Him." Then Finian replied: "The Lord hath heard your prayers; for this very year you shall ascend to the Kingdom of Heaven."<sup>64</sup> When both saints had fraternally saluted each other, Colman returned to his brethren. As the time of his decease now approached, the miraculous sign of a fiery cross appeared in the heavens. This the monks interpreted to mean, that their holy superior was destined soon to close his career upon earth. They were in a state of desolation and grief, when he said to them: "Fear not, my children, because this is the sign of my passage from this life." When in his infirmity, the day of his departure approached, St. Kartaius, also called Mochuda, who lived in Rathen, and other monks in the adjoining country, came to visit him. On their arrival, St. Colman said to them: "Know, my brothers, that I have preferred my prayers to God, and have obtained from Him, that whosoever shall pray to me in his last moments shall have life eternal, and whosoever shall observe religiously the day of my departure shall obtain mercy." Saying these words, his spirit passed into the keeping of Angels who brought it to the mansions of everlasting happiness.<sup>65</sup>

The Annals of Boyle and of Innisfallen place the death of this holy Abbot, at much too early a period to correspond with many incidents recorded in his life.<sup>66</sup> It is generally held, that St. Colman Eala died on the 26th of September, A.D. 610, in the fifty-sixth year of his age.<sup>67</sup> Such is the year assigned for it by the Annals of Ulster<sup>68</sup> and of the Four Masters,<sup>69</sup> while Tigernach has A.D. 611. After the death of St. Colman, one of his monks, who served those building his church, was murdered by certain robbers, but when his body had been brought for interment, some of his religious brothers laid the crozier of their founder over his remains, when he immediately arose living and unharmed. When the sacred remains of St. Colman had crumbled to dust and only his bones remained in the grave, the holy man appeared in a vision to some of his brethren, desiring that his relics should be raised from earth to be deposited in a shrine. Accordingly this command was complied with; a suitable shrine was prepared, and into

<sup>63</sup> Vita Sanctissimi Colmani Ela, cap. xxxiii., pp. 140, 141.

<sup>64</sup> Vita Sanctissimi Colmani Ela, cap. xxxvi., p. 142.

<sup>65</sup> Vita Sanctissimi Colmani Ela, cap. xxxvii., p. 142.

<sup>66</sup> At A.D. 585 is entered in the Annales Buelliani "Quies Colmani Ela." See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 6. At the year 605, the Annales Inisfalenses enter also

"Quies Colmain Ela."—*Ibid.*, p. 10.

<sup>67</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. ii., p. 305, and nn. 34, 35, pp. 309, 310.

<sup>68</sup> At A.D. 610 we read "Quies Colmani Ela."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 36.

<sup>69</sup> See Dr. O'Donovan's edition, vol. i., pp. 234 to 237.

it the remains were transferred with great solemnity and honour. The clergy and people assembled on this occasion in great numbers.<sup>70</sup> In the seventeenth century the staff of St. Colman Ealo was still to be found.<sup>71</sup>

This holy Abbot is commemorated in our Irish Calendars, at the present day. We have already seen, that he had been commemorated in the Martyrology of Tallagh and in the Festilog of Ængus. At the 26th of September, Marianus O'Gorman records the festival of St. Colman Ela with an eulogy.<sup>72</sup> He is also recorded in the Martyrology of Donegal,<sup>73</sup> at the same date, as Colman Eala, Abbot of Lann Elo, in Fir-Ceall, in West Meath. There is also a Colmanellus, Bishop, mentioned in Henry Fitzsimon's List of Irish Saints,<sup>74</sup> and in connexion with him Jocelyn's Life of St. Patrick is quoted.<sup>75</sup> In the anonymous Calendar of Irish Saints, published by O'Sullivan Beare,<sup>76</sup> we find probably the same Colman set down at the same date; although as we may see, another Colman was venerated, likewise on this day. The latter, however, is less celebrated than the former St. Colman.

Nor was the fame of St. Colman Ela confined to Ireland alone: it extended to Scotland, where he was known as Colmonel. Thus, the church of Colmonel in Kintyre.<sup>77</sup> In a confirmation by Pope Clement IV. in 1268, the Abbey of Paisley possessed the Church of St. Colmonel of Scybinche, with chapels, lands and appurtenances.<sup>78</sup> In the seventeenth century, a church apparently dedicated to the Irish, St. Colmanelo<sup>79</sup> stood at Clachan on the west coast of Scotland.<sup>80</sup> There is a parish of Colmonell in Ayrshire.<sup>81</sup> At this day, St. Colman is recorded in the Martyrology of Aberdeen.<sup>82</sup> The genealogists of South Knapdale have handed down a Gaelic couplet,<sup>83</sup> which is adduced in evidence, that saints Colmonel, Barry and Mac Charmaig were patron saints of the clans mentioned in it.<sup>84</sup> Besides the old calendarists, many of the modern writers on hagiology, have entered the feast of St. Colman Ela. Thus, among others, Bishop Challoner,<sup>85</sup> the Rev. Alban Butler,<sup>86</sup> the Rev. Mervyn Archdall,<sup>87</sup> and the Rev. Dr. Lanigan.<sup>88</sup> He is

<sup>70</sup> See Vita Sanctissimi Colmani Ela, cap. xxxviii., p. 142.

<sup>71</sup> See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, Appendix to the Introduction, p. xlv.

<sup>72</sup> Thus:—

"Colman alaind Ela,  
'com din 'na doss dalaimm."

The translation by Dr. Whitley Stokes reads, "beautiful Colmán Ela, whom I meet protecting me like a bush."—"Feilire Hui Gormain," pp. 184, 185.

<sup>73</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

<sup>74</sup> See "Historiæ Catholicæ Ibernæ Compendium," lib. iv., cap. xii., Catalogus aliquorum Sanctorum Ibernæ, p. 53.

<sup>75</sup> See Colgan's "Trias Thaumaturga," Vita Sexta S. Patricii, cap. xvi., and n. 106, p. 113. Colgan seems doubtful as to whether this Bishop must be identified with St. Colman of Dromore, venerated at the 7th of June, or with the present Colman Eala, at the 26th of September.

<sup>76</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 51.

<sup>77</sup> Thus termed in the Register of Paisley. p. 123, and *passim*. Registrum Episcop.

Glasg. i., 95, 56. "Old Statistical Survey of Scotland," vol. x., p. 54, and vol. xix., p. 318.

<sup>78</sup> In the Registrum de Passelet, p. 249, as quoted in the "Origines Parochiales Scotiæ," pars i., 69.

<sup>79</sup> See "Origines Parochiales Scotiæ," pars ii., p. 29.

<sup>80</sup> See Bishop Forbes' "Calendars of Scottish Saints," p. 305.

<sup>81</sup> See "New Statistical Survey of Scotland," vol. v., p. 528.

<sup>82</sup> The Martyrology of Aberdeen says at vj. Kl. Octobris, (September 26): "In Ybernia Sancti Colmani, confessoris viri Dei inter suos diuini Scripturis eruditissimi."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 268.

<sup>83</sup> "Colmonel, Clan a Gorry; Barry, Clan Murachie; Mac O Charmaig, Clan Niel; Martin, Clan Donochée."

<sup>84</sup> See "Old Statistical Survey of Scotland," vol. xix., p. 318.

<sup>85</sup> See "A Memorial of British Piety," p. 136. Also in "Britannia Sancta," part ii., pp. 143, 144.

<sup>86</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. ix., September xxvi.

<sup>87</sup> See "Monasticon Hibernicum," p. 402.

recorded at this date in the "Circle of the Seasons,"<sup>89</sup> and by Robert Chambers.<sup>90</sup> Also, is his festival entered in the "Dictionary of Christian Biography."<sup>91</sup> St. Colman Elo had an Office of Nine Lessons.<sup>92</sup>

Like so many other Irish religious, this holy Abbot founded a monastery and school for other men who aspired to perfection, and as their superior his life led among them was so perfect a model of all virtues, that they needed no other rule for their guidance. In his countenance, as in his training and habits, in his speech, as in his whole behaviour, his disciples saw what they were to embrace, and what they were to avoid, in order to acquire the theory and practice of their holy state. His monastery, to which many resorted from all parts, attracted by the fame of his sanctity, and desiring to consecrate themselves to the love and service of God, observing his conduct and discipline, continued to flourish long after his time, under a succession of devout superiors and their monks habituated to regular rules.

ARTICLE II.—ST. COLMAN, OF ROS BRANDUIBH. We read in the published Martyrology of T'allagh<sup>1</sup> that veneration was given, at the 26th of September, to Colman, of Ruis Branduib. The words "vel hic Barrind Corcaighe," which follow this announcement, seem to have been altogether misplaced, and evidently have reference to St. Barr, about whom we have already treated. A similar entry is found, at this date, in the Book of Leinster copy.<sup>2</sup> Where Ruis or Ros Branduib was located we cannot ascertain. At the 26th of September, Marianus O'Gorman notices the festival of a second Colman of Ross.<sup>3</sup> In a Manuscript Calendar of Professor Eugene O'Curry, Colman is named, likewise, for this day. There is a Rosbran, in the parish of St. John's, partly in the baronies of Narragh and Reban West, County of Kildare, and partly in the barony of Ballyadams, Queen's County.<sup>4</sup> This is probably the nearest Irish denomination, approaching to Ros Branduibh, which can now be found; but, it is possible, some better identification may be imagined. At this same date, the Martyrology of Donegal<sup>5</sup> records the name Colman, of Ros-Branduibh.

ARTICLE III.—FEAST OF ST. NATALIS, AT KINNAWLEY. In the County of Fermanagh, St. Natalis is still remembered in connexion with the ruined church and holy well, at Kinawly.<sup>1</sup> Natives in the immediate neighbourhood of the church have stated, that September 26th is the day locally kept, in honour of St. Natalis, at Kinawley.<sup>2</sup>

ARTICLE IV.—ST. JUSTINA, MARTYR, NEAR NICOMEDIA, IN BITHYNIA. Marianus O'Gorman celebrates the festival of "Justina óg egrinn," rendered,

<sup>88</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. ii., p. 305, and n. 35, p. 309.

<sup>89</sup> See p. 270.

<sup>90</sup> See the "Book of Days," vol. ii., p. 382.

<sup>91</sup> Edited by Drs. Smith and Wace, vol. i., p. 600.

<sup>92</sup> A MS. in Trinity College, Dublin, classed B. 3. 10. contains it at September 26th, Kal. vi., Oct. Colmani. Conf. non. Epis. ix. Lect.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiv.

<sup>2</sup> Thus: Colman Ruis Branduibh uel hic Barrind Corcaighe.

<sup>3</sup> Thus:—"is Colman Rois rimeimm" ren-

dered into English, 'and Colman of Ross whom I reckon.' A comment on the place names it Ross Branduib. See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> See "Alphabetical Index to the Townlands and Towns, Parishes, and Baronies of Ireland," p. 797.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

ARTICLE III.—<sup>1</sup> Communication of William F. Wakeman, Esq., in a letter dated Enniskillen, November 27th, 1873.

<sup>2</sup> This Mr. Wakeman learned from a man named Mac Manus, and two old women belonging to the place.

"Justina a very lovely virgin," at September 26th.<sup>1</sup> The ancient Acts of this illustrious martyr and of her companions are given by the Bollandists,<sup>2</sup> at the present date, with a previous commentary<sup>3</sup> and notes, learnedly compiled by Father John Cleo, S.J. Those Acts, relating to the conversion of St. Justina, Virgin, and of St. Cyprian, Bishop, are written in Latin;<sup>4</sup> then follow the Acts of St. Cyprian and St. Justina in Greek, accompanied with a Latin translation and notes; while as an Appendix follow the memorials and commemorations of those holy martyrs after their death, and in fine, Nine Lessons in Latin of an office,<sup>5</sup> taken from a Manuscript, belonging to the Church of Placentia in Italy, relating to the Translation of St. Justina's Relics from Rome to that city.

ARTICLE V.—ST. CYPRIAN, BISHOP AND MARTYR, NEAR NICOMEDIA, IN BITHINIA. At the 26th of September, Marianus O'Gorman enters "Ciprian seim Senator," rendered "Slender Cyprianus Senator"<sup>1</sup> in his Calendar. His Acts, published by the Bollandists at this day, are included in those to which allusion has been made in the preceding Article.

ARTICLE VI.—ST. FAUSTINUS, MARTYR. Marianus O'Gorman has entered "Faustin firscing" or "Faustinus the emaciated,"<sup>1</sup> at the 26th of September. Although he is named and in conjunction with other martyrs in some ancient Martyrologies at this date; yet the Bollandists<sup>2</sup> who enter such a feast are not able to throw much light on his history, period or place:

ARTICLE VII.—EUSEBIUS. At the 26th day of September, Marianus O'Gorman enters Euseib or Eusebius in his Calendar.<sup>1</sup> It is difficult to determine the identity of this saint, as two holy men bearing the name are venerated on this day; one St. Eusebius, Pope and Confessor at Rome,<sup>2</sup> and the other St. Eusebius, Bishop and Confessor at Bononia, in Italy.<sup>3</sup>

ARTICLE VIII.—TRANSLATION OF THE RELICS OF ST. DAVID, PATRON OF WALES. Already at the 1st of March, we have given the Acts of this great saint at sufficient length;<sup>4</sup> but in a Carthusian copy of Greven, annotated in

ARTICLE IV.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Septembris xxv. De SS. Cypriano, Justina et Theoctisto seu Theognito Martyribus pro Nicomedium in Bithynia, pp. 195 to 262.

<sup>3</sup> This is contained in six sections and ninety-one paragraphs.

<sup>4</sup> They are said to have been interpolated by an anonymous author, but to have been collated with the Acts edited by Martene, in his "Thesaurus Novus Anecdotorum," tomus iii.

<sup>5</sup> This comprises fifteen paragraphs, and notes are added.

ARTICLE V.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

ARTICLE VI.—See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>2</sup> See "Acta Sanctorum," tomus vii. Septembris xxvi. De SS. Magigno, Nabore et Faustino MM. Ex Apographis Hieronymianis, p. 263.

ARTICLE VII.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus vii., Septembris xxvi. De S. Eusebio Papa Conf. Romæ. Sylloge Historica. In two sections, containing twenty-six paragraphs, edited by Father John Stilling, S.J., pp. 265 to 271.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," tomus vii., Septembris xxvi. De S. Eusebio Episcopo Conf. Bononiæ in Italia. Sylloge, in seventeen paragraphs, edited by Father John Stilling, S.J., pp. 271 to 274.

ARTICLE VIII.—<sup>1</sup> At that date, in the Third Volume of this work, Art. i.

manuscript notes, at Bruxelles, the Translation of his Relics is commemorated at the 26th of September, as the Bollandists also remark on this day.<sup>2</sup>

ARTICLE IX.—TRANSLATION OF THE RELICS OF ST. VIRGILIUS, BISHOP OF SALTZBURG. By Canisius and Ferrarius, the commemoration of a Translation of the Relics of St. Virgilius, Bishop of Saltzburg, in Bavaria, takes place on this day. His Acts are more properly deferred to the 27th of November, the date for his principal festival. The Bollandists notice the Translation of his Relics, at the 26th of September.<sup>1</sup>

ARTICLE X.—REPUTED ANNIVERSARY OF THE DEATH OF ST. RABAN MAUR. Already, at the 4th of February, the Life of St. Raban Maur, Abbot of Fulda, and Archbishop of Mayence, in Germany, will be found written.<sup>1</sup> Most authorities, as may there be seen, agree that he departed this life, on that day. However, the German Kalendar has a different statement, and it assigns his decease to the 26th of September.<sup>2</sup> Ferrarius and the Bollandists<sup>3</sup> notice it also at this date.

## Twenty-Seventh Day of September.

ARTICLE I.—ST. LUPAIT OR LUPITA, ALSO THOUGHT TO HAVE BEEN LIAMAIN OR LIEMANIA, SISTER OF ST. PATRICK.

[FIFTH CENTURY.]

It has been remarked by naturalists, that certain vigorous plants, such as the hardy slow-thorn of our hedge-rows, throw out their blossoms in the Spring-time, before the leaves appear; and thus do the flowers of sanctity begin to bloom, before the leaves of lesser but additional natural and supernatural graces give an increase of moral beauty to favoured individuals. The present holy woman—thought to have been sister to our great Irish Apostle—must have had family associations from her very childhood, in such a supposition, as moulded her actions in after life, and the blossoms of saintliness forecast in her youth the fuller adornment of those virtues which grew more luxuriantly as her years advanced to a close.

Colgan promised to treat about St. Lupita, at the 27th of September,<sup>1</sup> but he did not live to redeem that promise. The Bollandists,<sup>2</sup> who have a notice

<sup>2</sup> See "Acta Sanctorum," tomus vii., Septembris xxvi. Among the pretermitted feasts, p. 187.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus vii., Septembris xxvi. Among the pretermitted feasts, p. 189.

ARTICLE X.—<sup>1</sup> See in the Second Volume of this work, at that date.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv., De S. Rabano Mauro, Archiepiscopo Moguntino in Ger-

mania. Commentarius prævius, sec. x., subsc. 54, p. 511.

<sup>3</sup> See "Acta Sanctorum," tomus vii., Septembris xxvi. Among the pretermitted feasts, p. 187.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Februarii vi. De S. Mele Episcopo Ardachadensi, nn. 11, 12, p. 262.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Septembris xxvii. Among the pretermitted saints, p. 378.

of Lupita at the 27th of September, remark, that while some writers style her a widow and others a virgin, they do not find her name on the Kalendar list of other saints, nor have they indications of her public cultus.<sup>3</sup> As we learn in the various Lives of St. Patrick,<sup>4</sup> this pious woman, Lupait or Lupita, was sister to our great Apostle.<sup>5</sup> In a previous Volume of this work, the very complicated and confusing statements, regarding the genealogical and family connexions of St. Patrick, have been set forth and sufficiently treated.<sup>6</sup> The various Lives of St. Patrick contain some accounts regarding her, yet they are of a doubtful and unsatisfactory nature. The earliest account we have of Lupita leads to the inference, that as she was sister to St. Patrick,<sup>7</sup> that her parents were Calphurnius and Conchessa, and that she was born in Nemthor.

A miracle is recorded, on a particular occasion, when with her brother, St. Patrick, both were engaged in herding sheep.<sup>8</sup> This appears to have happened in Nemthur, when they were young. Endeavouring to prevent the lambs from approaching the ewes, they ran swiftly, and the girl falling, her head struck against a stone, which caused a fracture, that endangered her life. Patrick at first wept bitterly; but raising his sister from the ground, he made a sign of the cross over the wound, which immediately was healed. However, in after time a white mark remained, to show where it had been. Both returned home, as if no accident happened.<sup>9</sup> It is said, St. Lupita had been made a captive,<sup>10</sup> with her brother, St. Patrick,<sup>11</sup> when some pirate vessels, conducted by the seven sons of Factmud,<sup>12</sup> a king of the Britons, touched in British Armorica. The Tripartite Life of St. Patrick states, that two of his sisters—Lupita and Tigrida—were taken with him, and sold as slaves, in the

<sup>3</sup> The Bollandists observe at this date, that as Camerarius has her noted as a saint at the 10th of October, on that day also, they may have more to state regarding her.

<sup>4</sup> See the Life of St. Patrick, Apostle and Chief Patron of Ireland, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>5</sup> See Colgan's "*Trias Thaumaturga*." *Secunda Vita S. Patricii*, cap. i., and n. 2, pp. 11, 16. *Tertia Vita S. Patricii*, cap. ii., and n. 3, pp. 21, 29. *Sexta Vita S. Patricii*, cap. iv., and n. 11, pp. 63, 109. *Septima Vita S. Patricii*, lib. i., cap. xvi., and n. 7, pp. 119, 170.

<sup>6</sup> See chap. iii., and nn. 58 to 70.

<sup>7</sup> Thus opens the *Secunda Vita S. Patricii*, cap. i.: "Natus est igitur in illo oppido, Nemthor nomine: eratque illi soror, Lupita nomine; cuius Reliquiæ sunt in Ardmacha. Patricius natus est in campo Taburne. Campus autem tabernaculorum ob hoc dictus, eo quod in eo Romani exercitus quodam tempore tabernacula sua ibi statuerunt hyemali frigore, et de hoc nominatus est campus Tabern, id est, campus tabernaculorum."—Colgan's "*Trias Thaumaturga*," p. 11, and n. 2. Also *Tertia Vita S. Patricii*, cap. i., p. 21.

<sup>8</sup> See Colgan's "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, cap. vii., p. 11. Also, *Tertia Vita S. Patricii*, cap. vii., p. 21. *Sexta Vita S. Patricii*, cap. vi., p. 66. *Septima Vita S. Patricii*, pars i., cap. viii., p. 118.

<sup>9</sup> See Miss Mary F. Cusack's "*Life of St. Patrick, Apostle of Ireland*," *Tripartite Life*, part i., p. 374.

<sup>10</sup> However, the Scholiast on St. Fiach's Hymn relates, that the family of St. Patrick all went from the Britons of Alcluiaid across the Iccian Sea southwards on a journey to their relatives, who lived among the Britons of Letha. The mother of these children is named Conches, and is said to have been a sister to St. Martin. At that time, certain sea-rovers came with British ships and plundered British Armorica Letha, where Patrick then lived. They wounded Calpuirnn, and then carried off Patrick and Lupait to Ireland. See Colgan's "*Trias Thaumaturga*," *Prima Vita S. Patricii*, *Scholia Veteris Scholiastæ*, n. 56, p. 4.

<sup>11</sup> The old scholiast on St. Fiach's Hymn does not mention Lupita as sister of St. Patrick.

<sup>12</sup> By Probus, they are called the sons of King Rethmit. See *ibid.*, *Quinta Vita S. Patricii*, lib. i., cap. xii., p. 48 (*recte*), and n. 10, p. 62. In the *Tripartite Life*, however, we read: "*Fectmagii Regis Britonum septem filii ex patria relegati in Armericam Lethaniensem profecti, coeperunt prædiis et incendiis vicinas regiones vastare.*"—*Ibid.*, *Septima Vita S. Patricii*, pars i., cap. xvi., p. 119. In some Manuscript Lives of St. Patrick, the British King's name is set down as Sectmacius; but under none of the forms already given does his place in British history appear.

northern parts of Ireland.<sup>13</sup> Another Life records only the capture of his sister Lupita, with others, who were sold there, when the Apostle of Ireland was only seven years old.<sup>14</sup> It seems difficult—if not impossible—to reconcile the various discrepancies of narrative in the many Lives of St. Patrick.

In that Book on the Mothers of the Irish Saints, attributed to Ængus the Culdee,<sup>15</sup> it is stated that Lupait, the sister of St. Patrick, was the mother of seven sons, named respectively Sechnall,<sup>16</sup> Nechtan,<sup>17</sup> Dabonna,<sup>18</sup> Mogor-nan,<sup>19</sup> Darigoc,<sup>20</sup> Ausille,<sup>21</sup> and the Priest Lugnath or Lugna.<sup>22</sup> It has been asserted, that Lupait is an error for the true name of Liemanía or Liamain.<sup>23</sup> This is sought to be verified, owing to the discovery of a very ancient tomb-stone,<sup>24</sup> which bears an inscription<sup>25</sup> supposed to identify it with one of her sons named Lugnad or Lugna.<sup>26</sup> This St. Lugna or Lugnath is set down as the *luamaire* or "pilot" of St. Patrick.<sup>27</sup> It is thought, that while the Apostle

<sup>13</sup> The Second, Third, and Fourth Lives of St. Patrick expressly state, that it was a Scottish or Irish fleet, which led away the captives on this occasion from Britain, the coats of which they were accustomed to ravage. See Colgan's "Trias Thaumaturga," *Secunda Vita S. Patricii*, cap. xi., p. 12. *Tertia Vita S. Patricii*, cap. xi., p. 22. *Quarta Vita S. Patricii*, cap. xv., p. 37. *Septima Vita S. Patricii*, pars i., cap. xvi., p. 119.

<sup>14</sup> See Colgan's "Trias Thaumaturga," *Quarta Vita S. Patricii*, cap. xv., p. 37. However, this differs from the Apostle's own account in his Book of Confessions, where he states the age to be sixteen, when he was brought a captive to Ireland.

<sup>15</sup> See Miss Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland," Introduction, chap. iii., pp. 112, 113.

<sup>16</sup> Or Seachnall, said to have been bishop of Dunshaughlin, and whose feast occurs at the 27th of November.

<sup>17</sup> Or Neachtain, son of Ua Baird, venerated on the 22nd of April, where notices of him may be found in the Fourth Volume of this work, Art. iii.

<sup>18</sup> His name does not appear in our Irish Calendars.

<sup>19</sup> His name is not found in the Irish Calendars.

<sup>20</sup> Under this form, the name is not in the Irish Calendars.

<sup>21</sup> Auxilius has a double festival where mention is made of him, first, at the 19th of March, in the Third Volume, Art. vi., and in the Eighth Volume of this work, at August 27th, Art. i.

<sup>22</sup> His feast—if such there be—cannot be fixed. However, there is a festival for a St. Lugna, Priest of Cillarsna, in the First Volume of this work, at the 20th of January, Art. v. At the 25th of April, there are notices of a Lugna of Letir, Art. vi. At the 31st of December, our Calendars record a Lughna, the Deacon. The *Septima Vita S. Patricii* adds two other sons, named Dier-

mitius and Comitius or Connetus, to Restitutus of the Lombards, and it may be assumed they were also the children of his wife Liemanía. See "Trias Thaumaturga," pars ii., cap. vi., p. 130, and cap. xviii., p. 131.

<sup>23</sup> The whole subject of St. Patrick's relatives is treated by Colgan in his "Trias Thaumaturga," *Quinta Appendix ad Acta S. Patricii*, cap. i., ii., iii., iv., v., pp. 219 to 232.

<sup>24</sup> Found on the Island of Inis-an-ghoil, in Lough Corrib, County of Galway, and in front of the small and ancient Cyclopean church known as Templepatrick.

<sup>25</sup> The characters inscribed on it, and deeply cut, are thought to date back to the beginning of the sixth century. The letters are thus read: LIE LUGNAEDON MACCLMENUE, translated, "The stone of Lugnaed, son of Limania." Lugnaedon is the Celtic genitive of Lugnad or Lugna, reported to have been the youngest of Liamain's or Limania's seven sons. It is on an upright pillar of dark limestone. Both the ancient church of Templepatrick and the monument of Lugnaedon Macc Lmenuch, are represented by two beautiful wood engravings in Dr. George Petrie's "Round Towers and Ancient Architecture of Ireland," part ii., sect. iii., sub. sec. 1., pp. 164, 165.

<sup>26</sup> In the following passage of the "Leabhar Breac," it is stated: *Cruimther lugnai* (i. e. *balta pacais 7 mac a pethar*) in *pechtmaí mac in bairro, oc fepcaib tpe fete, pop loch mepecha*. "Cruimther Lugnai (i. e. the foster-son of Patrick and son of his sister) was the seventh son of the Bard, and located at Ferta of Tír Feic, on Lough Mask."—Fol. 9, a.

<sup>27</sup> In a poem by Flann of the Monastery are the lines:—

brogán reubnóide a pcoile,  
Cruimther lugna a luamaire.

"Brogan, the scribe of his school,  
Cruimther Lugna his pilot."

was in the western part of Connaught, with a sister named Nitria and fifteen disciples called Franks,<sup>28</sup> he may have appointed one of these, and he, Lugnat, to a station on Lough Mask, in the immediate neighbourhood of Inchaguile, where the tomb to which allusion has been made was found.<sup>29</sup> As already stated, in the Life of St. Patrick, Liemania's husband was called Restitutus Hua-Baird or Longobardus, because he belonged to the nation of the Lombards; yet it is supposed from her parentage, she could not have been the Sister of St. Patrick. Neither is the name or feast of Liemania to be found in our Irish Calendars, if she is distinguishable from Lupit or Lupita.

She was sold in the district known as Connallia Murthemnensis<sup>30</sup> or Conaille Muirthemne, now that part of the County Louth, extending from the Cuailgne or Cooley mountains to the River Boyne.<sup>31</sup> The Tripartite Life of St. Patrick states, that while he had been sold to Milchon, son to Buan, the dynast of Dalaradia, his two sisters Lupita and Tigrida were sold in the territory of Conall Murthemne. Nevertheless, St. Patrick knew not of his sisters' captivity; neither did they of their brother's servitude.<sup>32</sup> A curious romantic legend is told<sup>33</sup> about her being brought as a spouse by Milchuo, to her brother St. Patrick, who owing to the white mark caused through the wound already alluded to recognised her as his sister. According to one account, St. Patrick had five sisters,<sup>34</sup> and of these Lupait, who is first named, is said to have been a virgin.<sup>35</sup>

While in Ireland, Lupita lived for a time with her nephew, St. Mel,<sup>36</sup> Bishop of Ardagh, so that she might profit by his teaching and example, in the exercise of a spiritual life. Although this was in accordance with a custom of the primitive church,<sup>37</sup> it gave scandal to some; and while St. Patrick was in the southern part of Teffia, he resolved on visiting St. Mel, to ascertain

<sup>28</sup> See the account contained in Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, lib. ii., cap. l., p. 136, and nn. 98, 99, 100, p. 177.

<sup>29</sup> See the ingenious argument of Dr. George Petrie, on this subject, and his correction of Colgan's text by referring to the Annotations of Tirechan, in the Book of Armagh, in "*Round Towers and Ancient Architecture of Ireland*," part ii., sect. iii., subs. 1.

<sup>30</sup> See Colgan's "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, cap. xii., p. 12, *Septima Vita S. Patricii*, pars i., cap. xvi., p. 119.

<sup>31</sup> See the Rev. Dr. James Henthorn Todd's "*St. Patrick, Apostle of Ireland*," chap. ii., n. 2, p. 361.

<sup>32</sup> See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, pars i., cap. xvi., p. 119.

<sup>33</sup> It is thus related, in the Second Life of St. Patrick, after the statement that the Gentiles were accustomed to release their slaves after seven years had passed in servitude, unless they chose to continue in that state. "*Cogitans autem Miliuc, quomodo eum (scil. Patricium) obtineret, voluit ancillam ipsi adungere. Dehinc ancilla sibi desponsata, paratogue ejus convivio, in domo separatim nocte nuptiarum collocati sunt. Tunc ille ancillæ predicavit, ut simul*

*in oratione totam noctem transigerent. Luce autem orta, ipse in fronte ancillæ vestigia cicatricis intendit. Atque ei interrogante, quæ causa hæc esset, illa respondens dixit; Tempore quo fueram puella in Britannia in patria mea Nemihor. contigit mihi offendere caput lapidi, ut morti contigua jacerem. Hoc frater meus, cui Succet vocabulum erat aspectans, caput meum manu sua signavit, et statim vulnus sanatum est. At ille subridens, ait; Ego sum ille frater tuus, qui te sanavi feci: sed ista nostra conjunctio facta est Dei misericordia, ut postquam dispersi sumus per captivitatem simul iterum convenissemus. Post hæc itaque Deo gratias agentes, non palam desertum petunt, ibidem Deum orantes.*"—Colgan's "*Trias Thaumaturga*," *Secunda Vita S. Patricii*, cap. xvi., xvii., p. 12. The same account is given in *Quarta Vita S. Patricii*, cap. xx., p. 37, as also in *Septima Vita S. Patricii*, pars. i., cap. xxi., p. 120.

<sup>34</sup> They are written in the following order: viz. Lupait, Agris, Liamain, Darerca, and Cinnennam.

<sup>35</sup> See Archbishop Ussher's *Britannicarum Ecclesiarum Antiquitates*, cap. xvii., p. 429.

<sup>36</sup> See his Acts in the Second Volume of this work, at his feast day, February 6th, Art. i.

<sup>37</sup> According to Jocelyn. See Colgan's *Sexta Vita S. Patricii*, cap. cii., p. 89.

whether any truth could be in the rumours spread abroad, which however the Irish Apostle did not credit. A miracle wrought in their favour satisfied him regarding the innocence of his sister and her nephew. Nevertheless, he deemed it advisable, that both should live in separate houses, saying: "Men should dwell apart from women, lest occasion of scandal arise for the weak, and least our Lord's name be injured through us, which God avert."<sup>38</sup> Whereupon he ordered that Mel should live at Ardagh, and Lupita at Druimheo, to the east of a mountain called Brileith, which separated both places.<sup>39</sup>

Lupait founded a monastery for religious women on the eastern side of Armagh,<sup>40</sup> but at what period is not stated. It seems probable, the selection of such a site was owing to a desire she naturally entertained, that it might have the advantage of St. Patrick's supervision and direction. From him also, it is said she received the veil.<sup>41</sup> There was a church, called *Temple na fearta*,<sup>42</sup> near the city of Armagh, and, according to Harris<sup>43</sup> a nunnery was there founded by St. Patrick,<sup>44</sup> in the fifth century. It is said, St. Patrick employed his sister Lupita in weaving or embroidering vestments and in arranging linens, for altar purposes.<sup>45</sup> In this work she was assisted by other holy virgins.<sup>46</sup>

In Ussher's Tripartite version,<sup>47</sup> it is said, that St. Lupita was buried at the eastern side of the city of Armagh. By some writers, the place has been called *Temple na Fearta*. Others place her remains at Armagh. But, as the former place is very near the latter, this difference of statement can be easily reconciled. The following curious account is given by Ward, that about the middle of the seventeenth century, the body of St. Lupita was found in an upright position, and between two crosses, one before and the other behind,"<sup>48</sup> while these remains were buried under the ruins of the old church of *Temple Fartagh*.<sup>49</sup> Her festival was held, on the 27th of September—although not set down in the O'Clery's Calendar—at Innis-Lothair. This place is said to be identical with Inish-Lirroo, or Inish Lougher,<sup>50</sup> on Lough Erne. It lies within the parish of Devenish, in the barony of Magheraboy, and in the County of Fermanagh. At the 27th of September, the feast of Lupita, a virgin, is recorded in Thomas Dempster's "*Menologium Scoticum*,"<sup>51</sup> although in his allusion to her in another work,<sup>52</sup> while stating that she flourished in 592, he

<sup>38</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Februarii vi. De S. Mele Episcopo Ardachadensi, cap. ix., p. 261.

<sup>39</sup> See Colgan's "*Trias Thaumaturga*," Septima Vita S. Patricii, part ii., cap. xxix., p. 133.

<sup>40</sup> See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 429.

<sup>41</sup> See Colgan's "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>42</sup> Rendered Church of the Miracles.

<sup>43</sup> See Harris' Ware, vol. ii., "*Antiquities of Ireland*," chap. xxxviii., p. 269.

<sup>44</sup> See Archdall at *Temple-fartagh*, in "*Monasticon Hibernicum*," p. 32.

<sup>45</sup> See Colgan's "*Trias Thaumaturga*," Secunda Vita S. Patricii, n. 2, p. 16.

<sup>46</sup> "The three embroideres-es, Lupait, sister of Patrick, and Erc, daughter of Daire, and Cruimthiris, made with their own pure hands the vestments and altar linens used during the Holy Sacrifice in the churches of Erin."—Most Rev. Dr. Healy's "*Insula Sanctorum et Doctorum*;" or Ireland's Ancient

Schools and Scholars," chap. iii., p. 66, Dublin, 1890, 8vo.

<sup>47</sup> See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 429.

<sup>48</sup> See "*Sancti Rumoldi Martyris Incltyi*," &c. *Dissertatio Historica de Patria S. Rumoldi*, sect. 10, num. 9, p. 184.

<sup>49</sup> See Archdall's "*Monasticon Hibernicum*," p. 32.

<sup>50</sup> It contains 36 acres, 3 roods and 23 perches; while it is shown on the "Ordnance Survey Townland Maps for the County Fermanagh," Sheet 15.

<sup>51</sup> Thus: "*Lupitæ virginis, quæ fratrem suum S. Patricium ad convertendam Hirlandiam properantem secuta, ita vixit, ut sanctissimis adnumeretur.*"—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 212.

<sup>52</sup> He writes: "*S. Lupita, virgo Scota, Divi Patricii Scoti, apostoli Hiberniæ soror uterina, fratrem suum ad evangelicum opus proficiscentem secuta, magnorum laborum particeps evasit, et in divorum album relata ab utraque gente colitur.*"—Thomas Dempster's "*Historia Ecclesiastica Gentis*

says the day for her *cultus* is uncertain.<sup>53</sup> We are informed by Ferrarius,<sup>54</sup> that the holy Virgin, Lupita, was venerated in Ireland, on the 27th of September. Arturus<sup>55</sup> and Castellan<sup>56</sup> enter, at this date, the celebration of Lupita's feast.

The strength of high purpose and stern resolve is combined with the most attractive self-denial and retirement in the life of a true religious. The severe discipline and austerity of regular rule become a reproach to the weak ones of this world, who love its comforts, conveniences and luxuries. The fashions and frivolities of every age are rightly set down as folly, while the service of God chiefly occupies the time and thoughts of those holy women, who trust in Him alone as their Preserver and Guide, in the quiet seclusion of their cloisters. Thence, too, they soon pass away to everlasting rewards and final rest.

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ARTICLE II.—ST. FIONNTAIN, OR FINTAN. Nothing particular appears to be known regarding this St. Fionntain, whose name occurs, in the Irish Calendars at this date.<sup>1</sup> The entry of Fintan's feast at the present day is noticed, in a line of Marianus O'Gorman's Irish metrical Festilogy,<sup>2</sup> Among the many holy men having the same name, and without any other designation, it seems difficult to know when and where he lived. On the peninsula of Howth, in the vicinity of Dublin, and at a considerable elevation on the Hill, may be seen the small church or oratory of a St. Fintan.<sup>3</sup> It is supposed<sup>4</sup> to have been formed out of the "survivals" of at least two churches—it may be of more—one of which was of much greater dimensions than the present church, and the other was about the same size as the structure now extant. The present "St. Fintan's" appears to stand partly on the site of that early oratory. An examination of the foundations shows, that they are laid at two levels. Evidence for such conclusions are seemingly afforded, by the peculiar stone dressings of the apertures, such as found in the door, small windows, and interior recesses. There is a gable over the western door, now covered with ivy, but having an ope for a bell in its upper part; while between it and the door-way, there is a recessed circular window. The whole of the interior had been plastered with mortar, and the exterior was dashed; but, both the mortar and the dashing have fallen off, leaving only an indication

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Scotorum," toms ii., lib. xi., num. 800, p. 433.

<sup>53</sup> "Dies cultus incertus."—*Ibid.*

<sup>54</sup> See "Catalogus Generalis Sanctorum."

<sup>55</sup> In his Gynæceum.

<sup>56</sup> In his General Martyrology.

ARTICLE II.—See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Appendix ad Vitam S. Fintani, cap. i., p. 355.

<sup>2</sup> Thus: *Fintan fein fein fogla*. It is translated as follows by Dr. Whitley Stokes: "Fintan himself against plunderings"—"Feilire Hui Gormain," pp. 184, 185.

<sup>3</sup> The fullest and most satisfactory detailed description of this building, with illustrations, is that given by Mr. Robert Cochrane, in his interesting paper, "Notes on the Ecclesiastical Antiquities in the Parish of Howth, County of Dublin." Its dimensions are thus set forth: "St. Fintan's church, as

it now stands, measures internally 16 feet 6 inches in length on the north side, and 16 feet 8 inches on the south. The breadth of the west end is 8 feet 1 inch, and it narrows at the eastern end to 7 feet 7 inches. This contraction is remarkable. Moreover, internally, it is what is called by builders 'off the square,' its diagonals being of different lengths, one measuring 18 feet 7 inches, and the other 17 feet 11 inches. It, however, recovers the rectangular shape externally to a great extent. The external measurements are, on the south side, 21 feet 6 inches, and on the north 21 feet 4 inches. Similarly the eastern end measures 12 feet 9 inches, and the western 12 feet 8½ inches."—"Journal of the Royal Society of Antiquaries of Ireland," vol. iii., fifth series, part iv., 1893, p. 386.

<sup>4</sup> By Robert Cochrane F.S.A., M.R.I.A.

that the walls had been thus treated.<sup>5</sup> At the western end are traces showing, that the ends of beams resting on the side walls supported a loft, while light was afforded only from the circular window already mentioned. A short distance from the church is the holy well of St. Fintan, but any tradition of the day when pilgrims resorted to it has not been preserved in the locality to give a possible clue, which might serve for the patron's identification.<sup>6</sup> An ancient cemetery surrounds the oratory, and there are still to be seen several tombs and graves.<sup>7</sup> The scenery around St. Fintan's Oratory



St. Fintan's Church, Howth.

has been described and admirably versified in a local legend,<sup>8</sup> which introduces Aideen as the heroine, and records her rest under a remarkable Cromlech, in the adjoining beautiful demesne of Lord Howth. From the simple entry of his name, at this date, we do not feel warranted in connecting the present Fintan with this locality; neither is it established, on any fair grounds, that any other so called had been venerated at Howth. We find

<sup>5</sup> The accompanying illustration, presenting a north-west view of St. Fintan's church, Howth, and drawn by J. M. Kavanagh, R.H.A., in 1893, has been reproduced on the wood and engraved by Gregor Grey.

<sup>6</sup> However, the Very Rev. James Henthorn Todd supposes that the patron was St. Fintan Find of Drum Ingaid—now Dromin, in the County of Meath—and whose feast occurs on the 10th of October. See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite, A.M., and James Henthorn Todd, D.D., p. xlv., n. (k.)

<sup>7</sup> Among those interred here may be mentioned the late distinguished physician and literateur, Dr. William Stokes, of Dublin, belonging to a family eminent for talent and the cultivation of Irish national literature. The flag-stone under which he rests has been designed by his accomplished daughter, Miss Margaret Stokes, and the tracery on it is a truly elegant reproduction of ancient Irish monumental art.

<sup>8</sup> A harmonious and pathetic poem of the late Sir Samuel Ferguson, and intitled the "Cromlech on Howth," has received additional interest from the drawings of Miss Margaret Stokes, with exquisite coloured illustrations in lithography. It was published

Fionntain merely set down in the Martyrology of Donegal,<sup>9</sup> at the 27th of September, and the same notice is in the Irish Calendar, belonging to the Ordnance Survey Records.<sup>10</sup>

ARTICLE III.—ST. COLUMM OR COLUMBAN.—In the published Martyrology of Tallagh,<sup>1</sup> a festival is registered at the 27th of September, in honor of Columban.<sup>2</sup> The word “elevatio,” which is associated here with his name, seems referable to his being raised to Heaven on this day. It may mean, however, a translation of the saint’s relics. As noticed in the metrical Martyrology of Marianus O’Gorman,<sup>3</sup> this “fair Coluimm<sup>4</sup>” seems to have been regarded as the superior of monks. No reference to his place or period has been discovered. At this same date, the Martyrology of Donegal<sup>5</sup> contains the simple entry of Columm; but in the table subjoined to this work, he is further distinguished as Columm Ban, (the white).<sup>6</sup>

ARTICLE IV.—ST. SUIBNI, OR SUIBHNE.—The published Martyrology of Tallagh<sup>1</sup> records, that veneration was paid to Suibhne, at the 27th of September. *Sí* is postfixed to the mention of his name in this Calendar.<sup>2</sup> At this day, likewise, Marianus O’Gorman has a commemoration of Suibne.<sup>3</sup> Colgan<sup>4</sup> seems desirous of identifying this holy man with St. Subneus Ui Fionnachta, bishop of Kildare, who died A.D. 878.<sup>5</sup> However, in the year 876, the “Chronicum Scotorum”<sup>6</sup> records the plundering of Cill-dara by Gentiles,<sup>7</sup> when fourteen score men were taken out of it, together with the vice-Abbott, Suibhne, (son) of Dubhdabhairenn. We can hardly doubt but that he must be identified with the former; but whether he survived that capture two years, or that there be a difference in the chronology of the annalists, cannot be determined. The present saint’s name is simply recorded, in the Martyrology of Donegal.<sup>8</sup>

in London, 1861, in folio size. We shall only introduce the following stanza, in allusion to Aídeen:—

“Here, far from camp and chase removed,  
 Apart in nature’s quiet room,  
 The music that alive she loved  
 Shall cheer her in the tomb.  
 The humming of the noon-tide bees,  
 The lark’s loud carol all day long,  
 And borne on evening’s salted breeze  
 The clanking sea-bird’s song.”

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

<sup>10</sup> See “Common Place Book F,” p. 82.

ARTICLE III.—Edited by Rev. Dr. Kelly p. xxxv.

<sup>2</sup> In the Book of Leinster copy we read Columban elevatio.

<sup>3</sup> There he is thus recorded:—

Colum bán rui raphcho  
 Roba blathcenn buíone.

Thus rendered by Dr. Whitley Stokes: “Fair Coluimm (Columbán?) a very strict sage, who was the smooth chief of a troop.”

“Félire Hui Gormain,” pp. 184, 185.

<sup>4</sup> The editor adds a note here: “We should probably read Columban.”—*Ibid.*, n. (f).

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 360, 361.

<sup>6</sup> See *ibid.*, pp. 380, 381.

ARTICLE IV.—Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In the Book of Leinster copy we find Suibni rci.

<sup>3</sup> See Dr. Whitley Stokes’ “Félire Hui Gormain,” pp. 184, 185.

<sup>4</sup> See “Trias Thaumaturga.” Quinta Appendix ad Acta S. Brigidæ, cap. ii., p. 629.

<sup>5</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 526, 527. The “Annales Ultonienses,” have at A.D. 880: “Suibne Episcopus Cilledaro quievit.”—Dr. O’Conor’s “Rerum Hibernicarum Scriptores,” tomus iv., p. 235.

<sup>6</sup> See William M. Hennessy’s edition, pp. 170, 171.

<sup>7</sup> A usual designation for the Danes or Northmen given in the Irish records.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

ARTICLE V.—ST. FINNEN OR FINNIAN, BISHOP. We find simply the name Finnian, without further designation, entered in the published Martyrology of Tallagh,<sup>1</sup> at the 27th of September. A similar entry is in the Book of Leinster copy.<sup>2</sup> Marianus O'Gorman has the feast of St. Finian's Elevation at this same date.<sup>3</sup> Colgan thinks it is referable either to St. Finian,<sup>4</sup> Bishop of Clonard, or to St. Finian,<sup>5</sup> Bishop of Maghbile, in Ulster.<sup>6</sup> At this same date, the Martyrology of Donegal,<sup>7</sup> records Finnen, Bishop. I think, adds the calendarist, this was the Bishop Finnen, whom Senan left in Inis Cunla,<sup>8</sup> in Crich Ua Sedna, in Munster. We do not find any other Finnen, without being characterised, except this one.<sup>9</sup>

ARTICLE VI.—ST. FINNANIE MAC COPPAIN. At this date, a festival is recorded in the published Martyrology of Tallagh,<sup>1</sup> to honour Finnan Mac Coppain. We also meet with a somewhat different entry in the Book of Leinster copy.<sup>2</sup> The entry of "Mac Coppain co cuibdi," or "Coppain's harmonious son," by Marianus O'Gorman, occurs at the 27th of September.<sup>3</sup> This St. Finnan appears to have been a distinct person from a saint of the name, already described as a bishop. At a holy well in the parish of Skreen, County of Wexford, a patron was formerly held on the 27th of September.<sup>4</sup> The local saint seems unknown to the people.

ARTICLE VII.—FESTIVAL FOR THE TRANSLATION OF ST. GIBRIAN'S RELICS. The feast of the Translation of St. Gibrian's relics is set down, by Saussay and Ferrarius, at the 16th of April; but, at the 27th of September, it is in an ancient copy of Usuard's Martyrology, and in the Florarius Sanctorum.<sup>1</sup> At the 8th of May, which is the date assigned for his chief festival, we have inserted the particulars of his life so far as they are known.<sup>2</sup>

ARTICLE VIII.—ST. ERNIN UA BRIUIN. The Almighty descends from His supernal delights and glory, to accommodate himself to the weakness

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus, Finnian.

<sup>3</sup> Thus is it recorded in his "Feilire":—

Tochair Finnian epreup  
in cnerbuicc ic chumne.

These lines are thus translated by Dr. Whitley Stokes: "Let the Elevation of Bishop Finnian the soft-skinned be in thy memory."—"Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> See notices of him at the 23rd of February, in the Second Volume of this work, Art. ix., and his Life, given more in detail, at the 12th of December, in the Twelfth Volume, Art. i.

<sup>5</sup> See his Acts, at the 10th of September, in the present volume, Art. i.

<sup>6</sup> See "Acta Sanctorum Hiberniæ," xxiii. Februarii. Appendix ad Acta S. Finiani, cap. i., p. 402.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

<sup>8</sup> See the Life of St. Senan, which occurs

at the 8th of March, in the Third Volume of this work, Art. i.

<sup>9</sup> The Life of St. Senan, chapter 24, is quoted, as authority for the foregoing statements. See Colgan's "Acta Sanctorum Hiberniæ," Martii viii. Secunda Vita S. Senani, cap. xxvii, p. 534, (*recte*) 530, and n. 21, p. 540, (*recte*) 536.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus Finnian Mac Coppain.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> See "Letters containing Information relative to the Antiquities of the County of Wexford collected during the Progress of the Ordnance Survey," vol. i.

ARTICLE VII.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Maii viii. De S. Gibriano Presbytero, num. 2., p. 300. Also, in "Acta Sanctorum," tomus vii., Septembris xxvii. Among the pretermitted saints, p. 375.

<sup>2</sup> See, at that date, in the Fifth Volume of this work, Art. i.

of men, confirming them by His graces. The saint called Ernin Ua Briuin, was venerated, at the 27th of September, as we read in the published Martyrology of Tallagh.<sup>1</sup> A similar entry is in the Book of Leinster copy.<sup>2</sup> In the Martyrology of Marianus O'Gorman, he is noticed at this date as "Slender Ernin."<sup>3</sup> If this allusion have reference to his external appearance, we may arrive at the conclusion that he was thin or spare in figure. He is also commemorated in the Martyrology of Donegal,<sup>4</sup> at this date.

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ARTICLE IX.—ST. ORANNUS, OR ORANUS, BISHOP. The English Martyrology and Henry Fitzsimon have a St. Oranus, Bishop, on their Catalogue for the 27th of September. The Bollandists who note Oranus, Orannus, or Odranus at this date, allude to the St. Odranus, the disciple and charioteer of St. Patrick,<sup>1</sup> who is venerated at 19th of February,<sup>2</sup> and who sacrificed his own life to save that of his master. Ferrarius states, that the Orannus venerated on this day in Ireland had been a bishop.<sup>3</sup> But whether he had been a priest or a bishop, or identical with the Odranus, St. Patrick's servant, the Bollandists promise to examine, possibly at the 27th of October, to which his festival has been assigned by many writers, as also by Ferrarius.<sup>4</sup> In the anonymous Calendar of National Saints, published by O'Sullivan Beare,<sup>5</sup> there is a St. Orannus, for this same day.

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ARTICLE X.—REPUTED FEAST OF MARCELLUS, SCOTTISH TUTOR OF NOTKER BALBULUS, ST. GALL, SWITZERLAND. At the 27th of September, the Bollandists quote Camerarius as giving a festival to Marcellus, a Scot, and the master of St. Notker Balbulus,<sup>1</sup> the celebrated Abbot of St. Gall, in Switzerland. Camerarius refers incorrectly to Ekerhardus, who wrote a Life of Notker Balbulus. In this allusion is made to Marcellus, although nothing in it serves to class him among the saints in any of the ancient calendars. However, Dempster<sup>2</sup> and Ferrarius,<sup>3</sup> as a Scot, have a feast for him at the 17th of December, when, as the Bollandists state, the question may be again opened.<sup>4</sup> At the time when Marcellus flourished on the Continent, every Scotus so distinguished was known as a native of Ireland, and notably at St. Gall's, a monastery of exclusively Irish foundation.

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ARTICLE VIII. —<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv. In this Calendar his name is written Ernen h. Briuin.

<sup>2</sup> Thus, *Opmaeni h. bpiuin*.

<sup>3</sup> The Irish is *Ernin peim*, and a Gloss distinguishes his tribe name as *Uí bpiuin*. See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

ARTICLE IX. —<sup>1</sup> See his Life at the 17th of March, in the Third Volume of this work, Art. i., and chap. xxi.

<sup>2</sup> See at that date an account of him, in the Second Volume of this work, Art. i.

<sup>3</sup> Thus he writes: "In Hibernia S. Oranni episcopi."

<sup>4</sup> See "Acta Sanctorum," tomus vii., Septembris xxvii. Among the pretermitted

feasts, p. 378.

<sup>5</sup> See "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 51, 56.

ARTICLE X. —<sup>1</sup> His feast occurs in the Calendars, at the 6th of April.

<sup>2</sup> Thus "Sangalli Marcelli monachi et scholarachæ, sancti Notkeri Balbuli præceptoris sanctissimi." He adds B.C., which initials furnish no clue to the verification of his extract. See "Menologium Scotticum," in Bishop Forbes' "Kalendars of Scottish Saints," p. 221.

<sup>3</sup> See "Catalogus Generalis Sanctorum." Ferrarius always slavishly follows the doubtful authority of Dempster.

<sup>4</sup> See "Acta Sanctorum," tomus vii., Septembris xxvii. Among the pretermitted saints, p. 379.

ARTICLE XI.—FESTIVAL OF ST. BARRY, IN SCOTLAND. Already have we treated about St. Barr or St. Barry—otherwise known as Finbarr, at the 25th of this month—but in the Isle of Barra and parish of Barray, his feast is referred to this day. The parish so named is formed from a cluster of more than twenty Islands—of which the main Island of Barray, properly so called, is chief—while some of those are considerable in size, about ten being inhabited, and the rest serve for grazing purposes. The Island of Barray proper is about 12 miles in length, but varying in breadth from three to six miles, being much indented by bays and arms of the sea, chiefly on the eastern side.<sup>1</sup> It has been supposed, that the Island and Parish derive their name from Barr, the patron saint.<sup>2</sup> Killbarr, the chief town on the Island, is specially dedicated to him, and there the Catholics observe his festival. It was kept in the Island of Barray on the 27th of September. We are told,<sup>3</sup> one of the ceremonies was performed by riding on horseback, and that the solemnity was concluded by three turns round St. Barr's church. Several ruined pre-Reformation chapels are still on the Island, besides numerous duns and standing stones, supposed to have been of Scandinavian origin; but one stone Celtic monument found its way in 1880 to the Edinburgh Antiquarian Museum.<sup>4</sup>

ARTICLE XII.—FESTIVAL OF SAINTS COSMAS AND DAMIAN. In the early Irish Church, as we learn from the Feilire of St. Ængus,<sup>1</sup> Saints Cosmas and Damian were venerated and invoked, with distinguished eulogy, on the 27th of September. At this same date, the Acts of these holy Martyrs have been published by the Bollandists,<sup>2</sup> with a previous learned commentary,<sup>3</sup> by Father John Stilling, S.J.<sup>4</sup> Those saints were brothers, and born in Arabia.<sup>5</sup> They became eminent as physicians, but they took no fees for the practice of their profession, through motives of Christian zeal and charity. They lived at Egæa, in Cilicia, but were apprehended by Lysias, governor of that province, and after enduring various torments, they were beheaded, during the

ARTICLE XI.—<sup>1</sup> See the "New Statistical Account of Scotland," vol. xiv., Inverness, Parish of Barray, p. 199.

<sup>2</sup> However, the Rev. Alexander Nicolson, Minister, who wrote the foregoing account, holds, that it is much more probable the name of Barray was originally derived from its particular situation or bearing, *i.e.*, from *Ay* or *I*, an island, near *Bar*, a point or top; Barray forming the point or top island of the Hebrides. See *ibid.*, p. 198.

<sup>3</sup> See Martin's "Western Islands," p. 99.

<sup>4</sup> See Francis H. Groome's "Ordinance Gazetteer of Scotland," vol. i., p. 131.

ARTICLE XII.—<sup>1</sup> In the Leabhar Breac copy we read:—

Արօ իջբար շիրքե  
ձքոժ որքօ արևուր  
Րօնրոսութ տարրուր  
Եօրմար Ծամանուր.

Thus translated into English by Dr. Whitley Stokes: "Our two heart's-champions, their cross was not deserved; may they protect us to their possession, Cosmas and Damianus."—"Transactions of the Royal Irish

Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxix.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Septembris xxvii. De S. Cosma, Damiano, Anthimo, Leontio et Euprepio. MM. Ægis in Cilicia, pp. 428 to 478.

<sup>3</sup> Containing fourteen sections and consisting of two hundred and twenty-five paragraphs.

<sup>4</sup> The first of these Acts by an anonymous author is in Greek, and taken from a Vatican Manuscript. The second of these Acts is from the edition of Mombricitus, and likewise by an anonymous author. The third by an anonymous author is from the Manuscript P. 155, belonging to the Bollandist Library. The fourth of these Acts is in part fabulous, and collated and compiled from different Manuscripts. These Acts are all illustrated by critical notes.

<sup>5</sup> Their mother is named Theodota. She had five sons, named Cosmas, Damian, Anthimus, Leontius and Euprepus—all of whom are noted in ancient Calendars, on this day.

persecution of Dioclesian. They suffered about the beginning of the fourth century. Their bodies were at first carried into Syria and buried at Cyrus. In course of time, Pope St. Felix built a church in their honour, at Rome, to which their relics were conveyed, and where they are religiously preserved to the present day. Marianus O'Gorman has the festival of Cosmas and Damian, at this same date.<sup>6</sup> The feast of both saints is also to be found in the Scottish Calendars. At the 27th of September, they are entered in the Roman Martyrology,<sup>7</sup> and in nearly all the Latin Martyrologies. The Greeks, Russians, and Arabians keep their festivals at various other dates.<sup>8</sup>

ARTICLE XIII.—LEOINT OR LEONTIUS. The Feilire of Marianus O'Gorman enters Leoint—or, according to another Manuscript copy—Leoaint, at the 27th of September.<sup>1</sup> The Latinized form of the name is Leontius. His Acts are included in those of his brothers, St. Cosmas and Damian, as furnished by the Bollandists.

ARTICLE XIV.—ANTIM OR ANTHIMUS. Marianus O'Gorman<sup>1</sup> has the entry of "Antim ergna" or "Wise Anthimus," at this date. His Acts are included in those of St. Cosmas and St. Damian, his brothers, and as furnished by the Bollandists.

ARTICLE XV.—ADULF. The festival of Adulf is set down in the Feilire of Marianus O'Gorman at the 27th of September.<sup>1</sup> Adulphus is the Latinized form. This is doubtless the Adulphus Martyr, who with his brother John, suffered at Cordova, in Spain, and whose Acts are recorded by the Bollandists<sup>2</sup> at this date. A Commentary<sup>3</sup> precedes their Acts<sup>4</sup> as contained in John Tamayus' Spanish Martyrology.

ARTICLE XVI.—PETAR. In the Feilire of Marianus O'Gorman at the 27th of September is entered Petar's festival,<sup>1</sup> The name, Latinized Petrus,

<sup>6</sup>In his Feilire we read:—Cormac, Damian, oeg fip. It is thus translated by Dr. Whitley Stokes: "Cosmas (and) Damianus, good men."—"Feilire Hui Gormain," pp. 184, 185.

<sup>7</sup>Thus; "Ægæe natalis sanctorum Martyrum Cosmæ et Damiani fratrum, qui in persecutiōe Diocletiani post multa tormenta, vincula, et cærceres, post mare, et ignes, cruces, lapidationem, et sagittas divinitus superatas, capite plectuntur: cum quibus etiam referuntur passi tres eorum ratres germani, Anthimus, Leontius et Euprepus."—"Martyrologium Romanum," editio novissima, Quinto Kalendas Octobris. pp. 143, 144.

<sup>8</sup>"By the Greeks on July 1; again on October 17 with their brothers Leontius, Anthimus, and Euprepus; again on Nov. 1, Cosmas and Damian alone. So also the Russians. In the Arabic Kalendar published by Simoni, on July 1 and Nov. 1, and in the Arabic Martyrology again on Oct. 17. In many Greek Menæas, also a fourth commemoration, on Oct. 28. Many versions of the Acts in Greek and Latin exist, but all are fabulous. The original proconsular Acts possibly subsist under a gradually growing accretion of fable."—Rev. S. Baring-Gould's "Lives of the Saints," vol. ix., September 27, p. 397.

ARTICLE XIII.—<sup>1</sup>See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

ARTICLE XIV.—<sup>1</sup>See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

ARTICLE XV.—<sup>1</sup>See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

<sup>2</sup>See "Acta Sanctorum," toms vii., Septembris xxvii., De SS. Adulpho et Joanne Fratribus Martyribus Cordubæ Hispania, pp. 507 to 511.

<sup>3</sup>It consists of twenty-one paragraphs, edited by Father Constantine Suyken, S.J.

<sup>4</sup>By the Bollandist editor, they are characterised as Acta sublestæ fidei ex Legendario Ms. Asturicensi.

ARTICLE XVI.—<sup>1</sup>See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

is known as Peter. It seems most probable, that this commemoration refers to Peter, regarded in succession as the twenty-fifth bishop of Metz,<sup>2</sup> and who died during the reign of Tiberius Constantinus,<sup>3</sup> while Pelagius II. was Pope.<sup>4</sup> That bishop flourished in the sixth century. The Bollandists<sup>5</sup> doubt his claim to be inscribed on the Calendar of the Saints, as he is only commemorated in the more recent Martyrologies.<sup>6</sup> However, the fact of his entry in that of Marianus O'Gorman<sup>7</sup> appears to have escaped their notice, and it is to be inferred, he borrowed this insertion from more ancient Continental records.

ARTICLE XVII.—EUPREIP. The name of Eupreip—Latinized Euprepus—occurs in the Martyrology of Marianus O'Gorman,<sup>1</sup> at this date. He is identical with the Euprepus, who suffered Martyrdom with St. Cosmas and St. Damian, his brothers. Their Acts have been interpolated, however, and are disfigured with fables by the more modern Greek writers.

## Twenty-eighth Day of September.

ARTICLE I.—ST. SINACH MAC DARA, OF INIS CRUACH MAC DARA, COUNTY OF GALWAY.

OF this holy anchorite little is positively known, and yet his name and veneration have survived for many ages. He is much venerated by inhabitants on the western shores of Galway. He must have flourished at a very early period, however, and most probably at a time, when his remote position secluded him from cognizance of our ancient chroniclers. Tradition asserts, that the name of our Saint's father was Dara; and Sinach, his own peculiar name, was placed before Mac Dara, that by which he is now popularly known.<sup>1</sup> However, the St. Mac Dara of the western coasts should be called

<sup>2</sup> In a catalogue of the Bishops of Metz, edited by D'Achery, he is thus commemorated. "Villico successit Petrus episcopus, Metensis XXV: sedit annos x Obiit v. Kal. Octobris sub Papa Pelagio II., regnante Tiberio Constantino."—"Veterum aliquot Scriptorum, qui in Galliae Bibliothecis, maxime Benedictinorum, latuerunt, Spicilegium," tomus vi., p. 650.

<sup>3</sup> The first year of his reign commenced after October 25th, A.D. 574. See Henry Fynes Clinton's "Fasti Romani," vol. i. Tables, p. 841.

<sup>4</sup> He occupied the Papal chair from A.D. 578 to 590. See "Encyclopédie Catholique," par M. l'Abbé Claire et M. le V<sup>te</sup> Walsh, tome xv., p. 514.

<sup>5</sup> See "Acta Sanctorum," tomus vii. Septembris xxvii. Among the pretermitted feasts, p. 376.

<sup>6</sup> Such as the continuators of Usuard, the

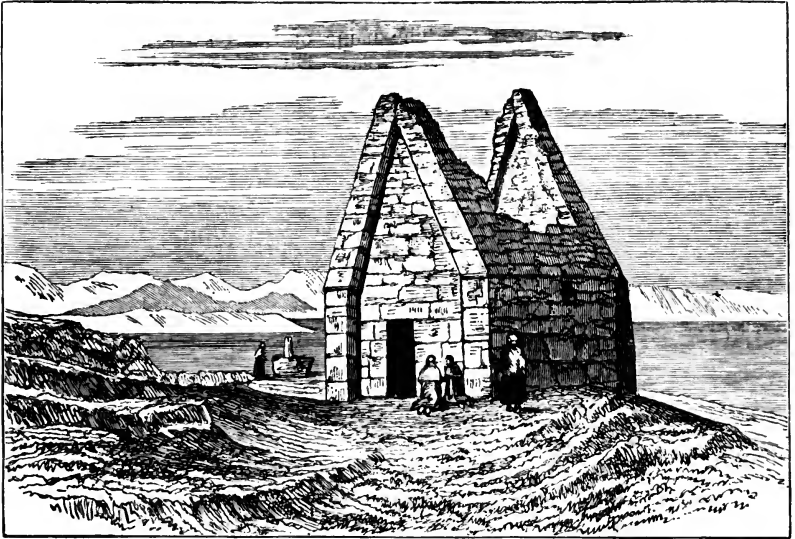
Florarius MS. Maurolycus, Canisius, Felicius, Saussay, and Ferrarius.

<sup>7</sup> As already seen in the Introduction to this work, First Volume, he flourished in the twelfth century.

ARTICLE XVII.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 184, 185.

ARTICLE I.—<sup>1</sup> The name Sinach is derived from the Irish word Sionnac. Ang. "a fox." "It is a curious coincidence, that the name of this favourite saint of our Western fishermen, should be that of an animal, which, of all others, they most abhor. So great is their aversion to a fox, hare or rabbit, that they never so much as mention their names themselves, nor can they endure even to hear them named by others. \* \* \* \* \* It has been pleasantly remarked by Mr. O'Donovan, that if a man of the name of Fox, Hare, or Rabbit, wished to settle among the Claddagh

Sionnach, which was his real name. At the 28th of September, Marianus O'Gorman sets down Sinach in his Festilogý.<sup>2</sup> His commentator has a note appended to his name which states, that he was from Cruach mac Daro.<sup>3</sup> From other Irish Martyrologies regarding this saint, we can glean no particulars. On the south-western shore of a peninsula, anciently called Iorrasainteach,<sup>4</sup> and comprising the southern portion of the present Ballynahinch Barony, and in the parish of Moyrus,<sup>5</sup> lies a small Island, presenting to the sea on all sides rocks which are high and precipitous, except towards the eastern part, where boats can safely touch. The appearance of this Island



Island Oratory of Cruach Mac Dara.

from a distance, coupled with its relation to our saint, gave it the name of Cruach Mac Dara, which when anglicised means, "The Rick of Mac Dara," or "The Island of Mac Dara." Near the landing place on this Island, St. Sinach Mac Dara is supposed to have built a small stone church, the ruins of which yet remain, and are in a good state of preservation.<sup>6</sup>

fishermen, he should change his name to Pike, Coddle, or Salmon, or some such; for that his name would destroy the luck and happiness of this strange people."—Roderick O'Flaherty's "Chorographical Description of West or H-Iar Connaught," edited by James Hardiman n. (d.) pp. 100, 101.

<sup>2</sup> See Dr. Whitley Stokes' "Feilire Ui Gormain," pp. 186, 187.

<sup>3</sup> Rendered in Irish o Cruach meic Daro.

<sup>4</sup> This is interpreted "the stormy Iros," by John O'Donovan.

<sup>5</sup> This parish, bounded on the south and south-west by the Atlantic Ocean, forms the southern portion of Conmaicne-mara or

Conmaicne—meaning "maritime"—territory, is very fully described by John O'Donovan in "Letters containing Information relative to the Antiquities of the County of Galway collected during the Progress of the Ordnance Survey in 1839." Vol. iii., Letter dated Taylor's Hill near Galway, July 22nd, 1839, pp. 112 to 125.

<sup>6</sup> An interesting account of the ruins on this Island—taken chiefly from that given by John O'Donovan—and a beautiful engraving representing the stone church, may be seen, by referring to Dr. Petrie's splendid work, "The Round Towers and Ecclesiastical Architecture of Ireland," part ii., sect. iii., subs. i., pp. 189 to 191.

These evince a date of erection, almost coeval with the first establishment of Christianity in Ireland. This church is built with stones of massive size, and in the ancient Cyclopean style of primitive and rude architecture.<sup>7</sup> It has, however, angular projections or plain-faced pilasters, carried up to the apex of its gables, at both ends. It is small in dimensions, only fifteen feet in length by eleven in breadth, and its walls, extending beyond this area, are nearly three feet in thickness.<sup>8</sup> Besides this ruin, a circular or rather oval stone-house, twenty-four feet by eighteen, with walls seven feet in thickness, is yet to be seen, although in a very dilapidated condition. This was probably our saint's usual habitation, and the church might have been chiefly in use, as an oratory. At the distance of 300 feet from this church, and on its northern side, a square altar, surmounted by a cross, and a holy well near it, are pointed out to strangers.<sup>9</sup> Both are dedicated to St. Mac Dara. He seems to have led a secluded life on the Island bearing his name, and one devoted to the practice of most austere religious rules and duties. According to a custom,<sup>10</sup> usual in our old Irish churches,<sup>11</sup> the wooden statue of this saint was preserved in his chapel for many centuries subsequent to his death—this image being commemorative of the founder and patron, whose intercession was invoked. However, for special weighty reasons, the Archbishop of Tuam, Malachy Queely,<sup>12</sup> caused its removal during the time of his incumbency, and had it buried under the ground.<sup>13</sup> Besides the veneration paid our saint on this Island, the inhabitants of Moyrus Parish,<sup>14</sup> on the shore of the opposite mainland, point out the ruins of an old parish church, which is dedicated to him.<sup>15</sup> There, in the time of Roderick O'Flaherty, "his altar stone, by the name of Leac Sinach," was kept as a venerable relic, This church likewise may have been one of Sionnach's erection. It had two

<sup>7</sup> A view of Mac Dara's church, with details of its door-way and small windows, is preserved in the "Letters containing Information relative to the Antiquities of the County of Galway collected during the Progress of the Ordnance Survey in 1839," vol. iii., p. 136.

<sup>8</sup> The annexed illustration, which has been faithfully copied from Dr. Petrie's work, presents the ruin on a somewhat enlarged scale in its present isolated position. It has been copied and drawn on the wood, engraved by Gregor Grey.

<sup>9</sup> Mr. Petrie says of St. Mac Dara, "his bronze cross, which was preserved in his church, still exists and is supposed to possess miraculous powers."—"Round Towers and Ancient Architecture of Ireland," part ii., sec. iii., subs. i., p. 190.

<sup>10</sup> Alluded to by Giraldus Cambrensis, in his time, when many wooden effigies of the primitive Irish saints were preserved in the churches of which they were founders or patrons.

<sup>11</sup> See Bishop De Burgo's "*Hibernia Dominicana*," cap. ix., sec. xx., num. iv., p. 273, and cap. x., sec. iv., num. v., p. 344.

<sup>12</sup> He was the prelate, who sent Colgan a list of the churches and chapels in his diocese, shortly before the year 1645, as mentioned in "*Acta Sanctorum Hiberniæ*," p. 714.

<sup>13</sup> This was done, most probably to pre-

vent the islanders from asseverating by the saint, as was then, and is still practised, on the relics of saints, in other places, notwithstanding the utmost vigilance of the clergy to prevent it." See "*Chorographical Description of West or H-Iar Connaught*," written A.D. 1684, by Roderick O'Flaherty. Edited with notes and illustrations by James Hardiman, Esq., pp. 98, 99, n. (a).

<sup>14</sup> This very extensive parish and its islands, in the barony of Ballynahinch and County of Galway, covers 101,510a. 3r. and 8p.

<sup>15</sup> There is a ground-plan and a beautiful drawing of the old church of Moyrus, with details of its round-headed door-way, and a small square-headed window, by George Petrie, together with a description in his handwriting, setting forth that the church was thirty-eight feet in length, by eighteen feet six inches interiorly, and that it originally had two door-ways. The eastern gable contained a fine window, now nearly destroyed. The remaining door-way is composed of three concentric arches in beautifully cut stone; it was buried several feet in the earth when measured as four feet two inches in height, and only two feet, five inches in breadth. See "Letters containing Information relative to the Antiquities of the County of Galway collected during the Progress of the Ordnance Survey in 1839," vol. iii., pp. 139, 140.

doorways, formerly ; one in the north, and the other in its south side. The northern one is now built up ; but the other is formed of cut-stone, and it has three concentric arches directly over the entrance. The eastern gable-window is now a melancholy ruin. Here, the coast inhabitants, who are principally fishermen, assemble on the 16th of July<sup>16</sup> each year, to celebrate the festival of their patron of Moyrus parish.<sup>17</sup> At this date, however, we find no mention of Sinach Mac Dara, in our Martyrologies. The principal festival of our saint is noted in the Irish Calendar, as occurring on the 28th day of September. This day may probably be assigned, as that for his departure. Many miraculous occurrences are recorded, and some superstitious observances are said to have been practised in connection with this saint's memory by recurring to local tradition. One of the latter practices was the collection of Dunleasg or salt sea-leaf,<sup>18</sup> at low water, by women, in order to obtain the release of some friend in captivity : this reprieve, however, they expected should be obtained chiefly through the intercession of our saint. This practice of gathering Dunleasg has been disused for many years past ; although old people are yet living, who remember its frequent observance. In the time of Roderick O'Flaherty, it was customary for all boats, passing between Mason-head and the Island, to lower their sails three times, in honour of Mac Dara.<sup>19</sup> In the year 1672, a certain captain of Galway garrison, passing without the usual mark of reverence, experienced such a violent gale, that he made a vow of never again sailing by without a proper obeisance ;<sup>20</sup> he was shipwrecked shortly afterwards, and never reached his destination. One Gill, a fisherman of Galway, during the prevalence of fair weather before and after the occurrence, was struck dead almost instantaneously, by a stroke from the mast of his own boat, when it fell on his head. This accident, like the former, was attributed to that contempt shown towards our saint by a departure from the time-honoured custom. His altar-stone, called "Leac Shinac," was said to have been preserved to the middle of the present century ; but its whereabouts is not now known. The name Mac Dara is a very common prefix to surnames of many Islanders and borderers, on the Galway coast, and even boats and hookers belonging to its fishermen are inscribed with the name, in token of veneration for our saint.

ARTICLE II.—FEAST OF ST. FURSEY. A Feast in honour of St. Furseus was kept on the 28th day of September, according to Petrus de Natalibus,<sup>1</sup>

<sup>16</sup> At that date, a "pattern" is held in his honour, on the shore opposite his island, and in the town of Clifden.

<sup>17</sup> Moyrus, an Anglicised form of the Irish *maḡ Ruir*, meaning the "plain or field of the point or promontory" ; and this is a name truly descriptive of the land on which the ancient church of the parish stands.

<sup>18</sup> Called in Latin *Rhodomenta palmata*, by the botanists.

<sup>19</sup> "This is scrupulously observed to the present day ; and it is performed by lowering the main-sail a little, three times. The custom is supposed to have originated with some pious boatmen, who probably in the life-time of the saint, first adopted that mode of salutation on sailing by the Island. That precedent a few times repeated, and a wreck or other accident befalling a boat which might happen to neglect it, would be sufficient to establish the ceremony. But,

however it may have originated, few sea-faring natives of the coasts would now venture to omit that accustomed mark of respect to St. Mac Dara." — Roderick O'Flaherty's "Chorographical Description of Iar or West Connaught," p. 100, note c, by Mr. Hardiman.

<sup>20</sup> To this custom, allusion is made in Denis Florence Mac Carthy's "Voyage of St. Brendan." The Navigator is represented as saying,

"Borne on the tide or driven before the gale ;  
And as I passed Mac Dara's Sacred Isle,  
Thrice bowed my mast, and thrice let  
down my sail."

—Part ii., stanza 10.

ARTICLE II.—"Fursæus Episcopus anno  
5. Constantis qui & Constantinus, in  
Hibernia claruit ut dicit Sigebertus. Hic

Maurolycus Felicis, Ferrarius, and Wion.<sup>2</sup> The latter writer supposes this to have been the Feast for the finding of St. Fursey's relics. The particulars of St. Fursey's life will be found at the 16th of January,<sup>3</sup> which is the day for his chief festival.<sup>4</sup> Colgan refers to the Lives of various Irish saints, for testimonies regarding the miracles and virtues of St. Fursey, besides giving those special Acts, which he has published, at the 16th of January, and at the 9th of February. Among those we are referred to the Life of St. Cronan,<sup>5</sup> to the close of St. Cuan's Acts, to the Life of St. Molaga,<sup>6</sup> to the Life of St. Barr,<sup>7</sup> &c. St. Cumineus alludes to our saint in his treatise, intitled, "*De singularibus Sanctorum aliquot Virtutibus sive Elogiis*,"<sup>8</sup> and there he mentions the extraordinary practice of austerity whilst reciting the Psalter. St. Ængus, in his Litany, alludes to our saint,<sup>9</sup> while his ancient scholiast treats about Fursey's miracles, and his spiritual friendship with Magnennus<sup>10</sup> and St. Meldan,<sup>11</sup> both Irish saints.<sup>12</sup> According to the account of Venerable Bede, St. Fursey descended from a noble family of the Scots,<sup>13</sup>

nobilis genere sed nobilior fide, ab infantia sacris literis eruditus, dum inter parentes suos sacri verbi seminaret eloquium quadam die &c.," lib. viii., cap. 126.

<sup>2</sup> See "*Lignum Vitæ*," at the 28th of September.

<sup>3</sup> On this day, Colgan presents the saint's Acts, in three different Books or Tracts, with notes and a valuable Appendix, in Eleven Chapters. In the last of these chapters, he gives a summary of the contents of previous ones, while showing certain incidents, that serve to illustrate the Acts of St. Fursey, and which partly concern the honours referable to him. In the first chapter is described the number and distinction of those writers, who have treated his Acts in their various tracts. In the second Chapter are to be found important testimonies relating to his sanctity. The third Chapter proves his country not to have been Scotia Minor or Albania, as some Scoto-Britons pretend, but Scotia Major or Hibernia, and in like manner are his missionary companions to be regarded as Irish. In the fourth Chapter he is set down as of Munster origin, and his pedigree is traced to its proper source. In the fifth Chapter he is thought probably to have been of the Benedictine and episcopal order. In the sixth Chapter are enumerated his twenty-one disciples, illustrious for their sanctity, and all, with the single exception of King Sigebert, were Irish. The seventh Chapter shows, that from his infancy to about the year 635, Fursey was in Ireland. The eighth Chapter states how he went to England in 636, and thence went to Gaul about the year 648 or 649. The ninth Chapter relates his death at A.D. 652. The tenth Chapter places the observance of his Natalis at the 9th of February, and the day of his Deposition at the 4th of March, the first Elevation or Translation of his Relics at the 16th of January, the second at the 25th of February, the third at the 17th of September, while the

feast of the Finding of his Relics, or some other special commemoration, is assigned to the 28th of September. The eleventh Chapter forms an epilogue of the preceding chapters. See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, Appendix, cap. i. to xi., pp. 92 to 98.

<sup>4</sup> See also at that date his Life, in the First Volume of this work, Art. i.

<sup>5</sup> We are told, that our saint was a bishop in Vita S. Cronani, cap. xvi. See the Life of this saint at the 28th of April, in the Fourth Volume of this work, Art. i.

<sup>6</sup> In the Vita S. Molagæ, cap. xix. See his Life at the 20th of January, in the First Volume of this work, Art. i.

<sup>7</sup> Vita S. Baræi, cap. xxiv. See his Life, at the 25th of September, in the present Volume, Art. i.

<sup>8</sup> These are his words: "*Hoc in more habuit S. Fursæus mire devotus, (nec auditur quid rarius) quod in puteo, ad instar nivis gelido; stans, Psalterium landesque divinas semper persolverit.*"—Num. 25.

<sup>9</sup> Thus: "*Hodie S. Fursæus cum 27. millibus astra ascendit.*"

<sup>10</sup> We can find no saint with a corresponding name in our Irish Calendars.

<sup>11</sup> However, in the Vision of St. Fursey, Saints Beoan and Meldan are mentioned as those who appeared to him, as may be seen in our Life of St. Fursey, Abbot of Lagny, in France, chap. iv., at the 16th of January.

<sup>12</sup> The latter saint is associated with saints Nasad and Beoain, in the Feilire of St. Ængus, at the 26th of October. At that date, more may be found regarding them, in the present work.

<sup>13</sup> That the Irish and Scots are the same people, and Hibernia and Scotia are the same nation, would appear from many passages in Bede, and especially in the instance, where Fursey "*ab ipsa quoque insula patria discessit.*" We see, that the term Scotia can only apply to Ireland, which is an island. The British Scotia is not by itself so

being son to Finlog, a king of Munster. He is also said to have come from Hibernia, and to have lived many years in Scotia. In John Capgrave's *Lives of the Saints*, Fursei is stated to have been a native of Ireland, and sprung from a noble race, but rendered still more noble on account of his Faith, and although distinguished in his family circle, Divine Grace made him yet more illustrious. He was beautiful in external appearance, chaste in his actions, devout in disposition, affable in discourse, amiable in his looks, and abounding in good works. From his infancy, he was addicted to sacred studies, and trained to monastic discipline.<sup>14</sup> The account of our saint by Mabillon has been derived from old Acts of St. Fursei, by an anonymous author.<sup>15</sup> Numbers of other writers, that have flourished in France, Belgium and various Continental counties, at a more recent date, have treated on the life and virtues of St. Fursei. The old writer of St. Fursei's Acts supposes him to have been advanced to the episcopal dignity. If we are to credit the statement of Desmay,<sup>16</sup> both Fursay and his brother Foillan were ordained bishops in Rome,<sup>17</sup> by Pope Martin I. This account, however, is not only fabulous but unchronological, since his brother Foillan did not leave Ireland for the Continent until after Fursei's death. In the *Life of St. Cronan*,<sup>18</sup> who was a contemporary of Fursei, the latter is styled Bishop.<sup>19</sup> He is thus designated in the *Annals of Ulster* at A.D. 627. Also, in the *Index Chronologicus* of Archbishop Usher, at the same year.<sup>20</sup> Mabillon states,<sup>21</sup> that he was not a bishop, although improperly called so, like Richarius of Centula and some others, on account of his having been a great preacher of the Gospel. Nevertheless, five hundred years before Mabillon wrote,<sup>22</sup> Fursei's figure on the larger door of his church at Perrone was represented in episcopal *insignia*; while an old writer of his *Life*<sup>23</sup> makes him a bishop. The opinion of Dr. Lanigan is, that perhaps he was a *chorepiscopus*, or one of those bishops without regular sees,<sup>24</sup> of whom there were in his days many in Ireland. Yet, he thinks, although the matter is uncertain, that the supposition of some writers regarding Fursei being a bishop to be not quite unfounded. According to the testimony of Molanus, such also had been the constant tradition of people living in the neighbourhood of Cambray. In the latter diocese he is revered as a bishop, not so much because he reached that dignity, but that he had been recognised as the Apostle of various places in its vicinity.<sup>25</sup> When treating about Fursei, neither the Venerable Bede nor

circumstanced. See Colgan's "*Acta Sanctorum Hiberniæ*, xvi. Januarii. Vita S. Fursei, lib. i., cap. i., p. 75; lib. iii., pp. 87, 88, and num. 4, 5, p. 91.

<sup>14</sup> See "*Nova Legenda Angliæ*," Vita S. Fursei, fol. cliii.

<sup>15</sup> He is praised by Venerable Bede, and his words are almost literally given in the history of this latter writer. We are told, also, by Mabillon, that another anonymous writer issued the Acts of St. Fursei, in two Books; and that after his time, Arnulfus, Abbot of Lagny, towards the close of the eleventh century, wrote two books on this same subject. One of these gave an account of the saint's Life, and the other of his miracles. In a book, formerly belonging to Christina, Queen of Sweden, it is said, that these *memoirs* were written at special request of the inhabitants of Perrone. Those Acts of our saint contain an account of his pilgrimage to Rome. They state, that he was descended from a royal Scotie race, in

accordance with the testimony of Venerable Bede. See "*Annales Ordinis S. Benedicti*," tomus i., lib. xiv., sect. i., p. 410.

<sup>16</sup> In the Fourteenth Chapter of our saint's Life.

<sup>17</sup> Even Colgan rejects this story, and joins Ferrarius, who says, that St. Fursei was a bishop, but consecrated in Ireland.

<sup>18</sup> Vita S. Cronani, cap. xvi.

<sup>19</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. January. Appendix ad Acta S. Fursei, cap. v., p. 96.

<sup>20</sup> See "*Britannicarum Ecclesiarum Antiquitates*," p. 537.

<sup>21</sup> At A.D. 645.

<sup>22</sup> See at A.D. 650.

<sup>23</sup> This had been written before the biography by Arnulph.

<sup>24</sup> See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., sec. x., n. 96, pp. 463, 464.

<sup>25</sup> The words of Molanus are: "*Camara-censes ut episcopum colunt, non quod*

the writer of the Saint's ancient Acts styles him Bishop. We have no sufficient evidence for Fursey having been the author of "*De Vita Monastica*," lib. i., attributed to him by Dempster.<sup>26</sup> This is merely stated by Sir James Ware, but without attaching credence to a statement depending on such doubtful authority; moreover, his editor, Walter Harris, adds, that a Prophecy written in the Irish language has also been ascribed to him.<sup>27</sup> The writings of Ado, Wion and other authors have been cited by Mabillon to show, that St. Fursey had been at first interred in Lagny, and that afterwards his remains had been removed to Perrone. Arnold Wion<sup>28</sup> has published laudatory Hymns in praise of St. Fursey. Besides various old authors, in whose writings eulogies and notices of St. Fursey occur, and whose testimonies may be found in previous portions of this work, there are many others, that make honourable mention of him, and whose words are quoted by Colgan.<sup>29</sup> In his Martyrology, at the 16th of January, Notker Balbulus has alluded to a passage from the old life of the Hibernian St. Fursey, who was taken from this world to Heaven, whence he returned to relate many miraculous and admirable Visions he had there to other mortals. Afterwards, Fursey led an austere life and departed to bliss, in the village of Manden, at Perone. The Blessed Rabanus Maurus<sup>30</sup> more fully describes the life and miracles of our saint in his Martyrology, at the 16th of January.<sup>31</sup> Florence of Worcester has an account of St. Fursey in his Chronicle at the year 636, when the holy man is said to have come from Hibernia to King Sigebert, who ruled over the East Angles, and by whom he was reverently received. There he preached the word of God, and converted many Gentiles to the true Faith. Afterwards the King founded a noble monastery, into which himself entered, having resigned his kingdom and all secular and governmental affairs to his relative Egric. Again does Vincentius Belluacensis relate his actions, by stating that Fursaus was of noble birth, but still more noble in Faith, having been committed through the disposal of Divine Providence to the care of priests, and instructed as well in sacred studies as in monastic discipline.<sup>32</sup> The Chronicon

proprii nominis episcopus fuerit, sed quia quorundum locorum Apostolus fuit. Hac enim de causa plures ut episcopus colli, sparsim a me est annotatum."—"Natales Sanctorum Belgii," Decima-sexta Januarii, Num 2, p. 13.

<sup>26</sup> Indeed, we may take it for granted, that it is but one of his many inventions; and especially as in the very same article, he accuses of error the early and most reliable authorities, Notker Balbulus and Raban Maur, who state that Fursey was born in Hibernia. Contrary to the well-known acts of his life, Dempster *in mala fide* impudently states: "S. Fursæus Scotus, non Hibernus, licet ex Hibernia cum sociis in patriam venisse scribatur."—See "*Historia Ecclesiastica Gentis Scotorum*," tomos i., lib. vi., num. 517, pp. 283 to 285.

<sup>27</sup> See Harris' Ware. "Writers of Ireland," vol. ii., book i., chap. iv., p. 35.

<sup>28</sup> In "*Lignum Vitæ*," lib. iii.

<sup>29</sup> See "*Acta Sanctorum Hiberniæ*," xvi. Januarii, Vita S. Fursæi, Appendix, cap. ii., pp. 92, 93.

<sup>30</sup> See an account of his Life and writings at the 4th of February—when his festival occurs—in the Second Volume of this work, Art. v.

<sup>31</sup> Thus, "In pago vero Mandinse in Perona Monasterio depositio S. Fursæi confessoris, qui in Hibernia natus, & nutritus, patriam parentesque relinquens, sacræ scripturæ studiis, aliquot vacabat annis: unde monasterium in quodam, construxit loco; sed dum patriam parentesque visitare properaret, ut inter illos sacri verbi semina spiritualibus seminaret eloquiis, quodam die corporis ægrotantis molestia corripitur, ac post subito in extasi raptus, jacuit quasi exanimis a vespertina hora usque ad gallitantum. Sed dum ad se rediret, agnovit Angelicam esse visionem, & sumpto corpore & sanguine Christi, jacuit infirmus ipso die & altero: tertia vero nocte iterum ab Angelis sublatus mirabiles vidit visiones, sicut liber vite ipsius testatur." Then it is stated, that after his Ecstasy, he spent twelve years in preaching the word of God, and that he became renowned for the working of miracles. Later still, his merits culminating, he built monasteries in Gaul, whence he departed to Christ. His body was honourably buried by Duke Ercenwald and by the faithful in the Church of St. Peter the Apostle at Perona Monastery, and near the Altar.

<sup>32</sup> See lib. iii., cap. 81, 82, 83.

Generale Mundi<sup>33</sup> celebrates St. Fursey's virtues, assigning his festival to the 4th of March. In the time of Mabillon, the Benedictine monks at Lagny preserved a chasuble and stole belonging to St. Fursey. They had also bestowed a maniple upon the canons of Perrone, in exchange for a portion of the saint's *cranium*, which had become petrified. Mabillon remarks, that to the ninth century, St. Fursey's church belonged to the monks, at Perrone, as this establishment then received the name of a monastery. Such name was used only to distinguish the domicile of monks, up to that period, as will be seen by recurring to this confessor's old life; but from the age mentioned, the denomination "monastery" was used to designate a college of secular canons, which the house at Perrone was known to be. Having first founded Lagney monastery, through his respect for St. Fursay, Erchinoald afterwards built another religious house at Perrone, on the mountain called *de Cygnes*; so that, if the holy man found this latter more agreeable, for a place of residence, he and his monks might inhabit it, and select it, as a place for their sepulture.<sup>34</sup> At the 28th of September, Thomas Dempster<sup>35</sup> mentions the Finding of St. Fursey's Relics, on the fourth year after his death.

ARTICLE III.—ST. FIACHRACH OR FIACHRA, BISHOP OF CUIL EACH-TRANN, NOW CULFEIGHTRIN PARISH, COUNTY OF ANTRIM. A festival is set down in the published Martyrology of Tallagh<sup>1</sup> at the 28th of September, in honour of Fiachrach or Fiachra, Bishop.<sup>2</sup> The parish church of Culfeightrin was originally founded by St. Patrick; and was then known as Cuil-Ectrann, Anglicised, "the corner of the strangers." It was situated in the territory of Cathrigia, now the barony of Cary. Over this church he placed Fiachrius, as its bishop.<sup>3</sup> The festival of this holy man was observed most probably on the 28th of September.<sup>4</sup> In the Martyrology of Marianus O'Gorman<sup>5</sup> is entered Fiachra at this day, with an eulogy.<sup>6</sup> The commentator adds, that he was an Epscob or Bishop.<sup>7</sup> In the year 1524, this parish church of Cowlefeghraine is said to have been dedicated to St. Fechtany. It belonged to the diocese of Connor.<sup>8</sup> The present Protestant church is in the townland of Ballynaglogh, about half a mile north of the townland, called

<sup>33</sup> "Fursæus quoque Hiberniæ Regis filius, per id tempus cum duobus germanis contemptis regni sui pompis, monachalem habitum susceperunt, & in magno pretio evaserunt. Is Monasterium in loco quem vocant Latiniacum construxit, nec multo post ordinatis fratribus migravit ad Dominum. Post quatuor autem annos ab Eligio & Ausberto Episcopis immaculatum corpus, sine ulla putredine transfertur. Hujus Natalis celebratur quarto Nonas Martii."

<sup>34</sup> He adds: "Denique annales Mettenses sæculo nono scripti diserte habent, post Textricianam Pippini contra Theodericum regem victoriam, quæ paullo post Fursæi mortem accidit, multos ex Theodericianis ad beati Quintini martyris limina nonnullos ad Peronam Scottorum monasterium, in quo beatus Fursæus requiescit, confugium fecisse: quibus, interventu abbatum locorum illorum, mitissimus princeps Pippinus, acceptis ab his tantum sacramentis, cunctis vitam cum

rebus suis facile condonaverit,"—"Annales Ordinis S. Benedicti," tomus i., lib. xiv., sect. 1, 2, pp. 410, 411.

<sup>35</sup> See Bishop Forbes' "Kalendars of Scottish Saints." Menologium Scoticum, p. 213.

ARTICLE III. — Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Also in the Book of Leinster copy at this date is *fiachpaich* Epp.

<sup>3</sup> See Colgan's "Trias Thaumaturga." Vita Tripartita S. Patricii, pars ii., cap. cxxx., p. 146.

<sup>4</sup> See *ibid.*, n. 204, p. 182.

<sup>5</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>6</sup> Thus:

fiachra, cáio in clepech  
"Fiachra, chaste was the cleric."

<sup>7</sup> See *ibid.*, n. 1.

<sup>8</sup> Register of Cromer, p. 453.

Church-field.<sup>9</sup> Here the ancient church formerly stood.<sup>10</sup> This building, excepting the east gable which is nearly entire, has been demolished. Yet, sufficient traces of the old foundations remain, to show that its dimensions had been very large. The area of this old church and of its adjoining cemetery are now in pasture.<sup>11</sup> In the Martyrology of Donegal<sup>12</sup> at this same date, we find the simply entry of Fiachra, Bishop.

ARTICLE IV.—ST. DIARMAIT, BISHOP OF CLUAIN FINN-AIGHNE. At the 28th of September, according to the published Martyrology of Tallagh,<sup>1</sup> veneration was given to Diarmait, son of Luchradh, Bishop of Cluain Finn Aighne.<sup>2</sup> It calls him the son of Lucnaid, and names his place Cluain Fidnaghi. In the Martyrology of Marianus O'Gorman,<sup>3</sup> his name is mentioned with a special eulogy,<sup>4</sup> at the present date. The glossographer further distinguishes him as the son of Luchraid and a bishop from Cluain Finn Aighne.<sup>5</sup> There was a Fidhnacha, in West Connaught, where a great battle had been fought, A.D. 1094. There was also a Fiodhnacha-Maighe-Rein, now Fenagh, in the County of Leitrim.<sup>6</sup> It is not certain, however, if either of those be the place here mentioned. The Martyrology of Donegal<sup>7</sup> also enters the feast of Diarmait, son of Luchradh, Bishop of Cluain Finn-Aighne, at this date.

ARTICLE V.—THE TWO FINDIAS AND LOBHAR. In the Feilire of Ængus,<sup>1</sup> at the 28th of September, two Findias<sup>2</sup> are commemorated. It is not easy to determine the saints to whom this entry is referred. Together with another holy man bearing the same name, St. Finian, Bishop of Clonard, is said to be commemorated at the 28th of September, in the Martyrology of St. Ængus the Culdee, as also in the annexed commentary of Cathal Maguire.<sup>3</sup>

<sup>9</sup> Called Magheratemple, in the Down Survey.

<sup>10</sup> See "Ordnance Survey Townland Maps for the County of Antrim," Sheet 9.

<sup>11</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," n. (s), p. 79. Also Appendix, T, p. 251, and Appendix LL, p. 380.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In the Book of Leinster copy we read *Diarmait mac Luchradh o Cluain Aighne*.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Thus:

*Diarmait Diarmait.*  
"Exceeding gentle Diarmait."

<sup>5</sup> See *ibid.*, n. 2.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 948, 949, and vol. vii. Index Locorum, p. 60.

<sup>7</sup> Edited by Rev. Drs. Todd and Reeves, pp. 260, 261.

ARTICLE V.—<sup>1</sup> In the Leabhar Breac copy we find:—

*inua findia getoi  
tegeri mcech cobair  
cleir moir marciLL umail  
innit latich lobair.*

Thus translated by Dr. Whitley Stokes: "The two fair Findias are to be sought for every aid. Humble Marcellus' great train, with infirm Junell's (Julianus?) festival."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxix.

<sup>2</sup> There is a note appended, partly in Latin and partly in Irish, on the words *inua findia*. It is thus translated into English by the editor, and it seems to express a great doubt regarding the meaning and application. "'The Two Findias,' i.e., two saints, and in Aran are they. Or it is one name. Or Findia Gilla, i.e., Findia of Clonard, is commemorated here. Or Gillæ is the name of a saint. Or 'two Findias.' Others say that it is he who used to be in Futerna [Whitherne, Whithorne, in Galloway, perhaps,] that is (mentioned) in these lines, verum est. Findia, i.e. one that knows God, etc."—*Ibid.*, p. cxlvii.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiber-

The Martyrology of Donegal<sup>4</sup> registers a festival at the 28th of September, in honour of the Two Findias and Lobhar, who are in Aenghus, at this day.<sup>5</sup> Although not found in the published copy of the Martyrology of Tallagh,<sup>6</sup> yet there is a feast for Finnio entered in the Book of Leinster copy, at the 28th of September.<sup>7</sup>

ARTICLE VI.—REPUTED FEAST FOR ST. JUNILL OR JUNAILL, INFIRMUS. Veneration was paid to Junill, Infirmus, at the 28th of September, according to the published Martyrology of Tallagh.<sup>1</sup> It is also in the Book of Leinster copy.<sup>2</sup> But, it is quite probable, a false entry has been made in this Calendar, as from the previous note, we find a Iunill, “of the shining deeds,” commemorated. The term lobair, may have been mistaken to imply that he was a Leper, and consequently that he must be regarded as an infirm person. In the Feilire of St. Aengus,<sup>3</sup> there is an Innill entered at the 27th of September; as also in the Feilire of Marianus O’Gorman, where the name is written Iunail.<sup>4</sup>

ARTICLE VII.—ST. DAIRI, A HOLY WIDOW. We read in the Martyrology of Donegal<sup>1</sup> that veneration was given to Dairi, a holy Widow,<sup>2</sup> at the 28th of September. In the table, postfixed to this Martyrology, her name and distinctive state is Latinized Daria, Vidua.<sup>3</sup>

ARTICLE VIII.—ST. MACHAN, BISHOP AND CONFESSOR. According to the Breviary of Aberdeen,<sup>1</sup> St. Machan was sent from Scotland at an early age,

nica,” xxiii. Februarii. Appendix ad Acta S. Finniani, cap. i., p. 402.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

<sup>5</sup> In a note Dr. Reeves says at the words, This day: “This entry is in a different hand, and after it is added by a more recent writer. ‘Sed forte est Lioba Sax, virgo in Usuardo Molani hodie. Expresse . . . numerum pluralem Aeneas; that is the Lobhar in the text may be intended to represent Lioba, who is mentioned at this day in Molanus edition of Usuardus; and, as regards the Findias, Aengus, in his Feilire, expressly names two. In ṽa fínnoia gebroai, ‘the two shining Finnias,’ are his words; but lobair occurs at the end of the quatrain as a common noun in connection with another saint: iunill a lích lobair, Iunill, of the shining deeds.”

<sup>6</sup> Edited by Rev. Dr. Kelly.

<sup>7</sup> Thus fínnoio.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus iunill a. inipim

<sup>3</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes LL.D., p. cxxxix. A note

is appended, and which states “iunill .i. hicorco baicind ata.” “Iunill .i. in Corco Baicinn is he.—*Ibid.*, p. cxlvii. Another note follows, “lobair no labair .i. india, .i. iunail lobar .i. dari chaillech,” translated lobair, or labair ‘say’ i.e. infirm Iunill, i.e. Dari the Nun.—*Ibid.*, p. cxlviii.

<sup>4</sup> To it is attached the note, “Iunail, Iunill (gen. sg.) *Fel. Oeng.*” See Dr. Whitley Stokes’ “Feilire Hui Gormain,” pp. 186, 187.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 260, 261.

<sup>2</sup> A note by Dr. Reeves says at this word Widow: “Vidua, the Latin equivalent for peöb, is subjoined in the later hand.”

<sup>3</sup> See *ibid.*, pp. 398, 399.

ARTICLE VIII.—<sup>1</sup> See “Martyrologium Aberdonense,” pars Estiva, fol. cxvi.

<sup>2</sup> See “Origines Parochiales Scotiæ,” part i., p. 44.

<sup>3</sup> His feast is thus entered: “iiij. Kl. Octobris.—In Scotia Sancti Machani episcopi. Hic apud Campsi in Lenox sepultus: vite et virtutum speculum singulare. Gentem illam moribus et fide instructam sua exhortatione a vicis ad vitam reduxit.”—“Proceedings of the Society of Antiquaries of Scotland,” vol. ii, p. 269.

to be trained in Ireland. He is said to have been a disciple of St. Cadoc. He addicted himself to the salvation of souls, and returning to his native country, he desired to teach the people there, who were living in Gentile ignorance. He was raised to the priesthood, and he travelled in various districts, preaching the Gospel and exhorting the inhabitants. Afterwards, he went on a pilgrimage to Rome. There, against his protest, Machan was raised to the episcopal office. He was gifted with the power of working miracles. He was buried at Camsie in Lennox.<sup>2</sup> By Adam King, this saint is said to have lived under King Donalde. In the Martyrology<sup>3</sup> and Kalendar<sup>4</sup> of Aberdeen, at the 28th of September, there is a festival for St. Machan. He is also entered, at this date, in Adam King's Kalendar.<sup>5</sup> In that of David Camerarius, his feast is relegated to the 30th day of this month.<sup>6</sup> At the 28th of September, on the authority of the Breviary of Aberdeen, the Bollandists note a feast for Machanus or Mathanus, but deeming the account of little value, they defer further observation, until they could obtain more certain documents.<sup>7</sup> Various localities in Scotland held St. Machan in great veneration. Thus his name is connected with Eccles-machan—rendered the "church of Machan."<sup>8</sup> There was a chapel to Machan in Clyne.<sup>9</sup> The parish of Dalserf is called Machan.<sup>10</sup> In Glasgow Cathedral there was an altar dedicated to St. Machan.<sup>11</sup> The name of this saint is found likewise in Strathblane.<sup>12</sup>

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ARTICLE IX.—FESTIVAL OF ST. CONVAL. On the 28th of September<sup>1</sup>—as on the 18th of May—a feast in honour of St. Conval, patron of Eastwood, was held in Scotland. The Martyrology of Aberdeen enters his feast at the 28th of September, with an eulogy of his virtues and miracles.<sup>2</sup> At this date, also, he is entered in the Kalendar of Arbuthnott.<sup>3</sup> His Acts are more fully treated, at the 18th of May, in the Fifth Volume of this work.<sup>4</sup>

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ARTICLE X.—FAUST OR FAUSTUS. In the Martyrology of Marianus O'Gorman, at the 27th of September,<sup>1</sup> is entered the festival of Faust or Faustus. There is a feast for a St. Faustus, Bishop of Regiensis, in Gaul, at this date, in the Bollandists' "Acta Sanctorum."<sup>2</sup> There what can be known regarding him is examined in a learned dissertation<sup>3</sup> by Father John Stilling,

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<sup>4</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 121.

<sup>5</sup> See *ibid.*, p. 163.

<sup>6</sup> See *ibid.*, p. 241.

<sup>7</sup> See "Acta Sanctorum," tomus vii., Septembris xxviii. Among the pretermitted feasts, p. 595.

<sup>8</sup> See "Old Statistical Survey of Scotland," vol. ii., p. 367.

<sup>9</sup> See "Origines Parochiales Scotiæ," part ii., p. 724.

<sup>10</sup> See *ibid.*, part i., pp. 5, 107.

<sup>11</sup> See *ibid.*, part i., p. 3.

<sup>12</sup> Register of Testaments, Commissariat of Glasgow. See Bishop Forbes' "Kalendars of Scottish Saints," pp. 380, 381.

ARTICLE IX.—<sup>1</sup> According to the Breviary of Aberdeen. Also the Kalendar of Aber-

deen has "iiii. Kal. Oct. Convalli Confessoris," with an office of Nine Lessons.

<sup>2</sup> Thus: "Eodem die in Scotia apud Inchenan Sancti Conualli confessoris cuius predicatio preclaram sanctitatis sue excellentiam signorum choruscatione posteris morum prebet incrementum."—Bishop Forbes' "Kalendars of Scottish Saints," p. 135.

<sup>3</sup> See *ibid.*, p. 105.

<sup>4</sup> See Art. i.

ARTICLE X.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>2</sup> See tomus vii., Septembris xxviii. De S. Fausto Episcopo Regiensi, in Provincia Gallie, pp. 651 to 714.

<sup>3</sup> Commentarius Historicus, in sixteen sections and three hundred and thirty-two paragraphs.

S.J. He was the third abbot of Lerins in 434, and afterwards bishop of Riez in 461. He is said to have been from Great Britain, and to have come into the world about the year 390. He left his native country, and joined the monastic community at Lerins. After ruling as bishop for thirty-three years, he died on the 25th of January, A.D. 493, having exceeded one hundred years of age.<sup>4</sup> Besides the present day, he is venerated at the 17th of January, and at the 21st of May. At the 28th of September, likewise, there is a feast for another St. Faustus, Bishop of Tarbes, in Gaul, and the Bollandists<sup>5</sup> have notices of him in a sylloge<sup>6</sup> of eight paragraphs. He flourished towards the end of the fifth century.<sup>7</sup> The first of the prelates named is possibly the saint commemorated, at this date, by Marianus O'Gorman; but it seems to us more probable, that he was really the Spanish Martyr, St. Faustus.<sup>8</sup>

ARTICLE XI.—IANAIR OR JANUARIUS. The festival of Ianair or Januarius is inserted in the Martyrology of Marianus O'Gorman,<sup>1</sup> at the 27th of September. This is probably the Spanish Martyr to whom the Bollandists allude at this date,<sup>2</sup> with his two companions, Faustus and Martial. But Usuard and the Roman Martyrology<sup>3</sup> refer their festival to the 13th of October.

ARTICLE XII.—MARTIAL OR MARTIALIS. In the Martyrology of Marianus O'Gorman,<sup>1</sup> the feast of Martial with an eulogy<sup>2</sup> is marked at the 28th of September. A St. Martialis, with a number of companions, Martyrs in Africa, is commemorated on this day, and notices regarding them are to be found in the Bollandists.<sup>3</sup> However, to us it seems most likely, the Spanish Martyr Martialis already alluded to is set down by Marianus O'Gorman at this date.

ARTICLE XIII.—EXUPERIUS. In the Martyrology of Marianus O'Gorman, there is a festival for Venerable Exuperius,<sup>1</sup> at this date.<sup>2</sup> This is no doubt intended to mark the feast St. Exuperius, Bishop and Confessor of Toulouse in Gaul, who is commemorated in several ancient Martyrologies, and to the investigation of whose Acts the Bollandists<sup>3</sup> have devoted a

<sup>4</sup>For an interesting account of him see Les Petits Bollandistes, "Vies des Saints," tome xi., xxviii<sup>e</sup> Jour de Septembre, pp. 468 to 474.

<sup>5</sup>See "Acta Sanctorum," tomus vii., Septembris xxviii. De S. Fausto Episc. Tarbensis, in Novempopulania, pp. 715, 716.

<sup>6</sup>Written by Father John Stilling, S.J.

<sup>7</sup>See Les Petits Bollandistes, "Vies des Saints," tome xi., xxviii<sup>e</sup> Jour de Septembre, p. 460.

<sup>8</sup>Also venerated at this day, as noticed in succeeding articles.

ARTICLE XI.—<sup>1</sup>See Dr. Whitley Stokes "Feilire Hui Gormain," pp. 186, 187.

<sup>2</sup>See "Acta Sanctorum," tomus vii., Septembris xxviii. Among the pretermitted feasts.

<sup>3</sup>Thus: "Cordubæ in Hispania natalis sanctorum Martyrum Fausti, Januarii et Martialis, qui primo equulei poena cruciati,

deinde superciliis rasis, dentibus evulsis, auribus quoque et naribus præcisís, ignis passione martyrium consummarunt."—"Martyrologium Romanum," editio novissima, Tertio Idus Octobris, p. 152.

ARTICLE XII.—<sup>1</sup>See Dr. Whitley Stokes "Feilire Hui Gormain," pp. 186, 187.

<sup>2</sup>Thus:

martialis nap maromech  
"Martialis who was not boastful."

<sup>3</sup>See "Acta Sanctorum," tomus vii., Septembris xxviii., pp. 603, 604, where Father John Stilling treats about them, as their names occur in the ancient Martyrologies.

ARTICLE XIII.—<sup>1</sup>Noticed in Irish as Exuper ppuir.

<sup>2</sup>See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>3</sup>See "Acta Sanctorum," tomus vii., Sep-

Historic Sylloge,<sup>4</sup> at this date. The natal place and date of birth for St. Exuperius are alike unknown. He is supposed to have succeeded St. Silvius,<sup>5</sup> Bishop of Toulouse, and to have acted in the like capacity, towards the close of the fourth and beginning of the fifth century. He is thought to have died about the year 415, and on the 28th day of September.<sup>6</sup>

ARTICLE XIV.—*SALON.* The Martyrology of Marianus O'Gorman has the feast of Salon, at the 28th of September.<sup>7</sup> It seems most likely, he is to be identified with Salon—also called Salomon and Salonius—Bishop and Confessor at Genoa in Italy, and regarding whom the Bollandists<sup>2</sup> have printed a critical Sylloge<sup>3</sup> taken from the Martyrologies, and written by Father John Stilting, S.J. His history is little known, but it would seem that he flourished in the fifth century.

ARTICLE XV.—*REPUTED FEAST OF A MARCELLUS.* In the Feilire of St. Ængus,<sup>1</sup> and in Marianus O'Gorman,<sup>2</sup> at the 28th of September there is a feast for Marcellus. Elsewhere, in any calendar of the saints, we do not find the entry of Marcellus, at this date.

ARTICLE XVI.—*ZACHEUS.* At the 27th of September, Zacheus is commemorated in the Feilire of Marianus O'Gorman.<sup>1</sup> We cannot find his name in any other calendar, and relating to this day.

ARTICLE XVII.—*REPUTED FEAST OF ST. GILDA.* Although not found in the published Martyrology of Tallagh,<sup>1</sup> yet there is a festival for Gilde,<sup>2</sup> in the Book of Leinster Copy, at the 28th of September.

ARTICLE XVIII.—*TRANSLATION OF ST. DYSIBOD'S RELICS.* At the 28th of September, according to Thomas Dempster's account,<sup>1</sup> was celebrated the anniversary of a Translation into a marble coffin placed behind the high altar of St. Dysibod's Relics. This is referred to the year 1143.<sup>2</sup> The Acts of St. Disibod are already given at the 8th of July, in the Seventh Volume of this work.<sup>3</sup> There was a festival for him at the 8th of June;<sup>4</sup> as also at the 8th of this month.

tembris xxviii. De S. Exuperio Episcopo Conf. Tolosæ in Gallia, pp. 623 to 630.

<sup>4</sup> It is contained in Three Sections, comprising thirty-four paragraphs. This is edited by Father John Stilting, S.J.

<sup>5</sup> The Bollandists give notices of him in their "Acta Sanctorum," tomus vii., Maii, at p. 438.

<sup>6</sup> See an account of him, in Les Petits Bollandistes, "Vies des Saints," tome xi., xxviii<sup>e</sup> Jour de Septembre, pp. 461 to 467.

ARTICLE XIV.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>2</sup> See "Acta Sanctorum," tomus vii., Septembris xxviii., pp. 716 to 720.

<sup>3</sup> In twenty-one paragraphs.

ARTICLE XV.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxxxix. In a note affixed we find the observation "*marcill .i. papa .i. marcialis.*"—*Ibid.*, p. cxlvii.

<sup>2</sup> In the Feilire of Marianus, at this date, is the line:—

marcell, buan a bfuath.

This is translated: "Marcellus lasting (is) his vigorous grace."—Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

ARTICLE XVI.—<sup>1</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

ARTICLE XVII.—<sup>1</sup> Edited by Rev. Dr. Kelly.

<sup>2</sup> Thus Στρε.

ARTICLE XVIII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," Menologium Scoticum, pp. 212, 213.

<sup>2</sup> Dodechin follows this statement as if an authority quoted for it.

<sup>3</sup> Art. i.

<sup>4</sup> See the Sixth Volume of this work, at that date, Art. vii.

<sup>5</sup> See in the present volume, at the 8th of September, Art. i.

## Twenty-ninth Day of September.

### ARTICLE I.—ST. MURGHAL, ABBOT OF RATHLIN, COUNTY OF ANTRIM.

[EIGHTH CENTURY.]

IN very remote situations, many of our Irish saints chose to remove from the world, to avoid its temptations and snares. In the published Martyrology of Tallagh,<sup>1</sup> we find simply the entry Murgail, at the 29th of September. A similar entry is in the Book of Leinster copy.<sup>2</sup> The Feilire of Marianus O'Gorman enters Murgal,<sup>3</sup> at this date, and a commentator adds, that he was the son of Uinnid, and abbot of Rechrainn.<sup>4</sup> This is now the Island of Rathlin, off the northern coast of Antrim. Sometimes the name of Murgal's father is written Nenned. Our saint was probably born before or soon after the commencement of the eighth century. At a remote period, and early in the seventh century,<sup>5</sup> a monastic institution had been there established at Rathlin, by St. Segene, Abbot of Iona, A.D. 630,<sup>6</sup> or a little later.<sup>7</sup> The succession of its Abbots has been given by Colgan.<sup>8</sup> There, or perhaps at Iona, our saint had been religiously trained in monastic studies and religious discipline. He appears to have immediately succeeded as Abbot to St. Cobthach, who died A.D. 743, about twenty years before the period assigned for his own departure to bliss.<sup>9</sup> The "Annals of the Four Masters" place his death at the year 764.<sup>10</sup> According to the Annals of Ulster,<sup>11</sup> he died A.D. 768, with which date the O'Clerys agree, and state, that he departed on the 29th of September. Additional particulars are recorded at the same date in the Martyrology of Donegal.<sup>12</sup> There he is mentioned as Murghal, son of Niunidh, Abbot of Rechrainn.<sup>13</sup>

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *mapgale*.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Thus written in Irish *mac tinnneoha ab Reaschpaimne*. See p. 186, n. 1.

<sup>5</sup> In the Life of St. Comgall of Bangor, it is stated, that he attempted to build a church on Rechrainn, but had been prevented from doing so by certain evil-disposed soldiers. See Flemming's "Collectanea Sacra," p. 311, col. 2. It is mentioned, that St. Columba visited the Island of Rechrea, but no statement exists of his having there founded a church. See "Trias Thaumaturga," Adamnan's Quarta Vita S. Columbe, lib. ii., cap. 41, p. 361.

<sup>6</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 250, 251.

<sup>7</sup> The Annals of Tigernach and of Ulster place this foundation at A.D. 634 or 635.

<sup>8</sup> See "Trias Thaumaturga," Quinta Appendix, ad Acta S. Columbe, cap. viii, pp. 509, 510.

<sup>9</sup> See Rev. William Reeve's "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix T, p. 249, and Appendix LL., p. 380.

<sup>10</sup> See Dr. O'Donovan's Edition, vol. i., pp. 366, 367.

<sup>11</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>13</sup> In a note, Dr. Reeves says at this word Rechrainn: "O'Donovan, in his Annals of the Four Masters, and others regard this form of the name as nominative; but strictly speaking, as *albam* from *alba*, it is the genitive of *Rechra*. Thus, in Adamnan we find it written *Rechru* (i., 5, p. 29, ed. Reeves), and in an adjective form *Rechrea insula* (ii., 41, p. 164). In the Annals of the Four Masters, it is always in a dependant construction, and, therefore, *Rechpaimn*, except once (An. 1038), where it appears as a nominative in the form, *Rechpu*."

ARTICLE II.—ST. COLUMBA, OR COLUMM. At the 29th of September, in the published Martyrology of Tallagh,<sup>1</sup> we find that veneration was given to Columba. The contracted word *Si*. appears postfixed to this entry. In a similar manner, we find it repeated in the Book of Leinster copy.<sup>2</sup> There is a festival for Colum or Colomb, in the “Feilire” of Marianus O’Gorman, at this same date,<sup>3</sup> but without further notice. To look for his place or period in our church history seems to evade investigation. There is a parish—yet called Tecolm—and within the barony of Ballyadams, in the Queen’s County. It is not known, however, if it had been included within the ancient territory of Cremhthenna; notwithstanding, if such happened to have



Teampull Tecolm.

been the case, the word *Inghen*, having been dropped to shorten the pronunciation, there might not be so much difficulty in the attempt to identify it with the holy women who were the Daughters of Coluim.<sup>4</sup> A very old ruined church and a grave-yard are seen, on the road between Carlow and Stradbally, and not far from Corbally House. About the year 1840, one of the old church gables had fallen flat over the graves beneath it;<sup>5</sup> but hardly one stone was displaced from its original position in the walls, while the mass of green ivy growing around this gable was truly luxuriant.<sup>6</sup> Thirty years afterwards, the whole of this gable had been removed, so that not a stone of it now appears. Another old gable still stands, and it is also

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *Columbae p.c.*

<sup>3</sup> See Dr. Whitley Stokes’ “*Feilire Hui Gormain*,” pp. 186, 187.

<sup>4</sup> Their festival occurs at the 13th of September, and at that date it is entered in the present volume, Art. ii.

<sup>5</sup> It fell in the great storm of the 6th of January, 1839.

<sup>6</sup> In that year, the writer first saw this place, and observed what has been stated. Another visit was in May, 1870; and later still in June, 1897, when a sketch of the ruin, as here presented, was taken. It has been drawn on the wood, and engraved by Gregor Grey.

<sup>7</sup> Burials have been long discontinued in the cemetery there, and hardly a rude headstone is now visible. Near the old

covered with ivy. The church seems to have been oblong, and its walls measured about 40 by 20 feet. They were over three feet in thickness.<sup>7</sup> An old road led from Noughval, where St. Columban was venerated,<sup>8</sup> towards Tecolm old church. It may therefore happen, this latter too had been dedicated to the same saint, as Tegh-colm means Columban's or Coluim's House. The present saint, equally with any other bearing a similar name, might be locally connected with Tecolm; yet, such a suggestion cannot be affirmed of him with any degree of certainty. At this same date, the Martyrology of Donegal<sup>9</sup> registers Columm. That he may be Colum Toma, who was descended from the race of Laeghaire, son to Niall, is the further remark of O'Clery, the Calendarist.

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ARTICLE III.—ST. CIARAN, SON OF IAR, BISHOP. At this date, there is no mention of this saint in Rev. Dr. Kelly's edition of the Martyrology of Tallagh; neither is he recorded in the Book of Leinster copy. Yet, Colgan notes him as having a festival in our Irish Martyrologies.<sup>1</sup> In the Feilire of Marianus O'Gorman we find "comely Ciaran, the son of Ciar" commemorated, at the 29th of September.<sup>2</sup> A commentator calls him bishop.<sup>3</sup> At this date, the Martyrology of Donegal<sup>4</sup> mentions that a festival was celebrated in honour of Ciaran, son of Iar, Bishop. The same account is contained in the Irish Calendar, belonging to the Ordnance Survey Records.<sup>5</sup>

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ARTICLE IV.—ST. NESSAN, OF ULADH. The published Martyrology of Tallagh,<sup>1</sup> registers a festival, to honour Nesson, of Uladh, at the 29th of September. In a similar way is he noticed in the Book of Leinster copy.<sup>2</sup> It seems evident, his place must be sought for in the province of Ulster, but the exact locality is not known. The Martyrology of Marianus O'Gorman calls him "hallowed Nesson."<sup>3</sup> He is entered also in the Martyrology of Donegal.<sup>4</sup>

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ARTICLE V.—ST. SEDRACH, BISHOP. According to the Martyrology of Tallagh,<sup>1</sup> veneration was given to Sedrach. These words, "cum reliquis Mac Ieir," follow such announcement at the 29th of September.<sup>2</sup> In the Feilire of Marianus O'Gorman, he is eulogised as Sedrach, "modest, bashful,

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church, at present locally called Teampul by the peasantry, there is a remarkable spring, called Pharaoh's Well; but, why it has been so designated, the writer could obtain no information in reply to his enquiries. An ash tree grows over it, and it is seen beside the high road from Stradbally to Carlow.

<sup>8</sup> See an account of him on the 15th of May—the day for his festival—in the Fifth Volume of this work. Art. iv.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 8, p. 348.

<sup>2</sup> The words in Irish are CIARAN CAOIL mac CIAR.—Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>3</sup> In Irish Eppcor.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>5</sup> See Common Place Book, F., p. 82.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: NEPPAN ULAD.

<sup>3</sup> Written in Irish NEPPAN NAEMOIA.—Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> We find, likewise, the following entry in the Book of Leinster copy: SEOPACH cum RELIQUIIS—to this is added EPI, indicating that he was a bishop.

and excellent," at this date.<sup>3</sup> He seems to have attained the rank of bishop in the Irish church. The name Sedrach, without any further designation or addition, is found in the Martyrology of Donegal,<sup>4</sup> at this same date.

ARTICLE VI.—ST. COLMAN. Marianus O'Gorman mentions St. Colman with an eulogy,<sup>1</sup> at the 29th of September, but we find no other particulars to determine his period, place or position. A festival, in honour of Colman, is entered in the Martyrology of Donegal,<sup>2</sup> at the 29th of September.

ARTICLE VII.—ST. COMGILL OR COMGHALL. A festival in honour of Comgill, who is called "a soldier of Christ," appears in the published Martyrology of Tallagh,<sup>1</sup> at the 29th of September.<sup>2</sup> In the Feilire of Marianus O'Gorman, he is simply noticed at this same date.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> merely enters the name Comghall, at the 29th of September.

ARTICLE VIII.—FEAST OF ST. MICHAEL THE ARCHANGEL. In the Church from a very remote date, the Festival of this Head of the Angelic Host had been observed with special solemnity. In Ireland, St. Ængus the Culdee has pronounced a distinguished eulogy on him, at the 29th of September, in the "Feilire."<sup>1</sup> Allusion is made to his fight with the Dragon and Anti-Christ.<sup>2</sup> The Scholiast has comments<sup>3</sup> which state, that Michael was Prince of the Angels, and that as a soldier he was the champion whose name is explained by *sicut Deus* in Mount Garganus. In recording his feast at this day, Marianus O'Gorman addresses the Archangel Michael as a powerful intercessor.<sup>4</sup> The Bollandists treat very fully about St. Michael, the Archangel,<sup>5</sup> in a learned dissertation,<sup>6</sup> by Father John Stilling, S.J., in

<sup>3</sup> Thus: Seonach fialnan, feboā.—Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE VI.—<sup>1</sup> Thus is he commemorated, Colman oebōa ampa, which is rendered "beautiful wondrous Colman." See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In the Book of Leinster copy, he is also entered as Comgill mlro Xpi.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE VIII.—<sup>1</sup> In the "Leabhar Breac," copy we read:—

laſleo fua omc noalach  
oian michel bale buaoach  
aprlis anchpurt nupach  
inml rirgel rlaoſach.

Thus translated by Dr. Whitley Stokes: "At the fight against the multitudinous Dragon of our Michael stout, victorious, the

soldier whitesided, hostful, will slay Wrathful Antichrist."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus, p. cxxxix.

<sup>2</sup> See Apocalypse xii., 7.

<sup>3</sup> See *ibid.*, p. cxlviii. The following notices are added: "Hoc die factum (*sic*) est dedicatio basilicæ Michaelis. Ordo Dominicæ diei et uestes albe super altaria et sine labore seruili communicatio corporis et sanguinis Christi et elemosinarum in pauperes et praedicatio Michaelis turbis."

<sup>4</sup> Thus run the Irish lines:

Archangel mor Michél  
rop sciath dam fri demna  
do imdegal m'anma.

They are translated by Dr. Whitley Stokes: May the great Archangel Michaela be a buckler to me against devils to protect my soul!—"Feilire Hui Gormain," pp. 186, 187.

<sup>5</sup> See "Acta Sanctorum," tomos viii., Septembris xxix, De S. Michaelis Archangelo, et de Omnibus Angelis, pp. 4 to 123.

<sup>6</sup> Described as a Commentarius Historicus. It is contained in 38 sections and 580 paragraphs.

which is included an enquiry regarding the date, circumstances and traditions of the Apparition at Mount Gargan.<sup>7</sup>

ARTICLE IX.—EUTIC OR EUTYCHIUS. The Martyrology of Marianus O'Gorman notices the feast of Eutic, at the 29th of September.<sup>1</sup> St. Euticus or Euthichius was one of a band of Martyrs, that suffered for the Faith in Thrace, and the acts of whose martyrdom are related at this day, as they have been gleaned from the ancient Martyrologies by the Bollandists.<sup>2</sup>

ARTICLE X.—REPUTED FEAST FOR ST. BARR. At the 29th of September, Camerarius has the Festival of St. Barrus or Finbarrus, Confessor and first Bishop of Caithness.<sup>1</sup> However, when treating about St. Finbarr, Bishop of Cork, at the true date for his Feast—the 25th of this month<sup>2</sup>—we have already shown that no distinct Bishop of Caithness so-called existed. Quoting Camerarius, the Bollandists<sup>3</sup> have a Feast for St. Barr, Bishop, at this day.

ARTICLE XI.—FEAST OF COGANUS, ABBOT. At the 29th of September, in the English Martyrology, printed in the year 1608, Coganus Abbot is set down as a saint, but with an asterisk, by which is indicated, that he is not found in the more ancient Martyrologies. Wion calls him a saint in the Appendix to his "*Lignum Vitæ*." Ferrarius follows these authorities by calling him Coganus Abbot in Scotia. The Bollandists,<sup>1</sup> who repeat their entries, state they found no clue to his *cultus*, but at the 13th of October, they promise a possible examination as to whether he be identical with Conganus, classed with the pretermitted at the 20th of February, or with Comganus, about whom they treated at the 2nd of August.

ARTICLE XII.—FESTIVAL OF ST. DISIBOD. Some writers, as Dempster observes,<sup>1</sup> place the Finding of St. Dysibod's Relics, at this day. At the 29th of September, also, the Bollandists,<sup>2</sup> quoting Wion, Menard, and Bucelin, have a festival for St. Disibod. His chief feast is at the 8th of July.<sup>3</sup>

ARTICLE XIII.—REPUTED FEAST FOR ST. FIRMINUS, BISHOP OF AMIENS.—The Bollandists,<sup>1</sup> quoting Camerarius, have noticed a festival for St. Firminus, Bishop of Amiens, at the 29th day of September. At the 25th day of this month, there are notices of him in the present volume.<sup>2</sup>

<sup>7</sup> This subject is specially treated in the eighteenth, nineteenth, twentieth, and twenty-first sections.

ARTICLE IX.—<sup>1</sup> See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 186, 187.

<sup>2</sup> See "*Acta Sanctorum*," toms viii., Septembris xxix. De SS. Eutico vel Eutichio, Plauto, et forte Heraclea, Placido, Ambuto, Tracia, Donata, Martyribus, in Thracia, pp. 125, 126. In three paragraphs.

ARTICLE X.—<sup>1</sup> See Scottish Entries in the *Kalendar* of David Camerarius, in Bishop Forbes' "*Kalendar* of Scottish Saints," p. 240.

<sup>2</sup> In the present volume. Art. i.

<sup>3</sup> See "*Acta Sanctorum*," toms viii., Septembris xxix. Among the pretermitted

feasts, p. 2.

ARTICLE XI.—<sup>1</sup> See "*Acta Sanctorum*," toms viii., Septembris xxix. Among the pretermitted saints, p. 3.

ARTICLE XII.—<sup>1</sup> See his *Menologium* Scoticum, in Bishop Forbes' "*Kalendar* of Scottish Saints," p. 213.

<sup>2</sup> See "*Acta Sanctorum*," toms viii., Septembris xxix. Among the pretermitted feasts, p. 2.

<sup>3</sup> At that date, his life has been written in the Seventh Volume of this work. Art. i.

ARTICLE XIII.—<sup>1</sup> See "*Acta Sanctorum*," toms viii., Septembris xxix. Among the pretermitted feasts, p. 2.

<sup>2</sup> See Art. x.

## Thirtieth Day of September.

### ARTICLE I.—ST. MOCHONNA, OF CLUAIN-AIRDNE.

[SEVENTH AND EIGHTH CENTURIES.]

OF most saints recorded in the Irish Calendars, we have barely their names, or when their ancient places are mentioned in connection with them, only conjecture can be hazarded to fix localities, which serve to identify these with denominations preserved in modern topography. According to the published Martyrology of Tallagh,<sup>1</sup> we find that veneration was given to Mochonna of Cluain-Airdne, at the 30th of September. For such denomination, however, this version of the Martyrology substitutes Cuairne, evidently through mistake. That copy of it in the Book of Leinster has the correct entry,<sup>2</sup> at this date. The Martyrology of Marianus O'Gorman has Mo Chonna entered at this day in his Feilire;<sup>3</sup> while his scholiast notes, that he was of Cluain Airdne.<sup>4</sup> In the Tripartite Life of St. Patrick,<sup>5</sup> it is stated, that when the Irish Apostle came to the territory of Kierragia Airtigh, and to a place called Dromat, in the west of Ireland, he received a grant of land, whereon to build a church. Over this he set Cona, the smith, and a brother to Bishop Sacellus, or Sechnall.<sup>6</sup> Colgan conjectures, that Cluain-Airdne may be the Church of Cluain-aird, in the territory of Airteach, and diocese of Elphin.<sup>7</sup> Colgan was inclined to think, that Cona was the same as Mochonna, which means "my Cona" of Cluain-airdne church, and who is mentioned in the Irish Calendars, at September 30th. His only reason for doubting of their identity was, that this St. Mochonna's death is assigned by the Four Masters to A.D. 713.<sup>8</sup> Consequently, either he was not the same as Cona, or the Tripartite, amid its numberless anachronisms, has placed Cona in times long prior to his real period.<sup>9</sup> The truer identification, however, is that of Mochonna, who was born about or sometime after the middle of the seventh, and who died in the earlier part of the eighth, century. His exact position in the church has not been ascertained. According to the O'Clerys, the 30th of September was the day of his death, and the year was 713.<sup>10</sup> The Annals of Ulster, however, have placed it at A.D. 714.<sup>11</sup> Later still, at A.D. 715, Tighernach has recorded the death of Mocondha Cuerne,<sup>12</sup> for which we should read Moconna Airne. Dr. O'Donovan has remarked, that although there are countless places in Ireland, known as

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus Mochonna Cluain Airne.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Thus: Cluana Airne.

<sup>5</sup> See the Life of St. Patrick Apostle of Ireland, at the 17th of March, in the Third Volume of this work, chap. xii., and nn. 27, 28.

<sup>6</sup> He is not identified in our Calendars.

<sup>7</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. lvi., p. 137, and n. 115, p. 178.

<sup>8</sup> See Dr. O'Donovan's edition, vol. i., pp. 312, 313.

<sup>9</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., n. 98, p. 248.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 312, 313.

<sup>11</sup> There we find written, "Mocomno-Chuerni," a mistake for Mochonna Cluana-airne. See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 74.

<sup>12</sup> See *ibid.* tomus ii., Tigernachi Annales, pp. 227, 228.

Cluain-airdne,<sup>13</sup> he could discover nothing to prove among these that one, to which allusion is made.<sup>14</sup> The festival of Mochonna, of Cluain Airdne, is entered likewise, in the Martyrology of Donegal,<sup>15</sup> at this same date.

ARTICLE II.—REPUTED FEAST OF A ST. CONNA, According to the published Martyrology of Tallagh,<sup>1</sup> veneration was given to Conna, at this date. The contraction, Sæ, is found postfixed. A similar entry is to be found in the Book of Leinster copy.<sup>2</sup> Perhaps Conna does not differ from the former saint.

ARTICLE III.—ST. BRIGID, OF CLUAINFIDHE, OR PERHAPS OF KILBREEDY, QUEEN'S COUNTY. In the published Martyrology of Tallagh,<sup>1</sup> the feast of St. Brigitta is thus simply recorded, at the 30th of September. In the Book of Leinster copy, at this day, there is a similar entry.<sup>2</sup> Without any further designation, Brigit is entered in the Feilire of Marianus O'Gorman, at this day.<sup>3</sup> In the Martyrology of Charles Maguire, as in the Martyrologies of Tallagh and of Marianus O'Gorman, the feast of a St. Brigid is entered at the 30th of September.<sup>4</sup> Among the holy women, who are recorded as having flourished in the Irish church, there is a St. Brigid, who was daughter to Conchraid, and she belonged to the family of Mactail. Colgan says, this family seems to have been derived, from the Kings of Munster, having issued from the race of Ængus, King over that province. From this line, St. Mactail the Bishop was descended.<sup>5</sup> Or perhaps, the family of Mactail was derived from the O'Brien sept. Cassius, surnamed Tallius, had several sons, among whom were Blodius, Cassius, Sedneus, and Delbatus. Hence it happens, that some one of these, or of their posterity—especially Blodius' children, who inherited the chieftainship—might be considered as belonging to the family of Mactail. The word itself signifies son of Tallius.<sup>6</sup> If Colgan's conjecture be correct, those circumstances connected with the family and place of her residence point out St. Brigid, who is venerated on the 30th of September, as the one mentioned in St. Senan's Second Life. From it we are able to procure the following account of her. We are told there, how St. Brigid, a holy virgin, had established herself in a cell, on the banks of the river Shannon, and at a place, called Clain in fidi, or Cluainfidhe,<sup>7</sup> Whilst there, she had prepared a cloak or chasuble for St. Senan, which she desired sent to him, but had not the necessary means for transport. However, she covered the vestment with hay, and having placed it, with some letters, in an osier basket, which floated out on the river, the result was committed to a providential issue. The letters were directed to St. Senan, and contained a request, that he would send the Most Holy Sacrament to her. By a miracle of Divine Providence, and without any human direction, the basket

<sup>13</sup> Usually Anglicised Clonarny.

<sup>14</sup> See, "Annals of the Four Masters," vol. i., n. (g), pp. 312, 313.

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: Connae pcae.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus bpgitae.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> See, Colgan's "Trias Thaumaturga,"

Appendix Quarta ad Acta S. Brigide, cap. i., p. 612.

<sup>5</sup> According to the "Menelogium Genealogicum," cap. 34.

<sup>6</sup> See Colgan's "Acta Sanctorum Hibernie," viii. Martii, n. 24, p. 540 (*recte*), 536.

<sup>7</sup> This is rendered into English "the retreat in the wood." Colgan thinks it to be identical with a place called Inisfidhe in the Life of St. Maccrētius. It is sometimes found transposed, and written Fidh-inis, "the woody island." It lies in the River Shannon, where the Fergus enters. See *ibid.*, n. 24, p. 540, (*recte*), 536.

floated out into the bed of the Shannon, which at this point was very wide; and, at length it landed on the Island shore, near the church of St. Senan. This circumstance, being revealed to the holy man, he called one of his disciples, who was a Deacon. He was desired to bring the basket, which lay on the shore, to the monastery. Having fulfilled such orders, Senan took the vestment and letters contained in the basket. He then placed therein, as we are told, two portions of salt and a pixis containing the Sacred Host.<sup>8</sup> He next ordered, in the name of God, to whom every creature owes obedience, that the basket should return by the same way it had come, and restore to St. Brigid one of the lumps of salt and the pixis it contained; and that it should bear the other portion of salt, to St. Diermit,<sup>9</sup> who dwelt in the monastery of Inis-clothrand. According to St. Senan's mandate, the basket returned to St. Brigid. She took out therefrom the pixis, and one of the salt portions. Before she had time to remove the other, the basket was carried off by motion of the water; and it sailed, by a direct course, against the river's current until it arrived at Inisclothrand. Having understood what had occurred through a Divine revelation, St. Diermit went forth, and brought the basket to his monastery with much joy. He gave thanks to God, for the wonder wrought through his holy servant, St. Senan.<sup>10</sup> Of the thirteen saints bearing this name, as mentioned by our Irish Martyrologists, Colgan supposed the circumstance already related can only apply to that St. Brigid, who was venerated on the 30th of September. However, in the Third<sup>11</sup> and Fourth<sup>12</sup> Lives of St. Brigid,<sup>13</sup> such anecdote was transferred to her, with this variation, that the basket or box was entrusted to the ocean, and had to pass over a very great round and extent of sea. Such a transaction—in which there is nothing improbable—was transformed into a marvellous story, which has probably helped to give rise to the opinion,<sup>14</sup> that Senan was established at Inniscatthy before the death of St. Brigid.<sup>15</sup> A St. Bright, or Bride, seems to have been venerated in the Parish of Bordwell,<sup>16</sup> Queen's County. There had been a pattern at a Bride's Well,<sup>17</sup> not far from

<sup>8</sup> This miracle is differently related, in the Metrical Life of St. Senan. See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita Metrica S. Senani*, cap. xxiii., p. 527 (*recte*) 523. There St. Diermit, and not St. Brigid, is said to have sent the vestment; and that, to him, in return, was sent, "*tres salis petras illico*," which he received. Colgan accounts for the discrepancy of statement in this manner:—St. Brigid, at the instigation of St. Diermit, could have been the sender of this gift to St. Senan; while regarding the present returned to both, the former, might be said to have been transmitted to St. Diermit alone, as in the Metrical Life, or to both saints, as in St. Senan's Prose Life. See *ibid.*, n. 25, p. 540, (*recte*) 536.

<sup>9</sup> His festival is held on the 10th of January, at which date, his Acts are written in the First Volume of this work. Art. i.

<sup>10</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. *Vita Secunda S. Senani*, cap. xxxix., p. 536 (*recte*) 532. Colgan adds, in his notes to this account, that the present miraculous occurrence, or one similar to it, has been ascribed to St. Brigid of Kildare, in her Life by St. Ultan, cap. 119. There it is related, that she sent in a casket, and by sea, a vestment

to St. Senan. He adds, that if we regard St. Brigid of Kildare as having sent this chasuble, it must have been while she resided in Connaught, since other incidents here related could only accord with the whole narrative. See *ibid.*, nn. 24, 25, p. 540 (*recte*) 536.

<sup>11</sup> See *Vita Tertia S. Brigidæ*, cap. 115.

<sup>12</sup> See *Vita Quarta S. Brigidæ*, lib. i., cap. 81.

<sup>13</sup> See Colgan's "*Trias Thaumaturga*."

<sup>14</sup> See Ussher's "*Primordia*," cap. xvii., p. 874.

<sup>15</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. i., chap. ix., sect. iv., n. 65, pp. 449, 450.

<sup>16</sup> This parish, situated partly in the Barony of Clandonagh, but for the greater portion in the Barony of Clarmallagh, is shown on the "Ordnance Survey Town-land Maps for the Queen's County," sheet 28.

<sup>17</sup> This well was near the castle, but it dried up after some filthy clothing belonging to a poor family had been washed in it. Fever-stricken householders had been removed to the interior of the old castle, where a shed had been erected for their reception, and to prevent the spreading of contagion. Their neighbours washed the

the old church and castle of Kilbreedy,<sup>18</sup> and it was held between the close of harvest and the month of November.<sup>19</sup> No other saint bearing the name of Brigid seems so likely to correspond with her to whom allusion has been here made. The old church of Kilbreedy lies about a mile from Rathdowney. Measured outside the old walls, it is 50 feet in length, by 24 feet in breadth. The walls of limestone are nearly four feet in thickness, and were well built, but only the lower portions now remain.<sup>20</sup> The church and



Old Church of Kilbreedy, Queen's County.

grave-yard are evidently very ancient; but both have been enclosed by a modern and well-built wall, with an iron-gate set up for entrance. Many graves and magnificent hawthorn trees are within the grave-yard enclosure. The remarkable fort of Middlemount rises to a considerable elevation, at some little distance, and on the opposite side of the high road. Concentric and diminishing circular fosses surround it, and ascend to the terminating irregular cone. The festival of Brigit is set down, without further clue for identification, in the Martyrology of Donegal,<sup>21</sup> at the 30th day of September.

ARTICLE IV.—ST. MOBI, NUN, OF DOMHNACH BROG, DONNYBROOK, COUNTY OF DUBLIN. In the published Martyrology of Tallagh,<sup>1</sup> the present

bedding and clothes, when the fever had run its course; and soon afterwards, the water disappeared, so that the large patterns were discontinued, about the beginning of the present century. Such was the story, as related to the writer, in May, 1870, by a very intelligent and hale old man, who was a native of this place, and who had lived there continuously to that time. Church lands were annexed to the old church, for which the landlord received rent; and formerly those lands were supposed to have constituted an ecclesiastical endowment.

<sup>18</sup> This townland is in Bordwell parish, in the barony of Clarmallagh, and it is marked on the "Ordnance Survey Townland Maps for the Queen's County," sheet 28.

<sup>19</sup> Of this I was assured by the old man—in 1870 considerably over 80 years of age—but he could not recollect the exact day on which the pattern had been kept.

<sup>20</sup> The accompanying sketch, taken from the interior of the graveyard by the writer, in June, 1897, has been copied on the wood, engraved by Gregor Grey.

<sup>21</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

Saint is called *Mobi Clarenech*,<sup>2</sup> *Domnaigh Broc*, at this particular date. The copy found in the Book of Leinster corresponds.<sup>3</sup> The entry of *mo Bi* or "*my BÍ*," in the *Feilire* of Marianus O'Gorman, at the 28th of September, is supplemented by the annotator, who explains that she was a nun of *Domnach brocc*.<sup>4</sup> The place of this holy woman may be identified with *Donnybrook*,<sup>5</sup> east of the city, and within the County, of Dublin.<sup>6</sup> It seems certain, there was a nunnery in ancient times, at this place.<sup>7</sup> The fullest account of *Donnybrook* is that contained in an elegantly printed and illustrated little book, which has reached a second edition.<sup>8</sup> The name *Mobi*, Nun, of *Domnach Broc*, is set down in the Martyrology of Donegal,<sup>9</sup> as having honour paid her, at the 30th of September.

ARTICLE V.—*ST. AIRMER OR AIRINNE, THE PIOUS, OF BREACHMHAGH.* In the published Martyrology of Tallagh,<sup>1</sup> it has been thus entered, *Airmer-Craibdec, o Brecmaigh*. *Craibdheach* signifies "the Pious." Nearly in like manner do we find it, in the Book of Leinster copy.<sup>2</sup> The name of the district *Breachmhagh*, sometimes called *Magh-Breagh*, may be Anglicised as "the plain of Bregia," and it extended northwards, as far as the *Casan*, now the *Annagassan* stream, near *Dundalk*, in the county of *Louth*.<sup>3</sup> This large and level territory comprised five cantreds in *East Meath*.<sup>4</sup> *Breaghmhagh* is a transposed form of the name *Magh Breagh*.<sup>5</sup> In the Martyrology of Marianus O'Gorman we find a festival for *Airmir* [Óg], and the scholiast tells us she was from *Bréchmag*.<sup>6</sup> That this holy woman was a virgin is stated within brackets. Yet the situation of her place has been assigned to quite a different part of Ireland. Under the head of *Brecmuigh*,<sup>7</sup> *Duald Mac Fírbis*<sup>8</sup> records *Aidhbche*, bishop and abbot of *Tir da-glais*,<sup>9</sup> *Aidbhe* i.e. *Aedh beo* (*Aedus vivus*), for he was active in prodigies and miracles. His church is said to have been southwards from *Imlech*, or in *Brechmagh of Cera*, in the west of *Connaught*. At the 30th of September, the Martyrology of Donegal<sup>10</sup> records a festival in honour of *Airinne*, the Pious, of *Breachmhagh*.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> It appears that this word has been entered for that of *cailleach*, "a nun," as found in the Martyrologies of Marianus O'Gorman and of Donegal.

<sup>3</sup> Thus entered: *mobi clairnech donnach broc*.

<sup>4</sup> Thus written *mo bí, caillech. donnach broc*. See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 186, 187, and n. 4.

<sup>5</sup> The parish of *Donnybrook* is situated in the three baronies of *Dublin*, of *Rathdown* and of *Upper Cross*. It is described on the "Ordnance Survey Townland Maps for the County of Dublin," sheets 18, 19, 22, 23.

<sup>6</sup> Various documents in reference to the old church and possessions at *Donnybrook* occur in "*Registrum Prioratus Omnium Sanctorum juxta Dublin*," which has been edited by Dean Butler for the Irish Archaeological Society.

<sup>7</sup> See a historical and statistical account of this parish in *Iohu D'Alton's* "*History of the County of Dublin*," pp. 801 to 806.

<sup>8</sup> It is entitled, "*Brief Sketches of the Parishes of Booterstown and Donnybrook in the County of Dublin; with Notes and*

*Annals*." By the Rev. Beaver H. Blacker, A.M., Incumbent of *Booterstown*. See especially pp. 10 to 15, with corresponding notes and appendices.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *airmer cpaibdech o brechmagh*.

<sup>3</sup> According to an old poem, quoted by Keating.

<sup>4</sup> See O'Donovan's "*Topographical Poems of John O'Dubhagain and Giolla na naomh O'Huidhrin*," p. iii., n. 11.

<sup>5</sup> See *ibid.*, n. 63, p. xv.

<sup>6</sup> Thus: *ó brechmagh*. See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 186, 187, and n. 8.

<sup>7</sup> *Brecmuigh* is said to be *Breaiffy*, in the barony of *Carra*, County of *Mayo*, according to William M. Hennessy's note.

<sup>8</sup> See "*Proceedings of the Royal Irish Academy*," Irish MSS. Series, vol. I., part i., pp. 90, 91.

<sup>9</sup> *Tir da-glais* is now *Terry glass*, in the barony of *Lower Ormond*, County of *Tipperary*. See William M. Hennessy's note.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE VI.—ST. FAOLAN, OF RATH-AINE, IN DAL ARAIDHE. We find mentioned in the published Martyrology of Tallagh,<sup>1</sup> that Faelan of Rath Aidhne in Dal Araidhe was commemorated on the 30th of September.<sup>2</sup> In the Martyrology of Marianus O'Gorman, at this same date, we find Da Foelan or the Two Faelans; while the scholiast states, that one of them was Faelan of Raith Aidne in Dalaraidia.<sup>3</sup> The Dal-Araidhe was a large region in the east of Ulster, and it extended from Newry, in the southern part of Down County, to Sliabh Mis, now Slimmish in the barony of Lower Antrim, and in the county of Antrim.<sup>4</sup> We are told, that while St. Columkille<sup>5</sup> was still a small boy, he recited the psalms together with Brugacius,<sup>6</sup> bishop at Rath-enaigh.<sup>7</sup> Thither Columba had accompanied his preceptor, for the bishop had invited the latter to celebrate the Christmas festival at that place. This anecdote shows that Rath-aïne was a religious station in the earlier part of the Sixth Century. The exact site of St. Faolan's church in Daleradia does not appear to have been as yet identified. At the present date, St. Faelan is entered in the Martyrology of Donegal.<sup>8</sup> In his enumeration of saints bearing this name, Colgan mentions St. Foilanus of Rathaigne, in the territory of Dalaradia, as having veneration given to him at the 30th day of September.<sup>9</sup> We learn also from Dr. Reeves' Calendar,<sup>10</sup> that veneration was given to Faelan, of Rath-Aidhne, in Dal Araidhe, at the 30th of September.

ARTICLE VII.—ST. FAELAN. In addition to the saint of this name, already distinguished as belonging to Rath-Aidhne, another St. Faelan—but without further designation—is found entered in the Calendars of Tallagh<sup>1</sup> of Marianus O'Gorman<sup>2</sup> and of Donegal,<sup>3</sup> at the 30th of September.<sup>4</sup>

ARTICLE VIII.—ST. DAIGHRE, OF CLUAIN ACCAIR, IN ARDGAIL. In the published Martyrology of Tallagh,<sup>1</sup> at the 30th of September, we find a festival set down to honour Daighre of Cluain Achuir.<sup>2</sup> This saint is reckoned among the disciples of St. Patrick in St. Tirechan's list.<sup>3</sup> However, in the Acts of St. Patrick, as published by Colgan, the present saint is not mentioned.<sup>4</sup> In the *Feilire* of Marianus O'Gorman, there is notice of Daigre; and the commentator adds,<sup>5</sup> that he was from Cluain Accuir in Ardgail. This place has not been identified. At the same date, in the Martyrology of Donegal,<sup>6</sup> the name entered is Daighre, of Cluain Accair, in Ardgail.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> It is thus entered in the Book of Leinster copy: *Faelan Ratha Aíone*.

<sup>3</sup> See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 186, 187, and n. 9.

<sup>4</sup> See Dr. O'Donovan's "*Leabhar na g-Ceart, or Book of Rights*," n. (x), p. 23.

<sup>5</sup> See his life, at the 9th day of June in the Sixth Volume of this work, Art. i.

<sup>6</sup> His feast is kept on the 1st of November.

<sup>7</sup> This place has been identified with Ramoehy, in the barony of Raphoe, in the the County of Donegal.

<sup>8</sup> Edited by Rev. Drs. Todd and Reeves, pp. 262, 263.

<sup>9</sup> See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. De Inventione S. Foillani Ep. et M., Appendix, cap. i., p. 104.

<sup>10</sup> See "*Ecclesiastical Antiquities of Down Connor and Dromore*," Appendix L.L., p. 380.

ARTICLE VII.—<sup>1</sup> See that edited by Rev.

Dr. Kelly, p. xxxv.; as also the version in the Book of Leinster copy at this day.

<sup>2</sup> See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 186, 187.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>4</sup> See also Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. De Inventione S. Foillani Ep. et M., Appendix, cap. i., p. 104.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> This feast is entered in the Book of Leinster copy thus *RODAN ASUR DAIGH O CLUAIN ACCUIR*.

<sup>3</sup> See Ussher's "*Primordia Ecclesiarum Britannicarum*," cap. xvii., p. 950.

<sup>4</sup> See "*Trias Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>5</sup> See Dr. Whitley Stokes' "*Feilire Hui Gormain*," pp. 186, 187, and n. 10.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE IX.—ST. LASSAR, DAUGHTER OF LOCHAIN. The published Martyrology of Tallagh<sup>1</sup> registers a festival to honor Lassar, daughter of Lochan, at the 30th of September. Somewhat differently is she entered in the Book of Leinster copy.<sup>2</sup> The record of Lassar is also found in the Martyrology of Marianus O'Gorman,<sup>3</sup> on this day; the commentator observes that she was daughter to Lochain.<sup>4</sup> The feast of Lassar, daughter of Lochan, is entered in the Martyrology of Donegal<sup>5</sup> at this date.

ARTICLE X.—ST. LUGAID OR LUGHAIDH, OF AIRTHER-ACHADH. Lughaidh or Lugaid, of Airthir-achadh, according to the published Martyrology of Tallagh,<sup>1</sup> was commemorated at the 30th of September.<sup>2</sup> We find him entered at the same date in the Feilire of Marianus O'Gorman as Bishop Lugaith, "the very gentle;" and the commentator affirms, that he was bishop of Airthir Achaid.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> repeats this statement at the 30th of September. We are told by William M. Hennessy that his place has not been identified.<sup>5</sup>

ARTICLE XI.—ST. LAEGHAIRE, BISHOP OF LOUGH CONN, COUNTY OF MAYO. Only in the Book of Leinster copy of the Martyrology of Tallagh<sup>1</sup> do we find the entry of this saint's name; it being omitted in the published version. In the Feilire of Marianus O'Gorman at the 30th of September, for Leogaire nach lamaimm, rendered "Leogaire, whom I dare not;" and the commentator tells us that he was a bishop from Lough Conn.<sup>2</sup> We find entered, in the Martyrology of Donegal,<sup>3</sup> that veneration was given to Laeghaire, Bishop, of Loch Con, at the 30th of September. This Lake forms a most romantic and an extensive sheet of water, surrounded by magnificent scenery, towards the north-eastern part of Mayo County. It is said, that Errew, near Lough Conn, was the place of this Bishop.<sup>4</sup>

ARTICLE XII.—ST. CORCAN, THE PILGRIM, BISHOP. The Book of Leinster copy of the Martyrology of Tallagh enters Corcan,<sup>1</sup> and a note explains that he was a Pilgrim Bishop.<sup>2</sup> His place is not known. In the Feilire of Marianus O'Gorman, at the 30th of September, there is a feast for Corcan; and the scholiast sets him down as a Pilgrim and a bishop.<sup>3</sup> A festival, in honour of Corcan, the Pilgrim and Bishop, was celebrated at this date, according to the Martyrology of Donegal.<sup>4</sup>

ARTICLE XIII.—REPUTED FEAST OF AILITHIR, A BISHOP. Such is an

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *Lassar* n. Lochain.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Thus: *ingen Lochain*, *ibid.*, n. 12.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In the Book of Leinster copy we find him thus entered: *Lugaid Airthir Achaid*.

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187, and note 3.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., n. 11, p. 85.

ARTICLE XI.—<sup>1</sup> Thus: *Loeghaire o Lochan*.

<sup>2</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187, and n. 7.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>4</sup> See a note of William M. Hennessy, at the notice of this saint by Duaid Mac Fíribis, "Proceedings of the Royal Irish Academy," Irish MS. Series, vol. i., part i., pp. 118, 119.

ARTICLE XII.—<sup>1</sup> Thus: *Corcan*.

<sup>2</sup> Thus: *Ailithir* Ep. In the published Martyrology of Tallagh, edited by Rev. Dr. Kelly, we meet no notice of him at the 30th of September.

<sup>3</sup> The scholiast writes *Ailithir Epreob*. See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

entry to be found in the published Martyrology of Tallagh,<sup>1</sup> at this date. But where this Ailithir exercised his episcopal office is not stated, and it seems to us the designation of Ailithir "the Pilgrim" applies only to the Bishop Corcan previously mentioned.

ARTICLE XIV.—ST COMESD OR COIMSIGH, PRIEST, OF DOMHNACH AIRIS. The published Martyrology of Tallagh<sup>1</sup> mentions that at the 30th of September, a festival was celebrated to honor Comesd, Priest, of Domnaig Aires.<sup>2</sup> The Feilire of Marianus O'Gorman enters him as Comsid caid, or "chaste Comsid," at this same date; the scholiast telling us he was a priest from Domnach Airis.<sup>3</sup> In the Martyrology of Donegal,<sup>4</sup> the foregoing statements are repeated—the name of his place being written Domhnach Airis.

ARTICLE XV.—ST. COININN, VIRGIN. In the Martyrology of Marianus O'Gorman, at the 30th of September, there is a feast for Conind chuanna—rendered "fine Coninn" by Dr. Whitley Stokes.<sup>1</sup> The Martyrology of Donegal<sup>2</sup> mentions a festival in honor of Coininn, Virgin, as having been celebrated, at the 30th of September.

ARTICLE XVI.—ST. RODAN OR ROTAN. Already at the feast of Daighre of Cluain Accair, on this day,<sup>1</sup> we find both in the published and Book of Leinster copies of the Martyrology of Tallagh, that the present Rotan is mentioned in conjunction with him. The Martyrology of Marianus O'Gorman has Rotan rogaimm—rendered "Rotan whom I entreat"—at this date.<sup>2</sup> Although written Rotan, in the text, of the Martyrology of Donegal,<sup>3</sup> his name is entered Rodan, in the table appended to it.<sup>4</sup>

ARTICLE XVII.—ST. BRONCEIN OR BRONCHAN, OF LETHET CORCRAIDHE. We read in the published Martyrology of Tallagh,<sup>1</sup> that a festival was celebrated at the 30th of September, to honor Broncein of Lethet corcraidha. More correctly, however, his feast is entered, at the same date, in the Book of Leinster copy, as Bronchein of Lethet.<sup>2</sup> The Martyrology of Marianus O'Gorman has a feast for Brónchain, at this day, and it is placed after some other festivals of Saints preceding;<sup>3</sup> the commentator adding, that he was of Leithét.<sup>4</sup> The name Bronchan, of Lethet, is also set down in the Martyrology of Donegal<sup>5</sup> at this same date.

ARTICLE XVIII.—ST. BRESAL, OF DERTHAIG. The published Martyr-

<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In the Book of Leinster copy, at this date is entered: *Compro sac Domnaig airtir.*

<sup>3</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE XV.—<sup>1</sup> See his edition of "Feilire Hui Gormain," pp. 186, 187.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE XVI.—<sup>1</sup> See Art. viii.

<sup>2</sup> See Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>4</sup> See *ibid.*, pp. 462, 463.

ARTICLE XVII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus: *Brónchain Lethet.*

<sup>3</sup> It is entered thus:—

*Brónchain  
Sino don cat [h] paigh cainolig  
Leo don Laimonig Lorchain*

Thus translated into English: "Bronchain: may [we wend] with them to the shining city, to the splendid radiant king!"—Dr. Whitley Stokes' "Feilire Hui Gormain," pp. 186, 187.

<sup>4</sup> Thus written: *leithétu*.—*ibid.*, n. 6.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ology of Tallagh<sup>1</sup> inserts the name Bresal, of Derthaig, at the 30th of September.<sup>2</sup> It is hardly possible to distinguish this particular Derthaig or duiurtheach—or oratory, usually built of wood<sup>3</sup>—from many other places named in a similar manner, and probably owing to the circumstance of an ancient church having been built there at some former time. This saint is inserted in the Martyrology of Marianus O’Gorman, on the same day, as Bresal; <sup>4</sup> while an annotation represents him as of Dherthaigh.<sup>5</sup>

ARTICLE XIX.—ST. SEANAN, OR SENAN. A festival in honor of Senan is found recorded in the published Martyrology of Tallagh<sup>1</sup> at the 30th of September. A similar entry is in the Book of Leinster copy.<sup>2</sup> After a previous enumeration of saints venerated on this day, Marianus O’Gorman records Senan, with an eulogy, in his Martyrology.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> has a feast for Seanan at the 30th of September.

ARTICLE XX.—ST. CREBER. Greatness, as applied to men, is only specious, even when it ceases to be ephemeral, if it be not allied with goodness. Exalted character and heroic self-sacrifice are attributes of God’s greatest servants, and yet they have often failed to make a fame for their possessors. A feast to St. Creber is mentioned in the published Martyrology of Tallagh<sup>1</sup> on this day.<sup>2</sup> No further information, however, is vouchsafed concerning this saint.

ARTICLE XXI.—ST. COLMAN, OF CLUAIN-TIOPRAT, NOW CLONTIBRET, COUNTY OF MONAGHAN. The Martyrology of Donegal<sup>1</sup> mentions, that veneration was given to Colman, of Cluain-tioprat, at the 30th of September. Clontibret, the modern name for this place, is situated in the barony of Cremorne, and County of Monaghan.<sup>2</sup> Having entered the names of many other saints at this the last day of September, Marianus O’Gorman closes the list with Colman of Cluain;<sup>3</sup> and his scholar states, that the latter denomination stands for Cluain-tiprat.<sup>4</sup>

ARTICLE XXII.—REPUTED FESTIVAL FOR ST. MACHANUS. At the 30th of September, Camerarius has a festival for St. Machanus, Bishop and Confessor.<sup>1</sup> Following the Breviarium Aberdonense, the Bollandists<sup>2</sup> have placed him in the pretermitted column at the 28th of this month.

ARTICLE XVIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In like manner we read in the Book of Leinster copy *Ónepal o Dherthaig*.

<sup>3</sup> See the remarks of Dr. Petrie on this subject in his “Ecclesiastical Architecture and Round Towers of Ireland,” part ii., sect. i., sub-sect. 2, pp. 343 to 358.

<sup>4</sup> See Dr. Whitley Stokes’ “Feilire Hui Gormain,” pp. 186, 187.

<sup>5</sup> Thus o Dherthaig.—*ibid.*, n. 6.

ARTICLE XIX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> Thus : Senan.

<sup>3</sup> The following is the Irish form :—

*Fop in coemlo cétna*

\* \* Senan pomino.

Thus translated into English :—“On the same dear day \* \* Senán of the goodly diadem.”—Dr. Whitley Stokes’ “Feilire Hui Gormain,” pp. 186, 187.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

ARTICLE XX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxv.

<sup>2</sup> In the Book of Leinster copy we find entered simply the name Creber.

ARTICLE XXI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 262, 263.

<sup>2</sup> According to William M. Hennessy.

<sup>3</sup> In these lines :—

*Colman Cluanna chapai [m] m,  
maíche in mór tiar ruaoath,  
ar báao, ar báaimo.*

The following is the English translation by Dr. Whitley Stokes : “Colman of Cluain, whom I love, the nobles of the month to protect us from drowning, from wrath !”—“Feilire Hui Gormain,” pp. 186, 187.

<sup>4</sup> Thus : *i.e.*, Clúcn Tioprat.

ARTICLE XXII.—<sup>1</sup> See Scottish entries the Kalendar of David Camerarius, Bishop Forbes’ “Kalendar of Scottish Saints,” p. 241.

<sup>2</sup> See “Acta Sanctorum,”<sup>3</sup> tomus viii., Septembris xxx., among the pretermitted feasts, p. 259.

ARTICLE XXIII.—REPUTED FEAST OF ST. COGANUS, ABBOT. In his Calendar, Camerarius has placed the festival of Coganus, Abbot, at the 30th of September. He is said to have lived at Lochaber, a Scottish province. This the Bollandists<sup>1</sup> mention only at the same date, but refer to the pretermitted saints at the 28th of this month.

ARTICLE XXIV.—REPUTED FEAST OF ST. MALCHUS, BISHOP OF SODOR, SCOTLAND. In the Scottish Entries in the Kalendar of David Camerarius, there is a feast for St. Malchus, Bishop of Sodor, in Scotia.<sup>1</sup> Quoting Camerarius, at the 30th of September, the Bollandists<sup>2</sup> note Malchus, Bishop of Sodor, in Scotia; but not finding him elsewhere on the list of saints, they are not satisfied with the authority of Camerarius alone, unless, as they observe, this name may be identical with that of St. Malchus, Bishop of Lismore, treated by them at the 2nd of August.

ARTICLE XXV.—ST. VICTOR OF THE THEBAN LEGION, MARTYR. In the Martyrology of Marianus O'Gorman, at the 30th of September, a festival is entered for St. Victor.<sup>1</sup> Saints Victor and Ursus, with their martyred companions of the Theban Legion, at Solodorum, in Helvetia, are commemorated by the Bollandists,<sup>2</sup> at the 29th of September. From two different sources, but by anonymous writers, their Acts are drawn: one of these is taken from Sarius,<sup>3</sup> and the other from a Manuscript belonging to Signiacensis,<sup>4</sup> while explanatory notes are appended. A previous commentary, by Father John Cleo, S.J., is added, in seven sections, containing one hundred and one paragraphs.

ARTICLE XXVI.—URSUS. OF THE THEBAN LEGION, MARTYR. In the Martyrology of Marianus O'Gorman, at the 30th of September, there is a festival for Ursus orchain—rendered “gold-bright Ursus,” by Dr. Whitley Stokes.<sup>1</sup>

ARTICLE XXVII.—ST. JEROME, PRIEST AT BETHLEHEM, AND DOCTOR OF THE CHURCH. The Bollandists<sup>1</sup> have presented at the 30th of September, a most exhaustive and learned disquisition by Father John Stilling, S.J., on the Life and Writings of the illustrious St. Jerome, Priest and Doctor of the Church at Bethlehem. In the Martyrology of Marianus O'Gorman, at the 30th of September, the feast of Jerome (*s. il*) Cirine is recorded with an eulogy.<sup>3</sup>

ARTICLE XXIII.—<sup>1</sup> See “Acta Sanctorum,” tomus viii., Septembris xxx., among the pretermitted feasts, p. 259.

ARTICLE XXIV.—<sup>1</sup> See Bishop Forbes’ “Kalendar of Scottish Saints,” p. 241.

<sup>2</sup> See “Acta Sanctorum,” tomus viii., among the pretermitted feasts, p. 259.

ARTICLE XXV.—<sup>1</sup> See Dr. Whitley Stokes’ “Feilire Hui Gormain,” pp. 186, 187.

<sup>1</sup> See “Acta Sanctorum,” tomus viii., Septembris xxx., De SS. Victore et Ursu cum Sociis Thebæis Martyribus Solodori in Helvetia, pp. 261 to 293.

<sup>3</sup> Denominated, Martyrium SS. Ursi, Victoris et Sociorum, auctore anonymo.

<sup>4</sup> Called, Passio S. Victoris et Sociorum ex Ms. Signiacensi, auctore anonymo.

ARTICLE XXVI.—<sup>1</sup> See “Feilire Hui Gormain,” pp. 186, 187.

ARTICLE XXVII.—<sup>1</sup> See “Acta Sanctorum,” tomus viii., Septembris xxx., De S. Hieronymo Presbytero et Doctore Ecclesie in Bethlehem, pp. 418 to 683.

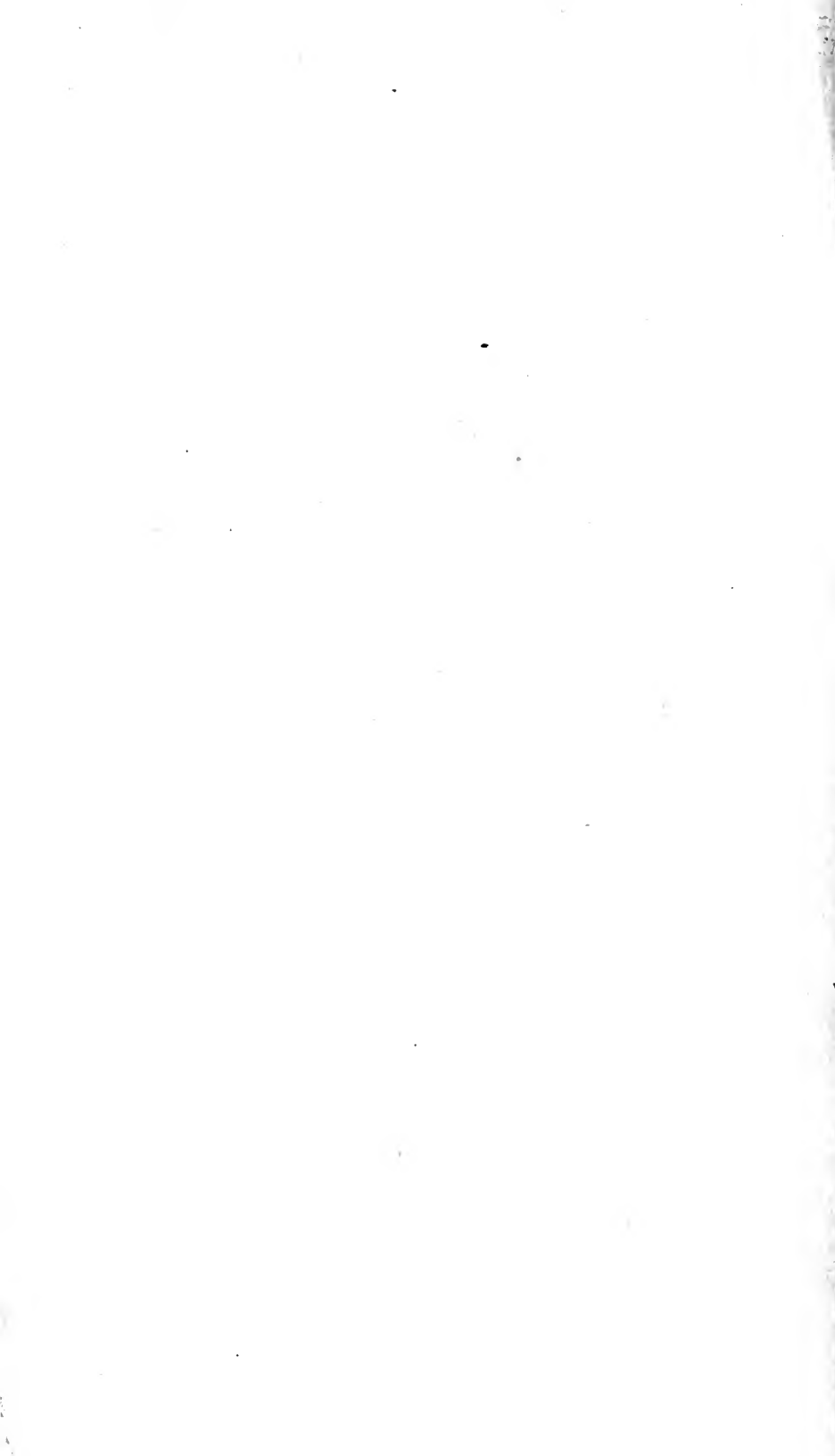
<sup>2</sup> It is headed, Commentarius Historicus, and it is written in eighty-two sections, containing no less than one thousand, three hundred and forty-seven paragraphs.

<sup>3</sup> In this manner:—

pop baic maic [h] e mir [r] ea  
Cpne cpuit coemhchuit.

Thus translated by Dr. Whitley Stokes: “Nobles complete this month. Hieronymus, harp of delightful music!” “Feilire Hui Gormain,” pp. 186, 187.





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